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VOLUME LXXXII

From JULY TO DECEMBER, 1921





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An International Magazine of Religion, Theology, and Philosophy  
Treats Every Phase of the Minister's Work

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*From July to December*

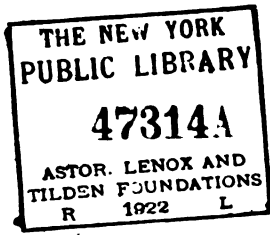
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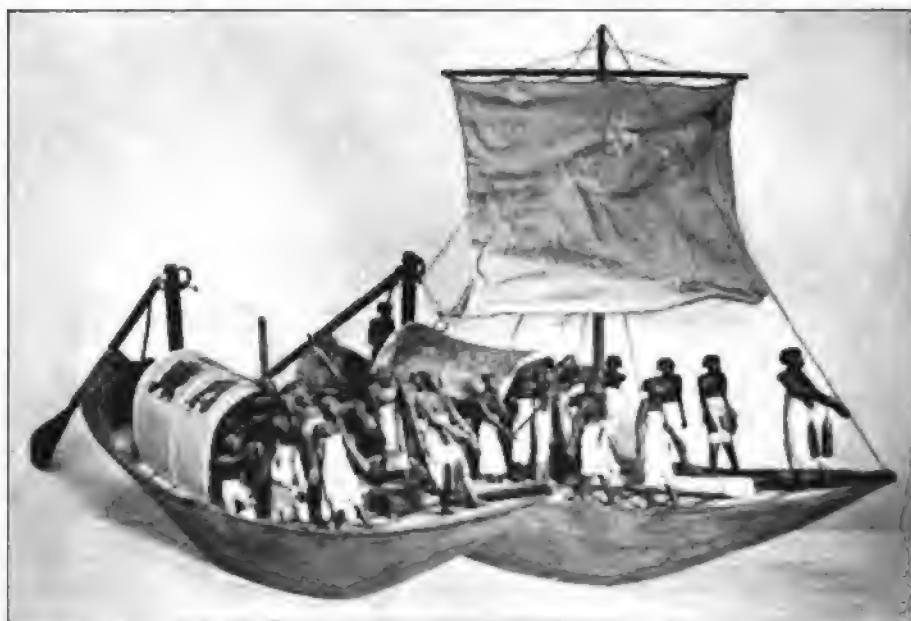


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Courtesy Metropolitan Museum of Art

Fig. 4. The prince-chancellor seated on a porch superintending the counting of his cattle from various estates



Courtesy Metropolitan Museum of Art

Fig. 8. The traveling boat with the kitchen boat alongside providing a meal



Courtesy Metropolitan Museum of Art

Fig. 1. The chamber as it looked when first opened



Courtesy Metropolitan Museum of Art

Fig. 2. The left hand corner of the chamber when first opened—a granary and a fleet of boat models

[See other side]

# THE HOMILETIC REVIEW

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No. 1

## THE STORY OF A GREAT FIND<sup>1</sup>

GEORGE W. GILMORE, Brooklyn, New York

If you speak to an archeologist of "the romance of archeology," he will be likely to tell you that much of his work is of the most prosaic type—clearing away sand or talus, cleaning out old (and, too often, empty) tombs, plotting ruins to scale with painstaking accuracy, or tracing the course and outlines of a wall or other structure. Occasionally, however, his fidelity to "scientific virtue" reaps a reward not strictly its own, that comes with a suddenness and completeness which compensates for a long period of drudgery at digging sand and measuring mortuary chambers.

Such a reward came to the New York Metropolitan Museum's Egyptian Expedition on March 17, 1920. It came, too, almost at the end of the season, after more than ten weeks of excavation which had proved practically unproductive of antiquities. And the reward was gained in a spot that had been twice dug over! Indeed, the intent at the time was simply to plot the plan of this explored tomb, a task which the earlier excavators had neglected. Apart from this, all that was even hoped for was a bit of historical description respecting two kings of the eleventh dynasty—a mere verification or disproof of a minor theory as to their place of burial. Instead of this there came to light a hidden chamber, unopened for at least 4,000 years, the repository of the most complete set of funerary models yet found. These

portrayed the life and business operations of a mighty chancellor of kings who lived (according to Breasted's chronology) between 2,100 and 2,000 B.C. They showed the operations which went on upon his numerous estates and the methods of keeping tab upon his possessions and his servants. The interest is all the greater in that the models reveal also the hopes and expectations of the owner respecting his life in the next world. Indeed, they were provided in order that by the use of the proper magical formulæ the models might minister to his needs in the life beyond as did their prototypes in this life.

The tomb is that of a man whose name is written in consonants only—*M h n w t r* (the pronunciation is uncertain). It is situated at Deir el Bahri near Thebes, in a valley where the mortuary chapel of his king (Mentuhotep III) was built. The location was in the cliffs about half way up from the valley floor, and the approach was a causeway leading from the valley to a portico supported by columns. From the portico a twenty-yard corridor was tunneled in the shale rock to a large chamber, in the floor of which was dug the tunnel to the tomb proper, still deeper in the rock. This had already long ago been rifled. Only fragments of the coffin were found. The excavators expected only to clean out the débris of disintegrating rock in order to take exact measurements and so to keep men em-

<sup>1</sup>For the facts presented in this article we are indebted chiefly to Part II of the *Bulletin* of the Metropolitan Museum of Art, New York, December, 1920, and to Mr. A. Lansing of the Museum staff.



ployed till the time came for work on another and more promising site. That way came the remarkable discovery.

An Arab workman noticed that sand and débris were trickling away into a crack at the junction of wall and floor about half way down the corridor, indicating a large cavity beneath. The Americans were called, and by electric torchlight shot through the crack a peep was obtained into a chamber totally untouched since its closing about 4,000 years ago. Our readers will remember that the Ussherian Bible chronology begins with 4,004 B.C. The time was evening, so the crack was stopped and sealed till the next day.

The next morning preparation was made for opening and photographing the chamber and its contents. Mirrors were arranged to throw the sunlight down the corridor and into the room. A pit excavated in the floor was opened up, and the brick wall which closed the chamber was uncovered and taken down. Then the chamber, thus opened, with its contents *in situ*, was photographed by sunlight reflected from the mouth of the corridor. Figures 1 and 2 show what first met the excavators' eyes. (See Frontispiece.)

There were a dozen models, the largest about four feet long, of boats of various sorts, fully equipped and manned. These ranged from pleasure, sporting, and messenger vessels to those used as floating kitchens and work boats. Disintegrating rock from the roof had fallen and tilted one boat so that it looked as tho it were sinking by the stern. With the grim humor born of war memories the excavators named this *The Lusitania*. They were thus reminded of the imperative need of haste to avoid other rockfall dangerous to life and to the precious objects just discovered. Rock was continually falling in the chamber, and within a day or two a workman belonging

to another excavating party had been killed in that way. So three days and nights of intensive labor were occupied in removing the numerous objects from the tomb to a place of safety. And what were these objects?

Besides the models of vessels the most striking objects are two models of slave girls, each carrying on her



Courtesy Metropolitan Museum of Art

Fig. 3. Girls bringing baskets of wine, bread, meat, and live ducks to the tomb

head, steadied by one hand, a basket and in the other hand a live duck (Fig. 3). One basket contained models of wine jars and the other models of bread and meats. The Bible student is reminded here of the butler and the baker of Gen. 40: 9-23—note particularly verse 16. The other objects were in groups representing separate occupations, the groups for the most part being enclosed in little wooden boxes representing rooms or shops.



Courtesy Metropolitan Museum of Art

Fig. 5. Oxen in their stalls being fattened for the butcher

The group (Fig. 4, Frontispiece) represents the chancellor-prince seated on a covered portico, flanked by scribes and attended by slaves, while serfs or herdsmen drive groups of cattle from the various estates to be entered or credited in the account books. Another group (Fig. 5) shows stalled oxen being fattened for slaughter, and the next stage is represented in the slaughter house (Fig. 6), where the killing and dividing are graphically illustrated. In another suite of two rooms the then allied processes of making bread and beer are shown—from the grinding or mashing of the grain to the completion of the loaf or the decanting of the fermented beer. In one room are exhibited the processes of spinning and weaving (Fig. 7). Another suite of (practically) five rooms represents the granary, in which are seen the registration, measuring, and deposit of the grain in

the bins. Three similar groups represent carpentry and fishing with seine and harpoon, and a last group includes a procession of four men bringing offerings.

The boat models merit a little closer attention. The pleasure and messenger vessels are fitted for sailing and rowing. Different models show a boat under sail and others propelled by oars. The oars are spear-shaped. The steering oar (the operation of which now can be accurately determined) is much larger, and is capable of being turned at right angles to the course, so as to fetch the boat up short and change the direction almost instantly. The chancellor's pleasure boat is fitted with a cabin with an arched roof, and in the cabin a couch with space beneath for round-topped traveling trunks that fit into arched spaces to keep them from sliding. As the boat moves the owner sits in the



Courtesy Metropolitan Museum of Art

Fig. 6. The slaughter house, with butchers at work and men making blood pudding



Courtesy Metropolitan Museum of Art

Fig. 7. Women spinning flax and weaving it into cloth

front of the cabin, inhaling the fragrance of a long-stemmed lotus, on each side a harper and a male singer, and in front a singing girl. As there is not room on such a boat for preparing meals, a kitchen boat accompanies it and at meal-time is brought alongside. The slaves are preparing the meal (Fig. 8). (See Frontispiece.)

Two of the most interesting objects (Fig. 9) show a pleasure garden enclosed within high walls, and a pillared chamber at one end looking out on the garden and pond. The pond, which is represented by a copper tank that would really hold water, is bordered with sycamore fig trees, complete with leaves and fruit.

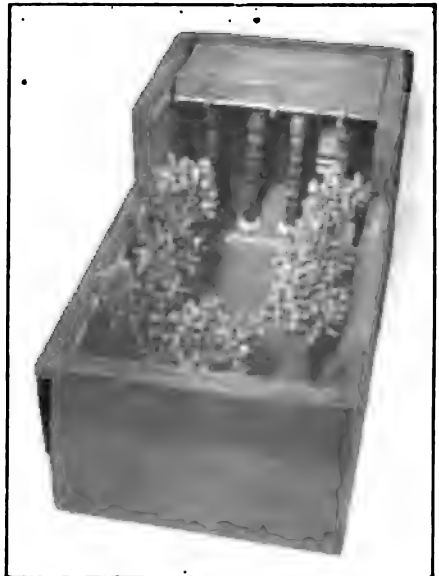
As for the size of the models—the two slave-girls with baskets stand thirty-three inches high. The other figures run about seven and a half inches. They are of cedar, reddish-brown in color, and were either pegged or glued into position.

It is interesting to note that after the lapse of millenniums the condition of these many objects was nearly perfect. Some had been knocked over and some broken by the fall of rock fragments. But the photographing had

been so expertly done that the excavators knew what group was in the immediate vicinity of a broken object, so that the missing parts were easily found and glued where they belong. An intensely interesting feature is the following. No one handled the models except Mr. Lansing and Mr. Winlock, two members of the expedition, and they always covered their hands with soft handkerchiefs. When light fell on the models, it was seen that

they bore the finger and thumb prints of the man who made them or carried them into the chamber nearly 2,100 years before Christ! One boat was even daubed with mortar, probably by the mason who bricked up the chamber!

What was the purpose of these



Courtesy Metropolitan Museum of Art

Fig. 9. The enclosed pleasure garden with portico, tank (pond), and fig trees

groups and objects? Similar secret chambers, called by Arabs *serdab*, were used from about 3,000 B.C. to contain the dead man's statue, which was to serve as a body for the disembodied dead.<sup>2</sup> The custom grew up of adding lesser figures of servants in order to serve their master eternally, while the master's statue grew less with the practise. The extreme of this custom is found in the *serdab* of *M h n w t r*, where master and servants are carved in the same scale. The groups of servants with their tools and cattle and boats were to perform for their master in the other world the duties which their prototypes had performed in this life. Magic was all controlling in the eschatology of Egyptians,<sup>3</sup> and these models were to be the instruments used by the dead chancellor to sustain his state in the future life. The figures are, therefore, not in any true sense "dolls," altho, curiously enough there are details which suggest that some of them had been used as playthings, probably while in the owner's house before his death and while awaiting carriage to the tomb. The models as a whole represent the owner's future life as he hoped and visualized it.

The great good fortune of the expedition at this tomb was not to end with the magnificent find of the

*serdab* and its contents. Just as the top of the causeway was discovered the little unopened tomb of a humble servitor of the chancellor, named Wah. Its contents were untouched, protected by a secret tunnel and a brick wall. The mummy was in a coffin which it did not nearly fill, and the space was filled in with roll on roll of bed sheets of linen, thirty-eight in all, yellowish in color, and as fresh and shiny as if they had just come from the loom or the laundry. One of these was unrolled and found to be nearly twelve yards long and one and a half wide. Besides these objects there were in the grave twelve conical loaves of bread, a right foreleg of beef, and a jug of beer. The jug duplicates in shape the forms shown in the model brewery from the *serdab*.

Of the objects described in the foregoing there are on exhibition at the New York Metropolitan Museum of Art all those from Wah's grave (except a sample of the sheets), one of the slave girls carrying baskets, the procession of offering bearers, the stalled oxen, the butcher shop, the granary, the bakery and brewery, and six of the boat models. The others were retained for exhibition in the National Museum in Cairo, Egypt.

## THE SACRAMENTAL ELEMENT IN THE FOURTH GOSPEL

The Rev. FRED SMITH, Carthage, S. Dak.

A CURSORY reading of the Fourth Gospel is sufficient to indicate that the chief interest of its author is not historical. Unlike Luke, he is not greatly concerned to trace "the course of all things accurately from the first." He is concerned with something other

than mere history. Others had recorded the historical facts of the life of Jesus; it was now left for the fourth evangelist to compose a "spiritual" gospel. At any rate this is the explanation given by the early Church Fathers. Eusebius (quoting Clement of Alexandria), Epiphanius, and Origen all agree in speaking of the "spiritual truths" of this gospel. With regard to this

<sup>2</sup> Breasted, *Development of Religion in Egypt*, p. 69.

<sup>3</sup> See HOMILETIC REVIEW for February, 1914, pp. 104-106, and Breasted, *op. cit.*, pp. 98 ff., 132 ff.

## 8 SACRAMENTAL ELEMENT IN THE FOURTH GOSPEL

conclusion there seems to be no valid reason why one should have a different opinion, excepting that in our time it may be preferable to speak of this gospel as "the sacramental gospel" rather than as "the spiritual gospel." The wisdom of this suggestion will become apparent as we proceed with our study.

When contrasted with the synoptic gospels this gospel reveals a twofold uniqueness; it is symbolical and sacramental. The author is more concerned with the revealing of truth than with the detailing of facts. To him Christ is more than a figure in history; in a sense, he is more than a Savior; he is a sacrament. This is the climactic significance of the Fourth Gospel; a significance which is brought into bolder relief when we recall the curious omission from this gospel of the institution of either of the rites which have come to be known as sacraments in the Church at large. The reason for this strange omission we will give later, at this point it is important to observe that this omission reveals that the fourth evangelist was evidently more interested in the sacramental than in the sacraments. That is to say, tho he was a sacramentalist he was by no means a sacerdotalist. H. C. Sheldon does well to say that the "high" sacramental conception is absent from this gospel. In this same connection the conclusion of Gardner is also apposite when he says:

"The author of the Fourth Gospel always takes care in speaking of a ritualist act to supplement it by an antidote."

This paradoxical attitude of a sacramentarian who does not emphasize the sacraments can be satisfactorily accounted for by noting the circumstances under which the gospel was written. The place from which it was written was almost certainly Ephesus. The environmental influence upon this gospel is recognized by all

scholars. Bishop Westcott, writing many years ago, said that

"the active and manifold religious thought of Ephesus furnished the intellectual assistance which was needed to exhibit Christianity as the absolute and historical religion in contrast with Judaism and heathenism."

Since this was written the peculiar importance which the Fourth Gospel has come to assume in Biblical criticism has led to the research work which, while it has changed somewhat the emphasis of the latter part of Westcott's conclusion, has only increased the importance of the first part of the quotation. We now know that in the latter half of the first century of the Christian era mystery religions flourished amazingly in Ephesus. The Christians to whom this gospel was written were surrounded by an environment of "speculative eclectic philosophies." Between these pagan cults and Christianity there was often a seeming resemblance. Gardner is working on the basis of probability if not of certainty in saying that

"many of the converts of Ephesus would carry into Christianity the materialistic and ritualistic notions to which they were accustomed in the pagan mysteries."<sup>1</sup>

The significance of this is seen when we remember that "the pagan mystery religions had their sacraments—sacrament of initiation and sacrament of communion—constantly, that one might term them sacramental religions."<sup>2</sup>

The stated purpose of the author of the Fourth Gospel was to encourage men to "believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31); yet he so frames his presentation of this truth that we feel justified in saying that he was also at the same time seeking, in a very definite way, to prevent a petrified sacerdotalism from growing up

<sup>1</sup> *The Ephesian Gospel.*

<sup>2</sup> *Ibid.*

within the Church and a false sacramentarianism from gaining admittance thereto. Further, the fact that the synoptic writers had conceived the gospel of Christ as a "system of ethics and of eschatology, of precepts and rewards" would make him all the more earnest to see that the sacramental nature of Christianity was emphasized. To him religion was not legalism but life. Hence he writes not of the new law, *i.e.*, the Sermon on the Mount, but of another commandment which is life expressed through love. For him the supreme fact in Christianity is that Christ is the sacrament of God.

Illustrations of this supreme fact are not far to seek in the gospel. The author hedges forth this idea in his prolog in the boldest manner possible by saying that "the Word became flesh" and that to "as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). For this writer Christ must be vitally, that is, sacramentally, present in the believer ere salvation can be realized. Hence the strange teaching in the conversation of Jesus with Nicodemus on the necessity of "being born from above," and the related teaching in the conversation with the Samaritan woman at Jacob's well concerning the "living water" which could be in a man as "a well of water springing up unto eternal life" (John 4:14). Equally strange, startling and characteristic are words like these: "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea, and the bread which I will give is my flesh, for the life of the world" (John 6:51); or these: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood,

ye have not life in yourselves" (John 6:53). These words are spirit and life, not to be read in any literal or mechanical fashion, else they will give rise to insuperable difficulties between our scientific outlook and our spiritual intuition. Daringly and boldly Jesus had used the metaphors of flesh and blood to express the sacramental nature of his religion, and his disciple is not afraid to be as bold as his Master.

Thus far the sacramental nature of the gospel in general. Additional light is shed upon our topic if we notice the attitude of the fourth evangelist to the sacraments in particular. As we have already remarked, it is significant that this—the most sacramental of the four gospels—should contain no account of the institution of the sacraments. We believe that the explanation can be found in the fact that the author is more concerned with the interpretation of the sacramental element in Christianity than with the incidental institution of some particular sacraments. That was a true intuition which led the early Church to symbolize the fourth evangelist as the one who held the chalice; yet he was the one who recorded the fact that "Jesus himself baptized not" (John 4:2); and, while giving a detailed account of the incident of the feet-washing, yet omits to mention the institution of the sacrament of the Lord's supper. One can not but feel that these significant omissions are somewhat in the nature of a protest against the prevailing tendencies and practices of that time. This is the opinion of Lambert with regard to the sacrament of baptism. He thinks (and we believe rightly) that the reference of the relation of Jesus to the act of baptism was

"John's way of protesting against a prevailing docetic tendency to attach an exclusive importance to the baptism of Jesus, and because in certain quarters there was already threatening to appear superstitious



notions as to some magical power that was inherent in the Sacrament."<sup>3</sup>

Scott advances an equally valid explanation with regard to the author's attitude to the Lord's Supper. He says:

"The object of the Fourth Evangelist was twofold: (1) he seeks to guard his readers against the danger of mechanism creeping into the sacred ceremony; (2) he seeks to develop the real significance of the Sacrament."<sup>4</sup>

Which is to say that the fourth evangelist seeks to express his reverence for the sacraments by the golden virtue of silence than by the silvery one of speech. He believes in a sacramental principle that is pervasive rather than incidental. The rite is subordinate to the principle.

Thus we reach the conclusion that

for the fourth evangelist the sacramental element in religion is more than a question of rites, it is more than a matter of symbols, it is a matter of life. Our author has reached his goal if he has shown that for the Christian

"the incarnate Logos (no phantom of docetic gnosticism), in virtue of his divine Sonship, manifests and imparts the real nature of God the Father."<sup>5</sup>

In reaching this goal our author reaches his climax; his thesis is proved. Had he been writing historically rather than sacramentally he would have gone on to speak of the ascension, but that was not necessary for his purpose. He has proved that Christ himself is the sacrament of God, and on that he rests satisfied.

## ENGLAND'S GREAT WOMAN PREACHER — MISS MAUDE ROYDEN

By E. HERMAN, LONDON, ENGLAND

DR. JOSEPH PARKER said on one occasion that he hoped the time would come when some Christly woman—"a great mother heart," as he phrased it—would be able to administer the Communion in the City Temple without anyone saying her nay. One wonders what the great preacher would have said had he seen Miss Royden mounting his pulpit steps as the assistant of one of his successors! That he would have welcomed her and appreciated her gifts, we can not doubt; that he would have recognized in her a new type of womanhood such as his Victorian mind had never dreamed of is equally certain. Born within the last quarter of the nineteenth century, Miss Royden belongs wholly to the twentieth. She has the spirit of youth, and hers is a young following, consisting mainly of alert, eager young women of the educated classes im-

patient of the churches and their methods, athirst for adventure, hungry for an opportunity to express themselves, and to "find their feet" in new ways of service.

Miss Royden's advent as a preacher marks a new era in woman's work in the Church. There were women preachers before her, of course, and even conservative England can boast of at least two women pastors in full charge of congregations, who are doing remarkably well under the difficult circumstances that always hamper the pioneer. But Miss Royden's position marks a distinct advance. To begin with, she was the first woman to be appointed regular pulpit assistant to a preacher of note in a great historic church. Further, she is the first woman who has succeeded in running regular Sunday services of her own in a public hall,

<sup>3</sup> *The Sacraments in the New Testament.*

<sup>4</sup> *The Fourth Gospel.*

<sup>5</sup> *An Introduction to the New Testament, Moffat.*

and gathering so large and enthusiastic an audience that a regular church building with equipment for week-night activities has now become necessary. Another point about her work, which makes it of considerable importance for the future, is that she has helped to initiate a scheme for advising and helping women who wish to devote themselves to preaching, and for organizing detached women preachers who can not find suitable opportunities of service. She has a vision of woman's mission as preacher and pastor which no opposition can take from her, and she will not spare herself in helping to get that vision translated into fact. Few women leaders have devoted themselves so generously to the aspirations and needs of her sex as this sunny-hearted, sympathetic woman, whose charming, modest manner and reasonable, conciliatory temper disarm prejudice and win admiration, often in the most unlikely quarters.

Miss Royden did not start her career with a view to the pulpit. A daughter of the late Sir Thomas Royden, of Liverpool, she was educated first at Cheltenham Ladies' College, and then at Lady Margaret's Hall, Oxford, where she took honors in modern history and literature. After three years' settlement work in Liverpool, and afterward in a poor Midland parish, she was appointed the first woman lecturer in connection with the Oxford University Extension Scheme, in which capacity she was successful. Soon, however, the cause of woman suffrage claimed her and she relinquished her academic work in order to devote herself to that cause. It was in connection with the suffrage movement that she first found herself as a speaker, and soon her magnificent platform gifts, her unflinching sense of humor and proportion, and her calm, moderate way of stating her case won her national fame. She became known

as the most brilliant woman speaker in England—"a female Lloyd George."

As member of the Executive of the National Union of Societies for Woman Suffrage, editor of *The Common Cause* (the organ of the non-militant section of suffragists), and author of many telling pamphlets and of a book, *Women and the Sovereign State*, she exercised a powerful influence. Round her there gathered a large and devoted following, largely composed of women who had turned their backs not only upon the Church, but upon God himself, and made no concealment of their antagonism to religion. And while Miss Royden brought a sympathetic understanding to the case of these rebels, she never allowed them to mistake her for anything else than a devoted Christian and churchwoman. "The Church of England," she says, "is the church of my baptism. I am her child by temperament and by conviction as well. I felt spiritually homeless until I learned for what she stood and what she signified; but even before that, I loved her services, her saints, her character, her sacraments." It counted for far more than the average observer realized that one of the most popular leaders of the English woman's movement during its most critical years was a Christian woman who emphasized her loyalty to the church of her fathers.

When, in 1916, the Church of England decided to hold its national mission of repentance and hope, Miss Royden was made a member of the Council, and the inclusion of so-called "women messengers" in the programme of the mission was largely owing to her. From that time onward her thoughts turned to the pulpit. She became conscious that nothing short of a definitely religious ministry, wide enough in range to include all that concerns human welfare but uncompromisingly spiritual at the center, was her true calling. Her plea

for the recognition of women messengers immediately caused a flutter in the ranks of orthodox Anglicanism, notably among Anglo-Catholics, who construed it as a plot to capture the priesthood for women. Miss Royden met the attack in her usual reasonable spirit, and the controversy was lulled to rest, each party retaining its own convictions. Meanwhile she became increasingly popular as a preacher and religious platform-speaker, and when in the spring of 1917, Dr. Fort Newton, the then newly appointed minister of the City Temple, was delayed in America, Miss Royden was asked to preach in that famous pulpit. She proved herself entirely adequate to the task, and her persuasive eloquence and the beautiful spirit which informed it took the congregation by storm. She was asked to preach in the City Temple regularly, but loyalty to her own church prompted her refusal. Her first appearance had evoked a grave protest from the bishop of Winchester, who said that she had no right to give the accredited message of her church in a non-conformist pulpit. To this she replied that since she was not an accredited messenger of her church, no bishop being willing to set her apart as such, she did not see any just cause for complaint. She spoke as a Christian laywoman; and if the word "preaching" was objected to, why not simply say that she gave an address? The bishop's protest, however, made her reluctant to accept the invitation, until the conviction that her acceptance might further the cause of church union, which she has so deeply at heart, induced her to change her mind. Accordingly, in the autumn of 1917, she began her duties as Dr. Fort Newton's assistant, preaching at one service every Sunday, and continuing her ministry with increasing success for two years. Small and slight of figure, with a gentle, sympathetic face and an air of wo-

manly modesty, she has accomplished what few women would care to attempt.

Sunday by Sunday large congregations gathered to hear her, crowds gathering about the church doors before the service. Rich, firm, and unfaltering, her fine voice launched itself upon the great spaces that had so often echoed to the haunting tones of the unforgettable Joseph Parker. With a perfect articulation that gives every vowel and consonant its true value, and a sure mastery of the art of voice-production, she has an enormous initial "pull" over most women speakers. No doubt the fresh, bold, entirely untheological cast of her preaching was a powerful factor in her success, more especially since it went with a reasonable attitude not usually found in women pioneers. She said everything that youth in revolt wants to hear, but managed to say it without offense, her fundamental reverence standing her in good stead. Steeped in the spirit of the historic liturgies, the devotional part of her services made a profound impression upon many trained in less dignified ways of worship, and her intense earnestness communicated itself to her somewhat volatile constituency.

Her pastoral work in connection with the City Temple took the shape of what might be termed a spiritual clinic for women. On several days in the week she was in attendance, acting as guide, philosopher, and friend to many hundreds of women, and as priest and confessor to not a few. Large-souled, wise, and sympathetic, she entered deeply into the lives and problems of those who consulted her, and proved her quite unique instinct for the real needs of present day womanhood. Needless to say, her work as a soul-doctor was reflected in her preaching. As time went on, her sermons dealt increasingly with problems characteristic of woman's life and

work; and while a goodly number of men were among her regular hearers, and during the war a sprinkling of khaki, it was as a preacher to women that she gained her laurels.

When Dr. Fort Newton returned to America at the end of 1919, Miss Royden felt that the time had come for her to carry out a long-cherished project of starting services in a neutral hall, with a view to reaching people who had a prejudice against going to a regular place of worship. In Dr. Percy Dearmer, the well-known Anglican clergyman and accomplished writer, who had resigned his charge and was about to enter upon his duties as professor of ecclesiastical art at King's College, she found an ideal colleague, and together they started fellowship services at Kensington Town Hall, in the West End of London. Dr. Dearmer preaching in the afternoon and Miss Royden in the evening. The afternoon service is of a delightfully informal character, music under the leadership of a really great choir master, Mr. Martin Shaw, being a feature. Contrary to the policy at most popular services, the music, both afternoon and evening, is of the highest type, tho always simple enough for the congregation to join in, and the almost lost art of old English hymn-singing with simple harmony is practised with great zest. The evening address is followed by a discussion, for which many remain. Miss Royden always shines in discussion. She can stand any amount of heckling; is endowed with a good humor which nothing can ruffle, and has the art—or is it a grace?—of genuine peace-making. Of late the hall has been crowded to overflowing every Sunday evening, hundreds having to be turned away. A permanent home for the services has become a necessity, and after many fruitless negotiations. Miss Royden has now the prospect of acquiring a large and convenient Con-

gregational Church building, where her growing Fellowship Guild can hold its services and engage in religious and social activities.

Miss Royden's preaching is quite frankly untheological. "Unencumbered with theology" was the phrase current at the City Temple; which might mean either that she wears her theological learning lightly, or else she deems it unnecessary to burden herself with such learning. The serious critic can not but feel that Miss Royden's work, excellent as it is, suffers from a lack of theological training. There is certainly room for lay preaching—indeed, the lay preacher has a mission and a scope all his own—but when a lay preacher finds it necessary to deal with doctrinal questions as distinct from questions of subjective religious experience, he or she ought to be able to approach them with at least a working knowledge of the theological and historical presuppositions and, what is equally important, with some training in the principles of Biblical exegesis. Miss Royden is at her best in topical discourses, and notably in sermons dealing with burning moral and religious questions; when, however, she enters upon the realm of expository or doctrinal preaching, her somewhat uncertain exegesis and her want of complete and well-articulated knowledge of historic theology weaken her message. A more adequate theological equipment would add quality and weight to her utterance. An audience such as Miss Royden's always involves the preacher in a temptation to choose only the subjects which interest it already, and to deal with them only as deeply as it will stand. A ministry of this type always tends to hug the shore rather than to launch out into the deep. And this tendency often remains unrecognized, for it hides itself behind the brave language of an adventurous religion at war with fusty theological conceptions. It is

always possible to be refreshingly unconventional and daring—down to a certain depth; beyond that depth the sincere preacher finds that his wisdom lies in speaking of great matters in a stammering tongue.

Miss Royden's theological attitude emerges most characteristically in her spirited and stimulating little book, *The Hour and the Church*, published about two years ago. Like not a few others, she finds a church with a history at once an inspiration and an awkward and intractable incubus. She loves to think of the slow ripening of the traditions that appeal to her so mightily, but finds their historical character very much in the way when it comes to grafting new shoots upon the old stem. She values the Anglican church service above the free-and-easy proceedings of a big suffrage meeting, but asks pathetically why there should be so much coldness and hampering, and so much leaden-footed and futile discussion, in the Church, whereas in a woman's suffrage organization all pull together and everything goes as briskly and merrily as at a wedding. It is clearly a case of *Nec te, nec sine te* with her and the Church, and her book reflects that uncomfortable state of mind. It is when she turns her prophetic soul against the deplorable timidity of the Church in face of great moral and spiritual issues that she scores all along the line. The sin of the Church to-day is not what she terms the dishonesty of the preacher who refuses to retail higher criticism to his congregation, but the amazing cowardice of ecclesiastical bodies in following the public opinion which God means them to lead and, if need be, defy. On this point her indictment is unanswerable:

"When the dreadful moment of action comes, the archbishop of Canterbury—hitherto dumb on the difficult question of women's suffrage—announces his intention of casting his vote with the majority, because 'public opinion has undergone a great change on

this question,' and to oppose it would be to court 'a humiliating defeat.' Even now, his Grace describes his action as 'a leap in the dark.' His gesture is more like that of a man who plunges over a precipice when violently pushed from the rear.

"It has not been otherwise with labor. As long as the labor movement was small in numbers, weak in influence, it was not courted by the Church of England. To-day her more intelligent leaders at least are anxious to 'get into touch with labor,' and it is not absolute damnation to a priest to be known to belong even to the I. L. P. [Independent Labor Party]. But those who took this rash step a little earlier than prudence would have dictated must sorrowfully feel that all the grace of such advances is lost, because the Church waited until Labor was (not only respectable but) menacing."

In her chapter on Reunion she anticipates the Lambeth resolutions, or rather of the vision that called them forth. She has scant sympathy with the "Catholic" who sees that a non-Anglican may be endowed with every virtue and grace that God can bestow on man, have all the faith that removes mountains, be constrained by the love of Christ, and yet must be relegated to those "uncovenanted mercies" which may possibly land him among his Catholic brethren in heaven:

"'Catholic theology,' says a certain type of Anglican, 'is a complete and perfect whole.' It is true: it is entire; it coheres. Once go outside it, and you get an unworkable theology, schisms, heresies, sectarianism, and the rest. 'This,' says he, 'is my conviction. But when I emerge from the study in which I arrived at it, I behold—shall I say?—Dr. Selbie! I can not explain him. I can not explain him away.'

"The discovery of Dr. Selbie does not, however, destroy the conviction of this type of Anglican that 'Catholic theology' is complete and perfect. The fact that Dr. Selbie is recognized as an inconvenient fact is in itself acclaimed as an instance of remarkable honesty in the theologian. Honesty! It may be so, perhaps—of a kind. It is at least an advance in honesty on the older assumption that Dr. Selbie, or any other Free-churchman, is really, in spite of appearances, a bad man. . . . But there are degrees of honesty, as of cleanliness. One's hands may be 'clean,' yet not 'surgically clean.' One's attitude of mind, it seems, may be theologically but not scientifically honest. 'How many a beautiful theory have I seen,' said Lord Kelvin, 'wrecked upon the rock of a single impertinent fact!' Such is the scientist's honesty. His theory may be the

result of a lifetime's observation and labor. It fails to account for 'a single impertinent fact.' So much the worse for the theory! But Catholic theology, majestic, complete, is unable to account for the fact of sanctity outside the Church. So much the worse for the fact!"

Miss Royden has a great future before her. She is emphatically the woman for the hour—one of those leaders who, so far from being born out of due time, find themselves faced with a situation to which they are adequate. Her many social and philanthropic activities, notably her passionate championship of wronged and de-

graded womanhood expressing itself in a practical interest in modern redemptive methods, preserve her from the melancholy fate of the professional platform orator. It is likely that the cause of international friendship may claim her increasingly as time goes on. But her heart will, I think, always be given to the care of that fellowship church which, she hopes, will prove a spiritual home and centre of activity for the spiritual misfits— aspiring and devoted souls, who find no anchorage in the churches—but have a large place in God's kingdom.

## PAUL—A PORTRAIT

Professor JOHN WRIGHT BUCKHAM, D.D., Berkeley, Cal.

CREATIVE historic characters demand repeated reinterpretation and revaluation. Especially is this true of those who are closely bound up with religion. The Church thought it understood Jesus, until the inquiring mind of the later nineteenth century began its search for him. Then it found him again in some of his most winsome traits by patiently following the star of historic science.

We thought we knew Paul until, after removing the overlying debris of scholastic theology under which he had been buried, this irrepressible personality—"unknown yet well-known, poor yet making many rich"—reappeared, more humanly real and more truly great than ever before. The study of his life and letters by those who follow the International Lessons should do much to deepen his influence upon the spiritual life.

I. It is not the purpose of this sketch to attempt to present Paul in all of the aspects in which modern study has rediscovered him, but rather to etch some of those traits and ideas in which he has been most misunderstood.<sup>1</sup>

The average person—and I fear

this is true of many a church member also—thinks of Paul as a narrow-minded dogmatist, with a somber doctrine of a sovereign God, a lost race, and salvation through the "name" of Christ; a hard man with a gloomy view of life, an ethic of extreme rigor, and a conception of Christianity so much his own and so different from the original gospel that it quite set aside the simplicity and normality of the religion of Jesus.

One can readily see how such a misconception might arise; and yet there is something disheartening, almost tragic, in this misunderstanding, the more so because it is to be laid to two of the greatest minds the Church has produced, Augustine and Calvin.

II. Instead of being this theological monstrosity, the real Paul—as a careful and unprejudiced study of him reveals—was a most human, lovable, broadminded, forward-looking man, one to whom our modern civilization, in so far as it is righteous, progressive, and Christian, owes more than to any other, save to Paul's Master.

<sup>1</sup> This misunderstanding seems to be nothing new. "Misunderstanding, one way or another, was Paul's usual lot in the ancient Church," writes J. R. Bartlett in *The Encyclopaedia Britannica*, article "Paul."



Instead of being dogmatist, Paul was the great religious progressive of his time; instead of being a legalist, he was the protagonist of freedom; instead of being the father of Christian scholasticism, he was one of the profoundest mystics of the ages; instead of being an ethical purist, he was one of the sanest and most normal teachers of morals the world has had; instead of obscuring Christ, he was his greatest and most ardent disciple; instead of turning Christianity from its true course, he saved it from provincialism, developed its inner spirit and principles, revealed it in its true character as a world religion.<sup>2</sup>

The understanding of Christianity depends very largely upon a true understanding of Paul. It is no light judgment which the president of the Free Church Council of Great Britain, the Rev. R. C. Gillie, has recently expressed, to the effect that "we are on the verge of a new study of Paulinism" as the way to reach "the great root-principles of our faith."<sup>3</sup>

III. To appreciate Paul is not to idolize him as a paragon of perfection, a model of all Christian virtues and graces. He was far from that. He was a very human person. He had a vehement, intense nature, which gave him untold trouble and against which he had to struggle incessantly (yet not as one who beateth the air); he was a born and trained fighter for what he deemed to be right, a hard-hitter, a man who never hesitated to rebuke wrong wherever he saw it. He wanted his way and got it, and it was usually the right way. Yet his magnanimity was boundless and the tenderness and sympathy of his soul unfathomable. He was a natural leader and had a way of filling the horizon wherever he was, yet his sole purpose

was service, genuinely expressed in the phrase, "Not that we have lordship over your faith, but are helpers of your joy."<sup>4</sup>

That he loved his fellow men, especially those that were of the household of the faith, needs no argument. There are no love letters in the human language so beautiful, so full of pure devotion and gratitude and unselfish affection, as his to the Corinthian and Philippian Christians, and to Philemon. His hymn to love<sup>5</sup> has no equal as a description of the greatest thing in the world. The men and women whose hearts he has reached are a multitude whom no man can number.

IV. These three keys admit one to something of an understanding of Paul's character, his many-sidedness, his intensity, and his loyalty. He was thinker, administrator, missionary. He was also humanist and mystic—that terrible instrument of achievement, a practical mystic, terrible in loyalty to convictions and in power to execute them in the face of every obstacle. And yet, with all his aggressiveness, nothing is more striking than the charity and wisdom with which he dealt with the practical issues and problems which confronted the churches that he founded.

Paul was consistently inconsistent—in a way great men have—yet greatly true to principles because loyal to him who embodied them, his beloved Master. This loyalty it was, together with love for his fellow men, which spurred him on to an enterprise in which he found himself "in labors more abundant, in prisons frequent, in stripes above measure, in deaths oft."<sup>6</sup>

V. How did Paul look? What was his personal appearance? That is a wholly subsidiary question, so long as we have his spiritual portrait. And yet it inevitably arouses conjecture.

<sup>2</sup> In this estimate I find myself in essential harmony with such interpreters of Paul as Deissman, Percy Gardner, A. C. McGiffert, B. W. Bacon and J. V. Bartlett.

<sup>3</sup> THE HOMILETIC REVIEW, Vol. LXXI, No. 1, January, 1920.

<sup>4</sup> 2 Cor. 1: 24.

<sup>5</sup> 1 Cor., chap. 13.

<sup>6</sup> 2 Cor. 11: 23.

The "Acts of Paul," composed probably in the second century by an Asian presbyter, describes him as "a man small in size, bald, bow-legged, sturdy, with eye brows meeting and a slightly prominent nose, full of grace." How much of this description is based upon recollection it is impossible to tell, but it corresponds to the portrait imagination draws of him.

There is a picture of Paul by that great artist of the Reformation, Albert Dürer, which is singularly arresting. It represents him quite as described in the Acts of Paul, tho hardly sturdy, with a certain intellectual and spiritual power, whose strength is that of utter sincerity. He is looking down in deep, tho not abstracted, reflection.

As in the customary representation of him, he bears a sword, the sword of the spirit, and a jagged one at that, gript with a nervous yet firm hand, which will use it, one can see, with no sense of prowess or cruelty—and yet with vigorous and well-directed thrust—for the casting down of strongholds and every high thing that is exalted against the knowledge of God. The figure is almost too slight and delicate, yet it may not be far from the truth; for from his own words it seems clear that Paul was frail in health. Whatever the "thorn in the flesh" may have been, he was clearly impeded by physical limitation. The strength of the man was supremely spiritual and moral. It was his "to do in the figure of a lamb the feats of a lion."

VI. The central and commanding significance of Paul's life lies in his faith—a faith which passed through so stern, varied, and victorious a struggle that it has become wrought into the higher life of humanity. This was due in part to his peculiar share in establishing the new religion; but it was due far more to Paul himself, and most to God in Christ.

The struggle had three chief phases—a struggle against race prejudice and religious provincialism, centering in and typified by Jerusalem; a struggle against the falsities and half-truths of pagan religious thought, focusing in Ephesus; a struggle against the hedonism and immorality of a corrupt civilization, asserting itself in Corinth; and a struggle against enthroned political and economic imperialism laying its heavy hand upon him and seeking to suppress his free spirit in a Roman prison.

One after another he fought these foes of faith, single-handed, yet invincible through one who strengthened him. The light of his victory over the first of these foes still suffuses the letters to the Galatians and Romans. The patient victory of reason and righteousness over fanaticism and error rests fadeless upon the letters to the Colossians and Ephesians. The triumph of love over impurity and discord still hymns its solemn music through the immortal love-letters to the Corinthians, like the strains of the Pilgrim Chorus rising above the revelries of the enchanted mountain, in Lohengrin. The calm consciousness, on the part of a well-nigh deserted but victorious and serene soul, of conquest over a heartless world-power, vainly resorting to its last move in putting him to death, breathes through the noble and grateful letter to the Philippians and the pastoral letters. And the outcome of the whole long struggle voices itself in that unforgettable cry: "I have fought a good fight, I have finished my course. I have kept the faith."<sup>1</sup>

In view of these great victories, in which we all share, his is a dull and ungrateful soul that does not exclaim with this hero of the faith: "Thanks be to God which giveth us the victory through our Lord Jesus Christ."<sup>2</sup>

<sup>2</sup> 2 Tim. 4: 7.

<sup>1</sup> 1 Cor. 15: 57.

## PAUL'S PREACHING IN THESSALONICA

Professor A. T. ROBERTSON, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

It is not always proper for a preacher to speak frankly about his own preaching. He is almost certain to be accused of egotism. Even a teacher of young preachers has to be chary of personal allusions, rich as his experiences are and helpful to them as they may be. When a preacher is under fire he may sometimes explain his methods and motives to those who have been influenced by the attacks. But even then the minister feels a natural embarrassment and is open to counter attack. As a rule, silence and right living is the best answer to traducers, "that by well-doing ye should put to silence the ignorance of foolish men" (1 Pet. 2:15).

Paul broke his silence under the attacks in Corinth in order to show that he and Apollos were both free from blame in the schism and strife that had come to that church (1 Cor. chaps. 1-4). In doing this needed service Paul took occasion to set forth the character of his own preaching of Christ crucified. But Paul did hold the Judaizers responsible for the troubles in Corinth, and they made serious and specific charges against Paul's ministerial integrity that he disproves in detail (2 Cor. chaps. 10-13). But in defending himself thus pointedly Paul felt like a fool and could do it at all only by a touch of irony to relieve the tension (2 Cor. 11:16-20). But one can almost thank the Judaizers for being indirectly responsible for Paul's wonderful panegyric on preaching—2 Cor. 2:12-6:16 (expounded in my *Glory of the Ministry*).

Another bit of autobiography occurs in 1 Thess. chaps. 1 and 2, which can be compared with Acts 17:1-9. The account in Acts mentions only

three sabbath days on which Paul preached in Thessalonica, but it seems clear from 1 Thess., chaps. 1 and 2; 2 Thess., chap 2; Phil. 4:16, that Paul labored in Thessalonica some months, probably no longer in the synagog. Luke probably did not mean to be exhaustive in his report. But it is extremely interesting to be able to compare the historical narration in Acts, chap. 17, with Paul's discussion in 1 Thess., chaps. 1 and 2. We have a similar parallel in Luke's account of the work in Corinth (Acts, chap. 18) and Paul's own interpretation of his work there in 1 Cor., chaps. 1-4. In Thessalonica, as in Corinth, Paul was misunderstood by some. The misunderstanding related to Paul's remark on the second coming of Christ. After Paul's departure the misunderstanding grew until Paul was quoted as saying that Jesus was going to come right away! This Paul specifically denies. Some one had even tried to palm off an "epistle" as from Paul supporting this view (2 Thess. 2:1-4). So he gives the token for a genuine epistle of his (2 Thess. 3:17). There was really no excuse for misunderstanding Paul's preaching on this point. "Remember ye not, that, when I was yet with you, I told you these things?" (2 Thess. 2:5). The struggle with the man of sin was first to come. And when Jesus does come, he will come as a thief in the night, as the Thessalonians knew perfectly well (1 Thess. 5:2), for he had told them so. Some had become so excited that they had quit work and were mere busybodies. Here again they were without excuse, for, when Paul was with them, he had commanded them: "If any will not work, neither let him eat" (2 Thess. 3:10). It is a poor preacher who is never misunderstood. Jesus and Paul

used plain and vigorous language, but they were often misunderstood. People hear only fragments of what we say to them and that is understood in the light of scraps of other ideas floating in their heads.

So Paul wrote two epistles to the Thessalonians to make plainer what he had taught while with them. Thus we get his biographical remarks on his own preaching in Thessalonica that are so rich in suggestion for us to-day. Paul was the greatest of all preachers and we could wish that we had more specimens of his preaching like those fragments preserved in Acts, chaps. 13, 14, 17, 20, 28, and the apologies in chapters 22 and 26. But he was able also to give the elements of great preaching in an incidental way as we find in 1 Thess., chaps. 1 and 2.

Luke tells us that Paul's preaching was grounded on Scripture. In the synagogue "for three sabbaths" Paul "reasoned with them from the scriptures" (Acts 17:2). This was his custom, Luke adds, and he "opened" the scriptures as a skilled interpreter, "alleging" through affirmations in regular homiletical style (1) "that it behooved the Christ (the Messiah) to suffer." This Jesus himself had taught (Luke 24:26, 46). (2) That it behooved the Christ "to rise again from the dead." This great fact Paul knew by personal experience. He had seen the risen Jesus. (3) "And that this Jesus, whom I proclaim unto you, is the Christ" (the Messiah). This was Paul's fundamental thesis in his preaching from his conversion. In Damascus "straightway in the synagogue he proclaimed Jesus, that he is the Son of God" (Acts 9:20). After his return from Arabia (Gal. 1:17) he "confounded the Jews that dwelt in Damascus, proving that this is the Christ" (Acts 9:22). Luke preserves one of Paul's sermons, that at Antioch in Pisidia, in which we see the line of

argument and the skilful use of Scripture made by Paul (Acts 13:16-41). It was so convincing that the multitude asked that it be repeated the next sabbath when the whole city came out. Paul was entirely too popular for the envious rabbis who interrupted the service (Acts 13:44-46). Paul's training as a student under Gamaliel stood him in a good stead in his use of scripture and in meeting rabbinical refinements. The points given by Luke for the discourses at Thessalonica are logical and were certainly effective, for some of the Jews were won to Christ and a great multitude of the devout Greeks (the "God-fearers" who attended the synagogue) and of the chief women not a few (Acts 17:4). The result was inevitable. The rabbis were moved with jealousy and sought a league with the rabble to put a stop to Paul's power by raising a riot and getting a political charge against Paul for preaching Jesus as a rival king against Cæsar (Acts 17:5-9), a curious parallel to the final charge against Jesus before Pilate. Paul probably did preach Jesus as King and Lord of all, and the rabbis were quick to distort his language. So in Thessalonica Paul came up sharply against the man of sin who set himself in the place of God (2 Thess., chap. 2). The Roman emperor was worshiped there as elsewhere, and Paul proclaimed Jesus as Lord, not Cæsar (1 Cor. 12:1-3). There was this much of truth in the specious charge which the rabbis knew was not true. They themselves disliked Cæsar worship, but they did not say so. At any rate Paul had to leave Thessalonica, and he already saw the coming conflict between Christ and Cæsar for the mastery of the world. Ramsey notes that Paul grew in grasp and prowess as a preacher as he faced at close quarters the imperial power of Rome.

The thing that Paul emphasized

chiefly about his preaching in Thessalonica is that he interpreted the will of God to them in all his messages. It is easy to make frequent use of the name of God and the will of God and for it to be cant. But that is not true of Paul. He knows what it is to be in touch with God. He is conscious that God has made known his word to him. Here are some of his expressions about this matter. "We waxed bold in our God to speak unto you the gospel of God in much conflict" (1 Thess. 2:2). "But even as we have been approved of God to be intrusted with the gospel, so we speak" (2:4). "We preached unto you the gospel of God" (2:9). "But, as it is in truth, the word of God" (2:13). Paul had a high conception of his own message and offers an example for the preacher of to-day. He was miles away from being a mere entertainer or even just a social reformer. Every vestige of pretense is gone. There is no dress parade about Paul and no pious affectation. He stands forth as the prophet of God with a burning message from God that he must deliver. He will be heard whatever the result. If it be replied that the modern preacher can lay no claim to direct revelation from God, one must remember that Paul searched the Scriptures as we can do. We have the New Testament, Paul's own writings included, in addition to the Scriptures that Paul had. We have, besides, the long course of human history, and the influence of the Christianity proclaimed by Paul. We have also the promise of the Holy Spirit who helped Paul. We have also new light from conscience, scholarly research, history, and science. Certainly no preacher need be in the dark concerning the will of God concerning the redemption of man. If the gospel of God was plain to Paul, it ought to be plainer to us. The preacher to-day should have a clear message from God

and he should speak it with a prophetic courage.

Paul makes it as plain as Luke does in Acts that Christ is the central theme in "the gospel of God." "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep we should live together with him" (1 Thess. 5:9-10). "We believe that Jesus died and arose again" (4:14). The Thessalonians were "to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come" (1:10). This from Paul we take as a matter of course. He was, as we know, a Christ-intoxicated man. He cared not whether people thought him beside himself for Christ or not (2 Cor. 5:13). There is no "gospel" for Paul apart from Christ. There were those who preached other doctrines, but Paul refused to call their messages a real gospel of grace (Gal. 1:6-7; 2 Cor. 11:4). And the world will never get away from its need of Christ. There was never such heart hunger for Christ as there is to day all over the world.

Paul claimed that his preaching was with the power of the Holy Spirit. "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance" (1 Thess. 1:5). The Thessalonians "received the word in much affliction, with joy of the Holy Spirit" (1:6). Paul expected the Holy Spirit to bless his message, because it was about Christ, and because it was the gospel of God. Has not God promised the power of the Holy Spirit to accompany preaching like that? It is at least worth while for every preacher to-day to search his own heart and see if he has really preached the full gospel of God and with "assurance" of God's blessing. He has said that his word will not return unto

him void. It will come back after many days. Paul was not equally successful everywhere and not wholly so in Thessalonica. But the preacher can at least have a clear conscience if he preaches God's word and in the power of the Holy Spirit.

Paul's purpose was to please God and not men. Every preacher likes to please men. Praise is sweet to any preacher, too sweet sometimes. But the preacher is a man under orders. His real praise must come from God. He must tell the truth as God gives it to him to see it "For our exhortation is not of error, nor of uncleanness, nor in guile" (2:3). He must not tone down the message to suit the audience, "not as pleasing men, but God who proveth our hearts" (2:4). "For neither at any time were we found using words of flattery, as ye know" (2:5), "nor seeking glory of men, neither from you nor from others" (2:6). It is plain from these vigorous denials that Paul had been accused by some of this very thing of being a timeserver who truckled to the foibles and fancies of the crowd. Once more Paul scouts the charge of preaching for money, "nor a cloak of covetousness, God is witness" (2:5). "For ye remember, brethren, our labor and travail; working night and day, that we might not burden any of you, we preached unto you the gospel of God" (2:9). If ever there was a manly preacher Paul was that man. To day we do not let preachers work at a trade nor do we pay them enough to live on.

But Paul loved the people and dealt gently with them with all his fidelity to truth. He had the shepherd heart, the father heart, the mother heart. "But we were gentle in the midst of you, as when a nurse cherisheth her

own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us" (2:8). Could a pastor speak more tenderly of the flock? "As ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God" 2:11-12). "Ye are our glory and our joy" (2:20). Paul "endeavored the more exceedingly to see your face with great desire" (2:17). There is no resisting a love like that. Paul literally loved people into loving Christ. He had the passion for souls in his preaching that yearned after them in Christ. He imparted "his own soul" when he preached and he won souls in giving his. Even Christ felt power to go out of him. And Paul was willing to spend and be spent for their souls (2 Cor. 12:15).

These elements in Paul's preaching at Thessalonica may seem commonplace and even prosaic, but they are vital to all real preaching. One may read an essay without these elements of power, but no souls will be converted. One may preside over a pink tea with no passion for the lost. But the world waits to hear the prophet with a live coal from the altar of God on his lips. The tongue of flame will set other souls on fire. Beecher was right. Wake up the men in the pulpit if you want to wake up the man in the pew. The way to wake up the men in the pulpit is to put one there who is in touch with God. Then the Lord will make bare his arm in the day of his power. God had poured power into Paul and so he could do all things for Christ (Phil. 4:13).

## "THE BIBLE OF CIVILIZATION"

IN *The Saturday Evening Post* (April 16, 1921) Mr. H. G. Wells harks back to the idea of the great Bohemian Comenius (Kowensky), pupil of Bacon and friend of Milton. Comenius desired unified world instruction in a universal language and "a common book of necessary knowledge, a sort of common basis of wisdom." This last is Mr. Wells' "Bible of Civilization." To the objection that we have the all sufficient Bible itself he replies in substance: That is my model. Twice it has formed a culture and unified and kept together for generations masses of people: (1) where the Old Testament was formed; (2) when Old Testament and New became one. The Bible had been growing with the people. But while the Bible ceased growing, the world has progressed with new needs, etc. The Bible, therefore, now has redundancies, e.g., Leviticus in large part, the genealogies (no longer important), excess about Hebrew history, the gospel story told four times (at least), etc. It also has deficiencies—"leaves off in the middle of Roman imperial and social conflicts," and there is now a gulf of 1800 years between us and the time when the Bible stopt.

Consequently "the Bible has lost much of its former hold," tho it alone long "held together the fabric of Western civilization," which it no longer does. And nothing has taken its place. There is need, therefore, of a cement—a Bible "readapted for use . . . to restore a common ground of ideas and interpretations if our civilization is to hold together"—all this on the Bible plan.

What is that plan? "An account of the world . . . and of (man's) place in it; . . . a story of promises made and destinies to be fulfilled, . . . a conception of relationships and duties." . . . This placing of a man in his own world is of primary importance. This feature modern education has neglected; college education aims to "make a successful business man," which is "absolutely degradation of education." The new Bible is to "follow the old precedent exactly; . . . tell the story of our race." It will tell a "universal history of man, . . . point our lives to a common future which will be the reward and judgment of our present lives."

The Bible also gave to the man and the community (thus welded together) the law

—rules of life, of health, of conduct. For its times the Bible was "a directory of healthful practise"—for an Oriental population under cruder conditions. The law covered also sex problems, and the problems of property, trade, and labor; but for the same crude conditions, altogether dissimilar from our own economic system. So that not merely Genesis but also Exodus, Leviticus, and Deuteronomy need to be rewritten from the modern standpoint. There is an "untilled field of conduct," a "moral wildness, of the rights and duties and limitations of property" which a modern Bible could clear up in the most lucid and satisfying way.

But cosmology, the beginnings and history of the earth's inhabitants, and the laws of conduct are not all our Bible contains. Its contents give suggestions for other inclusions by the Bible of a World Civilization in the Psalms, Proverbs, Song of Songs, Job, the Prophets, and Revelation. This part Mr. Wells develops in a second article in the same journal, issue of April 30.

The description of these books is taken from the "English Prayer Book"—the "canonical" or "vital" books "necessary to salvation," the "cementing stuff of our community." Then there are the Apocrypha—books read for "example of life and instruction of manners." This last becomes a useful repository for the best "world literature" not included in the "canonical" books. But between these two—what ought to be read and what may be read—Mr. Wells would make a third class: what are desirable to be read.

The "canonical" books would be "an anthology or group of anthologies." From the old Bible much would be taken: many of the psalms, the gospels, 1 Cor. 13, et cetera. Outside of these parts of Tolstoy's *War and Peace*, Hamsun's *Growth of the Soil*, Gulliver's Travels, Plato, Lincoln's Gettysburg Address, Henley's "Captain of My Soul," and other selections forming "the quintessence of literature," thus forming "the Poetic Books, the Books of Inspiration," classified perhaps as "the Book of Freedom, the Book of Justice, the Book of Charity."

The Christian Bible "ends with a forecast, the book of Revelation," and the Hebrew Bible also ended "with forecasts—the Prophets," which pointed to days to come.

The new Bible, also, to hold the imagination, should close "with the Book of Forecasts." The world should think of the consequences of the lives it lives, the deeds it does—men must have an idea of destiny, of a criterion and judgment upon collective judgment. What to-morrow are statesmen making? They ought to write this down. The "Book" this would make would at first be "miserably poor." It would have to be continually revised, continually improved, with the result that men would be living up to a constantly improving plan. The new Bible, therefore, would follow the scheme of the old Bible and would contain (1) the Historical Books with maps, etc.; (2) the Books of Conduct and Wisdom; (3) the Anthologies of Poetry and Literature; and (4) the Book of Forecasts.

Into the Apocrypha and the "third class" spoken of above would go, *e.g.*, Job, Esther, the Song, Shakespeare, Euripides, Sophocles, Schiller, Ibsen, Plato, epics and sagas, the great novels and plays—all the great literature of the world.

The accomplishment of such a task is feasible within two moderate volumes. The works of four or five authors, imperfect as these may be, proves it—Oscar Browning, Breasted and Robinson, Hutton Webster, and H. G. Wells—the last mentioned in all modesty and with becoming reserve. It would be the result of a "great educational conference of teachers, scientific men, and historians, . . . revised by scores of specialists, discust and rediscust, polished and finished, and made the opening part of a new Bible." At intervals it would be revised in the light of new knowledge and developments, and so continually brought up to date.

The essentials which Mr. Wells is seeking in his new Bible seem to be three: universality in place of nationalism, as represented by the Old Testament; growth in place of static completeness, as represented by the "closed" Bible; consequent responsiveness in the record to the characteristics and developments of humanity as a whole.

## COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

### Professor Deissmann on an Ancient Christian Encomium

MR. LIONEL R. M. STRACHAN, Lecturer at Birmingham University, has translated one of the most characteristic of the many ancient encomia of the cross and Dr. Deissmann, of Berlin, has some interesting things to say about it in the *Expository Times*. It is a loosely woven hymn in praise of the power of the cross, each line beginning with the words, "The cross is . . ." Many of the lines are both beautiful and intensely revealing; they mirror the very heart of popular religion in those early days of the Church. We are told that the cross is the "majesty of kings, the safety of the world," "the kindness of the barbarians," the "shipmaster of them that sail." Ethical and spiritual values are alike emphasized. The cross is both "the pillar of the righteous" and "the exercising of hermits."

Dr. Deissmann points out that the very form of the encomium is eloquent of its origin. It springs not from the mind of the systematic theologian, but from the heart of the believer. The form of identification—"the cross is the way of them that have gone astray," etc.—is peculiar to the language of worship in the apostolic period. The language of dogma does not use identification, but seeks to establish a causal relation. It would say, "He who allows the cross of Christ to exert its influence upon him, experiences the stimulus to moral conversion." The language of worship combines the plastic vigor of a confession of faith with the glow and exuberance of popular devotion when it says the cross is "the repentance," "the staff," "the bridle." Such songs of praise, while dating from a period when primitive Christianity had become fully consolidated, make use of



much older material from the period of pre-dogmatic piety. In this series there are lines of ancient date, retaining clearly their local color. They reflect the Christianity of the Mediterranean world; a fighting religion, yet a religion full of sympathy for the lowly, always concentrated upon the Master and his cross. And in the encomia as a whole we have most valuable evidences of the practical religion of ancient Christianity which remained indestructible beneath the crust of the theological religion of the thinkers.

### A Plea for the Formation of Mystical Groups

For good or evil, the war seems to have killed individualism. Almost without exception the religious life to-day is animated by the group-impulse, and solitaries are becoming a rarity—even among ascetics and mystics. The latest advocate of religious group-activity is Miss Evelyn Underhill, who, in a thoughtful and suggestive article in the *Hibbert Journal* on "Sources of Power in Human Life," urges that the true mystic is never an individualist. If he seeks solitude, it is that in stillness he may gather into himself treasures of vital force, that he may communicate them to others and with his torch set many souls alight. She thinks that our hope for the future lies in the formation of mystical groups—"hives of the Spirit," in which the worker of every grade—the thinker, the artist, the craftsman—may each have his place, and work with a sense of dedication which we sadly lack. Were such groups to be created within the churches, "they might yet heal them of their creeping paralysis, and make them again centers of life and light. . . . For members of such groups luxury, idleness, indifference to the common good, would be impossible." Their Christianity would be emphatically social, and would aim at in-

fluencing the politics of the State. But the animating impulse would be "that vivid and earnest communion with the eternal order which is the essence of prayer," and the central power not theological doctrine but the spiritual reality of the new birth.

One feels that the time may be ripe for such groups to arise—groups that shall be to our age what the Franciscans and the early Friends were to theirs; but nothing could be more perilous than any deliberate attempt to create them. Nor must it be forgotten that they never arise through the coming together of so many equally endowed individuals. They are always the product of the spiritual fecundity of some one great saint or apostle. Their history is the history of individuals, specially called of God, who have the mystic gift of spiritual procreateness. Such men raise "spiritual families" bearing a distinctive and unmistakable character.

### Is England Drifting into Paganism

What is the menace of the hour for England; "Not that the mass of the English people, knowing what Christianity is, will abjure it," answers the *Church Times*, "but that, not knowing what it is, they will ignore it." There can be little doubt that a working-class community is growing up in England pathetically, nay, tragically, ignorant of the primary facts of the New Testament. And not only among the working-classes but almost equally among the well-to-do one finds thousands of children who have never been taught to pray, who are quite ignorant of the events which Good Friday and Easter commemorate, and have never been inside a place of worship, except possibly for a wedding. The question whether England shall be Christian or pagan in the years to come is a very real one. She is palpably drifting into paganism; and that not through ill-will, but through

sheer ignorance. The time is within sight when Christianity will be little more than a survival; at best, an eclectic cult for the few. It might be argued that the *Church Times* is too pessimistic; that, in fact, there was never a time when there was so much genuine faith upon earth. But it is equally true that side by side with this religious feeling there goes a slackening of moral fiber and a want of principle which can not fail to depress any thoughtful observer. And once more it may be said that the people are being "destroyed for lack of knowledge."

Over against this diagnosis we have the cheery optimism of the bishop of London, who, in the course of an interview in the press stated that England in general and London in particular was not in nearly such a parlous spiritual condition as some would make out. With twenty years of work in London behind him, he holds that "things have greatly improved from the moral and religious point of view." He does not regard the dancing craze, and the craze for pleasure in general, as a serious symptom, and, indeed, "gave public leave to the girls of the West End to dance their feet off," regretting only that they did not see fit to suspend their gaiety during Lent. He believes that the Church wields a far greater influence than her critics admit, and that, so far from being a failure, she is more really effective than in the days of huge congregations. One wonders what "the gloomy dean" thinks of his bishop's optimism?

### A Roman Catholic on Church Union

"And yet she moves!" The immobility of the Roman Church is such a fixt belief among us that very few are realizing that she is palpably moving. The average newspaper reader has been made aware of the pope's condemnation of the Y. M. C. A., but

not of his approval of a volume of Roman Catholic apologetic essays—*God and the Supernatural*, by a notable galaxy of writers—which proves that Roman theology, at any rate, is advancing toward sweetness and light, and that Roman methods of defending the faith have benefited by the new outlook and temper.

And now, in the current *Constructive Quarterly*, we note a strongly symptomatic paper on "One World-wide Christian Church" by a brilliant Jesuit, Father Leslie Walker, who gives bold expression to the new brotherly spirit which is beginning to grow within his church. He begins with an acute criticism of the Lambeth proposals, pointing out, *inter alia*, how little they really concede to the doctrinaire Free Churchman; and then goes on to say that while it is easy to pick holes in the theology of the Lambeth scheme, every Catholic should rather welcome it as the most wonderful manifestation which has yet appeared of the striving of God's Spirit to heal the wounds of the Church.

In a passage which must strike horror to the breast of "hard shell" Romanists, he speaks of the treasure of "revealed truth" which Protestants possess, and insists that Catholics

"have need of the immense energy and sterling honesty which throughout have characterized the aim of the Evangelical, even when fighting against us. . . . In any case, there is the vision impelling us onward toward an ideal that we know can only come from God. How to attain it is manifest. That brotherly love which is Christ's first commandment must characterize all our dealings with one another. Through charity alone can understanding come, and till we understand one another, and Christ in one another, unity of faith can never be brought about."

He insists that the faith of Catholic and Protestant is "the same in embryo," and that, if we have brotherly love, God's Spirit will surely help us to transcend all difficulties in the way of reunion.

### What Christian India Is Thinking

Nothing is more characteristic of Indian life than the sudden leap of the Church as well of the nation toward independence. Until recently almost tragically dependent on foreign missionaries, the Indian Church of to-day manifests the somewhat fierce temper of the suddenly emancipated. She has awakened to limitless possibilities, and her present tendency is to attribute her failure to do justice to these possibilities to the defective and, as she thinks, often false teaching and masterful spirit of the foreign missionaries. That it takes time to assimilate a new culture and to become wholly naturalized in the world of Christian values does not seem to strike the majority of these Indian Christian reformers. Their attitude is characteristically reflected in a particularly able lecture on "The Disease and its Cause," delivered by an Indian lady, Mrs. Volgeli Arya, B.D., and published in the *Christian Patriot* (Madras). Mrs. Arya begins with an unsparing criticism of the Indian Church, which, so far, has made no positive contribution to theology, literature, or social reform; and she attributes this failure to the inferior character of the foreign educational missionaries. She cites a professor of theology who has read neither Schleiermacher nor Ritschl, regarding them as dangerous to the faith; and asserts that young missionaries who would not be eligible even for a kindergarten post at home are allowed to teach in India's secondary schools, while those with a bare pass degree and no training whatever in the science of teaching are made heads of colleges. To this she traces the failure of Indian students to compete with their Western brethren. In common with other Indian Christian leaders, she accuses the missionaries as a whole of being saturated with race prejudice and of creating a servile

temper in their converts and alienating them from all national aspirations. As another influential writer in the *Christian Patriot* puts it, "the education which Indians receive in missionary institutions has failed to make them either energetic Christians or fearless patriots."

All this raises questions which only experts with an intimate knowledge of India and Indian missions can answer; but it is well for us to know what the young Christians of India are thinking.

### The Future of Evangelism

The one supreme lesson which the war has burnt in upon the English Christian consciousness is that the first need of the so-called Christian nations is to be Christianized; the only question is, how? Traditional methods of evangelism have ceased to appeal, and what new methods have been tried do not seem to meet the case. A plea for personal evangelism has just been made by that veteran pioneer, Dr. John Clifford, who has worked out a detailed scheme and laid it before the National Free Church Council. Briefly, it is a scheme for personal evangelism on modern lines, as distinct from the mass-evangelism of the Moody and Sankey type, on the one hand, and from the institutional evangelism of the pulpit and the Sunday-school class on the other. "We want our people," says Dr. Clifford, "to concentrate as individual Christians on the task of making the gospel a personal possession of other souls." He appeals, in fact, for a lay mission, on a large scale, similar to the recent Hamilton campaign, when 120 young Scottish laymen and women, modern to the finger tips, went to that mining town and met with a response on the part of the masses which was nothing short of amazing.

But while personal evangelism of the right kind is no doubt a crying

need to-day, there is another aspect of the matter which is forcibly advanced by Rev. C. E. Raven, editor of *The Challenge*. Dealing with the time honored view that our only concern is with the individual, and that once the individual is converted, social and political reforms will follow as a matter of course, Mr. Raven points out that this view represents a theory of evangelism which in the foreign mission field has been recognized as quite inadequate to the situation.

"We are too closely knit together for it to be possible for the units to live Christian lives while the community is unchristian. The attempt to convert individuals is, and will be, a great part of the Church's task, but it is not the whole of it. Alongside of its effort to Christianize personal life must go a campaign against paganism in social and industrial life."

For a generation past, the advocates of these two aspects of evangelism have been at war with each other. The time has surely come when we can arrive at a synthesis of personal evangelism, in the best sense of that much-abused term, and the Christianization of the social order by means of a crusade based upon spiritual principles.

### A High Church Movement in Germany

Two main trends are observable in the religious life of Germany to-day, and both are logically and psychologically deducible from her defeat. On the one hand there is an alarming decline not only in church attendance but in popular interest in religion; on the other there is a growing nucleus of thoughtful people who take refuge from the breaking down of national aspirations in the vision of a holy nation—a truly catholic and apostolic church which shall exorcize

the demon of national selfishness by binding men into a supra-national brotherhood and inspiring them with the patriotism for the *Civitas Dei*.

For the first time in the history of German Protestantism, a distinctively High-church movement has found support. A *Hochkirchliche Vereinigung* (High-church Union), with its own monthly organ, has just celebrated its second anniversary, when Pfarrer Stoevesandt, of Berlin, delivered a striking address. While repudiating the petrified legalism and institutionalism of Rome, he insisted that no conception of the Church can be adequate to the New Testament ideal which does not regard it as the body of Christ, a divine organ of salvation destined to "take possession of mankind through the ministry of the Spirit in Word and sacrament." The movement seeks, without in the least belittling the importance of personal consecration and individual spiritual life, to restore the apostolic conception of the Church, avoiding the faults both of the Roman Catholic and of the Reforming separatist doctrines. It aims at strengthening the consciousness of the independence of the Church as a divine institution, striving to foster the ecumenical consciousness of the one Church, and to make its catholicity fruitful by using the treasure of ecclesiastical tradition and bringing the spirit of the Church to bear upon the moral life of the age.

This address, which made a profound impression, most of which was assented to without discussion, may mean the inauguration of a revival whose influence, if the right spirit prevails, will be more than ecclesiastical, and may lead to a religious awakening even where its doctrinal conceptions are not accepted.

# Editorial Comment

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THE reason why people easily get lost in the forest is because they "can not see the woods for the trees." At the same time if there were no trees there would be no woods to see. The part of wisdom would be to cultivate the acquaintance of a few particular trees whose kind and location can be mastered and appreciated, and for the rest to keep mostly to the hill-tops with their perspectives and far-views.

**H. G. Wells and  
the Democratizing  
of Learning**

This may illustrate the method of Mr. H. G. Wells in his *Outline of History*. He says that,

"Universal history is at once something more and something less than the aggregate of the national histories to which we are accustomed, and it must be approached in a different spirit and dealt with in a different way."

The book

"has been written primarily to show that history as a whole is amenable to a more broad and comprehensive handling than is the history of special nations and periods." (See notice of book on page 84.)

The Wells method is humanistic and not technical. It is comprehensive and not intensive. It is purposive rather than casual, didactic rather than dialectic, functional rather than material. Its units are "ages and races and nations where the ordinary history deals with reigns and pedigrees and campaigns." It is not considered too much for the ordinary reader to take in the broad sweeps, the grand results, and the achieved human values. It is interesting to note the extent to which this method has been finding favor with some progressive teachers of history in schools and colleges.

This is one form of the democratizing of learning, and it has already set in strongly in the field of science. We have everywhere in secondary schools the courses in general science, altho only a few of them have as yet really humanized and functionalized the treatment. And there is Williams' great *History of Science*, and the excellent single volume of John Mills, *The Realities of Modern Science, An Introduction for the General Reader*. For the ordinary man science is one field and not many. Its grand results and its human values are entirely within his comprehension, and he is entitled to get them as a part of his education.

So much has been said in order to carry the principle two steps further. Psychology and philosophy are just as much the property of the ordinary citizen as are history and science, and he is entitled to be served with these subjects by the same method as a part of his education. When he is so served he is able to use their conclusions and appreciate their values.

The other point is that these subjects are not separate disciplines so far as the ordinary citizen is concerned, but correlated aspects of a world-whole. This is not a plea for superficiality, or for the unpedagogical and futile plan of learning subjects only in outline, while one still has no data with which to fill out the spaces. But it is a plea for the right of every man to know the major processes and conclusions and values, and to get the habit of thinking in terms of the world-whole.

We all need this equipment for the sake of our religion, our ethics, and our attitude toward life. The schools are about the most cloistered and con-

servative place in society, but it looks as if even there some method like this is coming to its own. The periodical press is doing much to break down the fences which separate the secluded and semi-private lots where the trees of knowledge grow, and to open new pathways to every part. It is a legitimate function of the pulpit to help in this humanizing and Christianizing process. In the name of the greatest humanizer that ever lived, let us have a gospel of comprehension and broad insight. So shall we all be one with him in spirit and understanding.



A VIGOROUS movement for the official censorship of moving-picture films has been spreading over the country, of which the recent censorship law passed by the legislature of New York is an incident. The movement is significant, not only because of its bearing on the presentation of cleaner and more wholesome screen plays, but also because of its relation to the general question of the censorship of the art and recreation of the people.

**The Community  
and the Movies**

In the case of the movies the problem is complicated because they combine, to a rather unusual degree, both art and recreation. The arguments against censorship tend to focus upon their aspects as art, while the necessity for regulation is largely due to their importance as recreation. The whole question of the determination of the permissible and the non-permissible in art is a difficult and delicate one, upon which the layman is reluctant to enter. The question of safeguarding the common people, particularly the young, in their recreations is, on the contrary, a matter in which certain well-defined principles have been worked out and have already been accepted in other forms of recreation.

The imperative need of authoritative regulation of recreational activities is due primarily to the extreme degree to which commercialization has crept into the recreations of modern communities, particularly those of an urban character. These activities are conducted primarily for financial profit, not for esthetic benefit; the eye is always on the cash register rather than on the developing "spirit of youth." The element of commercial competition eventually dominates the situation.

It has been proved over and over again in different recreational activities—the dance hall, the amusement park, the excursion boat—that the tendency of the whole group of businesses is to fall to the lowest level tolerated either by the conscience of the purveyors or the enforced standards of the community. The old *laissez-faire* doctrine was to trust to the play of individual initiative and interest to establish the necessary safeguards. But a century of experience proved that the least conscientious, the least decent, the least socially minded of those engaged in the business were in the long run able to set the standards, to which the others must conform or get out.

Society in its organized aspects is more moral than its individual members, even including those who make the laws. It is therefore possible for a seller of recreation to reap rich profits by catering to the desires or passions of individuals on a much lower level than is recognized in the moral sentiment of the community, and it is virtually impossible for another of higher personal standards to compete with such a one successfully. It accordingly becomes necessary for society to establish the level above which competition may take place, but below which it shall not be allowed to operate.

It goes without saying that in appealing to the lower desires of his patrons a recreational purveyor becomes expert in camouflage, playing upon curiosity, ignorance, boredom, and emotional starvation, and leading the way into dangerous paths by a thousand insidious devices. It is for protection against wiles of this kind that society must place restrictions upon the free choice of its members. Such restrictions are always within the right and power of every community. If censorship is confined to sound principles of this character, only good can come of it.

Communities that plan and work constructively are always the gainers.

## FROM OUR CONTEMPORARIES

Most of our readers recall the great discovery in 1887 of the Tel el Amarna tablets or letters in the capital of Egypt's "heretic king," Amenophis IV (Akhenaten). These letters concerned Egypt's relations with Western Asian (including Palestinian) governors and kings, and revealed the fact that all Southern Syria, then under Egyptian control, was slipping away under battering forces from various directions. In *The Journal of Egyptian Archeology* for April, 1921, Dr. H. R. Hall of the British Museum has a fascinating study of Akhenaten's period, covering the entire region of Western Asia, Asia Minor, contiguous Arabia, and Egypt. Among the interesting suggestions which the author makes is that Indo-Aryans seem at that time and in those regions to have "formed nearly a ruling aristocracy," as appears from Mitannian, Hittite, Palestinian, and Kassite personal names. An Indo-Aryan invasion of Western Asia took place about 1950 B.C., and this element remained as a distinct factor or caste till the time of Akhenaten. Dr. Hall's characterization of this monarch (pp. 42-43) is a model of concentration in apt modern terms applied to conditions in the fifteenth century before Christ.

Dr. Philip S. Moxom, pastor-emeritus of the South Congregational Church, Springfield, Mass., has been specially interested in the subject of immortality at least since 1895, and on it has published at least one book. In the May *North American Review* he returns to the topic somewhat as follows:

The Christian belief in immortality is associated with belief in the (physical) resurrection of Jesus. But the essential element in this latter belief is not that Jesus resumed physical existence, but that "he lives in the spirit, and is . . . the

contemporary of every soul" in all the ages. The "naive gospel stories . . . have less weight as evidence than in the past." This, however, does not cause weakness in the argument for a future life, since physical reappearance might raise doubts whether death had been real. Indeed "the fatal weakness of 'spiritualism' is its profest materializations."

Two chief elements in the Christian tenet of immortality, therefore, are (1) persistence of personal identity, (2) association of the future life with moral character. Dr. Moxom's article is the "interpretation" or development of these two principles.

In *The Quest* (London) Dr. Robert Eisler makes an attempt to prove that Jesus was hostile to the bloody sacrifices of the temple and taught against them. He says that in this Jesus did not come short of Midrashic anticipations of the Messianic age (Pesiqta x. 77a) and of the psalm (50: 13, 14) and prophets (Hosea 5: 6; 8: 13; Amos 4: 4; 5: 22, 25, etc.) in anticipation of the abandonment of these offerings. Jesus placed kindness before sacrifice (Matt. 12: 7; Mark 12: 32-34). And Dr. Eisler stresses in this direction the cleansing of the temple (Mark 11: 15ff.; John 2: 14ff.) where reference is made to the Hebrew of Isa. 56:7 and Jer. 7:11, where *pariaim* ("robbers") means "those who lacerate or dismember." He construes the driving out of "the sheep and oxen" (John 2:15) as a virtual protest against sacrifice of them. And he maintains that Jesus' words and actions suffered in the course of time an "attenuating" rendering, hiding the real force of his utterance. An Ebionitic gospel cited by Epiphanius (XXX. 15) makes Jesus say: "I have come to abolish sacri-

(Continued on page 87)

# The Preacher

## THE IDEALS OF THREE CENTURIES

### 1. GEORGE HERBERT AND *THE COUNTRY PARSON*

Professor ARTHUR S. HOYT, D.D., Auburn Theological Seminary, Auburn, N. Y.

IN speaking of the ideals of the ministry for three centuries, we shall be saved from easy and striking generalizations, which may be only partly true, if we fix our thought upon persons—men of “light and leading”—who gathered in themselves the best of their age and marked successive steps in the conception of the Christian ministry.

I speak of four men—remarkable men of their time—and the four books in which they have embodied their conceptions.

To churchmen George Herbert is known as the “saintly George Herbert,” and if anyone is to be canonized surely he deserves it. To lovers of literature he is best known as a poet, perhaps the best beloved of that long line that have made us “heirs of pure delight by heavenly lays.” He is called a minor poet, but he was not a minor minister. Into the three years at Bemerton, the little parish church across the meadows from Salisbury Cathedral, were crowded and crowned the years of an affluent manhood. We have nothing like it save the five years at Brighton of Frederick W. Robertson.

No minister ever lived in greater days or had greater friends. He saw the glory of Elizabeth and the beginning of the Stuarts. He saw Shakespeare act and was the friend of Lord Bacon. He was the particular flower of the university and a favorite at court.

In his childhood Spenser’s *Faerie Queene* had appeared and Hooker’s *Ecclesiastical Polity*. At Cambridge

he was a fellow student of Herrick and Jeremy Taylor, of Milton and Cromwell. He walked the streets of London with Camden and Selden and Raleigh. And through his family of noble connection, he was often at court when Ben Jonson, Donne, and Bacon held high place. He was trained in the world of books and the world of life.

Herbert was of a race of soldiers and courtiers, “tall, handsome, and sensitive.” But his frail health early turned his thoughts to a more quiet life. He laments that feeble health compelled him the scholar’s way. It was his mother, however, a woman gifted, beautiful, and masterful, who seems to have chosen his calling for him. In a later poem, written in her honor, Herbert speaks of his mother as one “who brought him into one world and shaped his course for another.” And he says in another place, “To the scholar’s life and the priesthood he had been destined from early youth.”

And he early formed the purpose of being a poet, and he would make poetry contribute to the ministry of religion. Love was the prevailing theme of poetry as it was the universal passion of life. But Herbert would do something better. Into the sensuous, amatory verse of the day he would bring a higher note. He would win the thought to heavenly love and make poetry the deepest voice and servant of the soul. In his first English poems, sonnets to his mother, written when a student at Cambridge, he expresses his purpose of being a religious poet.



"My God, where is that ancient heat toward Thee  
 Wherewith whole shoals of martyrs once did burn,  
 Besides their other flames? Doeth Poetry  
 Wear Venus' livery, only serve her turn?  
 Why are not sonnets made of Thee, and lays  
 Upon Thy altar burned? Can not Thy love  
 Heighten a spirit to sound out Thy praise  
 As well as any *She*?"

With such a definite purpose before him, the years of uncertainty and hesitation are a singular part of Herbert's career. He is often called "holy Herbert" as tho he exprest the entire oneness of man's nature with the will of God. But there were always two natures in Herbert striving for the mastery. He was a passionate lover of music. He had a poet's gift, the sensitiveness to beauty. His senses thrilled with the joys of life. He loved form and color and motion. On every side, through his family and friends, he touched the gaiety, the splendor, the ambition of the world, "the spacious times of great Elizabeth." And while "he had the passion for perfection in his blood," it is no wonder that the desire for the religious life delayed, while the ambition for literary excellence and social and political influence ruled his early manhood.

That age, like the present, when the doors of the world are thrown wide open, when there is an intense interest in man and his earthly life, seemed to give less thought to religion and less honor to the Church. That made it harder for a man of parts and of taste to choose the lot of a clergyman.

In *The Country Parson* Herbert speaks of "the general ignominy which is cast upon the profession." And Isaac Walton quotes Herbert's remark that "the iniquity of the late times have made clergymen meanly valued and the sacred name of priest contemptible." So Herbert's hesitation is natural. For years he postponed the step. He studied and amused himself. He received a post at Oxford partly literary and partly

political. He was a guest at great houses and followed the fortune of the court. The attractions of public life appealed to him and the position of his older brother, Lord Herbert, stirred his ambition. And all the time his mother kept the ministry before him; his own nobler self could not be silenced; the changed fortune of friends closed the door of political advancement; his own frail life spoke its word of warning and invitation. Herbert passed through a sharp and intense spiritual crisis:—and at thirty-six he was ordained to the priesthood and became rector of the little country church of Bemerton. He lived but three years, but they were great years. His gifted nature had but one purpose. He redeemed the time. He lived intensely and to the limit of achievement. All his best work was done then: everything written that has made the name of George Herbert one of the best known and loved among English writers.

It would be a labor of love to speak more fully of his religious lyrics. And in fact the poet and preacher are inseparable. He never could have given us the conception of the minister without the poet's vision and feeling. The 169 lyrics of his Bemerton life are to be read as companions and interpreters of *The Country Parson*.

Herbert did not write his lyrics for public worship. He is too individual for that, and perhaps too much of a poet. In this respect he is the child of his age. Its most sacred summons was individualism as seen in such types as Th. Hobbes in philosophy and John Fox and John Bunyan in religion. But his influence upon the English hymn has been greater than any other poet, not excepting John Keble. It is as impossible to estimate it as to trace the sun's influence on a garden of roses. But in many unexpected and beautiful places do we feel

the presence of Herbert. He lives in Sir Henry Baker's "The King of Love My Shepherd is," in John Wesley's "Teach Me, My God and King" and in Christopher Wordsworth's fine hymn, "O Day of Rest and Gladness." No doubt Emerson had been reading Herbert when he wrote his sententious phrase, "Hitch your wagon to a star." And many a life is saved from the ill of drudgery by the noble lines:

"Who sweeps a room, as for thy laws,  
Makes that and the action fine."

It is a great tribute to write of a man, "the first in English poetry who spoke face to face with God."

As I have said it was the poet who helped to make the preacher. The imagination vivifies and vitalizes truth and life.

*The Country Parson* is the secret of Herbert as far as one man can reveal the real life and power of others. It is as sincere and personal a word as any of his lyrics. And his lyrics and his ideal of the ministry constantly interpret each other.

Herbert had a lofty conception of the ministry; it might be more accurate to say of the priesthood, for that was what the ministry was to him. He was literally set apart (sanctified) for his work as Christ was for his. Perhaps the revulsion from the selfish life of the scholar and the gay life of the courtier made his separation, his isolation, all the more complete. He might be called a High-churchman, and yet it is interesting to know that he was ordained by John Davenant, bishop of Salisbury, a leader of the Puritan party. Yet through his reverence for authority and his meticulous use of forms and rules is felt the conception of the Church as a spiritual body. He heard the voice of Christ in the Church. "A pastor," he says, "is the deputy of Christ for the reducing of man to the obedience of God." That's a note of authority, yet the authority of a

spiritual master. The minister was under a yoke and could never lay it aside.

"After a man is once a minister he can not agree to come into any house where he shall not exercise what he is unless he forsake his plow and look back."

In journeyings "he does not leave his ministry behind him but is himself wherever he is."

This high conception of the ministry is never of the office apart from the man. He does not emphasize personality in the modern sense but constantly dwells upon character. The life is the chief thing.

"*The Country Parson* is exceeding exact in his life, being holy, just, prudent, temperate, bold, grave in all his ways. And because the two highest points of life, where in a Christian is most seen, are patience and mortification: patience in regard of afflictions, mortification in regard of lusts and affections, and the stupifying and deadening of all the clamorous powers of the soul, therefore he hath thoroughly studied these, that he may be an absolute master and commander of himself for all the purposes which God hath ordained him" (p. 213). "The parson's yea is yea, and nay nay; and his apparrell plaine but revered and clean, without spots or dust or smell; the purity of his mind breaking out and diluting itself even to his body, clothes, and habitations."

There is the note of the ascetic in Herbert's *Country Parson*. He turned to the ministry almost as to a monastery. Two sins are dealt with again and again and with special faithfulness, the sins of lust and sloth. He lived in a wanton time and his youth may have fallen under its power. It is certain that he always speaks of lust with a sort of terror as through the memory of some terrible experience, and tho he was happily married, he rarely rises above the thought of woman as a temptation. He never thought of love as the power that unites the world of sense and spirit. He had none of Browning's robust thought.

His strong words against sloth were also born of his own weakness. His years of hesitation came in part from

the indolence that shrank from discipline and hardness and tried to put from him anything that disturbed his sense of pleasure.

"God gave thy soul brave wings: put not those feathers

Into a bed, to sleep out all ill weathers."

Such a ministry is not an easy growth but must be sustained by the severest mental and spiritual discipline. He warns men "not to think that when they have read the Fathers and Schoolmen a minister is made and the thing is done."

"The Country Parson is full of knowledge. They say it is an ill mason that refuseth any stone; and there is no knowledge but, in a skillful hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching, because people by what they understand are best led to what they understand not. But the chief and top of his knowledge consists in the Book of books, the storehouse and magazine of life and comfort, the Holy Scriptures. There he sucks and lives."

And he urges the minister to "canvass all the particulars of human actions."

Herbert's rules for a parson on Sundays might seem a bondage to the free spirit to-day, but it was his way of keeping his body under, and his soul free to receive and use the spirit of wisdom and power.

He knew that the grace of the priesthood and its exaltation was to be gained only in the high and separate places. And no one has spoken better or truer words of meditation, the condition back of all genuine mental and spiritual power.

"By all means use sometimes to be alone. Salute thyself. See what thy soul doth wear.

Dare to look in thy chest, for 'tis thine own, And tumble up and down what thou findest there.

Who can not rest till hee good fellows finde, He breaks up house, turns out of doors his mind."

Out of this priestly life comes his word and service for his people. He has some wise sayings about preach-

ing. There are to be two things in the sermon, "the one informing, the other inflaming." "Things of ordinary use, as the plow, the lamp, the bushell, are to be washed and cleansed and serve for lights even of heavenly truths." But the sermon is inseparable from the Church and the man who ministers. The character of the sermon is holiness. Canon Liddon has Herbert's mind when he defines the sermon as "a religious message in the sphere of the Church." "The preacher is not witty or learned or eloquent but holy." Men are moved by "dipping our words in our hearts before they come into our mouths. Every word must be heart-deep."

And just so in his pastoral work. It was the priestly life that counted. If he met objectors, there were "two powerful persuaders on his side: the one a strict religious life; the other an humble and ingenuous search of truth." Of a noble family, he was a brother of the poor.

"Man is God's image, but a poor man is Christ's stamp to boot;"—

"Kneeling ne'er spoil'd silk stocking. Quit thy state.

All equal are within the church's gate."

"He welcomes to his home any minister, how poor or mean soever, with as joyful a countenance as if he were to entertain some great Lord."

But no doubt Herbert's great love and gift were in the worship of the Church. And this might be expected from his artistic nature. Beauty of form made strong appeal to him.

"Resort to sermons, but to prayers most; Praying's the end of preaching."

"He tried to extract from the ritual of his church every power and beautiful significance."

In a noble sense George Herbert stands for the priestly life of the ministry. He cultivated the devout life. He was devoted singly and solely to his church. He ministered to the spiritual needs of his people through worship and teaching.

His writings show little of the great ferment of the times—they might, as far as the poems go, have been written upon a desert island, they are concerned chiefly with the inner life, with the needs of his own soul. God is separate, transcendent, not immanent, and so the seeker of God is detached, individual. Practically all of Herbert's poems are subjective of the personal life—the lyric cry of the soul to God. He is as individual as Bunyan's pilgrim.

The priestly quality is too subjective; he is too intent on polishing the jewel of his own soul, and it is too exclusively churchly—the light shines solely within his garden walls, but the light is bright and helps beautiful things to grow there. However, there can be no effective ministry in any age without the priestly quality. It is not the popular thought in this age of democratic religion, when the Church is under fire and religion is supposed to be diffused like the atmosphere.

There is an almost impossible demand upon the minister to-day. He must be a man of two worlds, in touch with men and affairs, but of a higher world. It is from this higher world, the profound sense of God and daily commerce with him, that power comes to help men. To fail in the devout life is to fail utterly. Unless he breathes the pure air of the higher places, he can have no health to touch the sore ills of men. In the machinery of the Church, in the extension of the Church's sphere, the spiritual power may be forgotten or too enfeebled to vitalize the expanding life. The more the wheels, the greater the need of the spirit within the wheels.

Not only is the minister called to the devout life, but to fidelity in his special sphere of work. The great world fascinates him, the local church

seems too small, with its narrow walls and its too narrow view of life. But religion must have its organized life. The Church is the necessary expression of its life and the agent of its advance. The Church gives a man his call and his sphere. Here is his great task—"to feed the Church of God." He may be the busiest man in the community and yet be unfaithful to his real task. "You must not expect me to be a social roundsman," said young Mr. Hillis who succeeded Professor David Swing, "If I am to bring you a word of God." The difference between a swamp and a river is in the well-defined banks. The life-giving water that blesses everything it touches flows from the temple and its altar. The advance of Christianity depends upon the life of the Church. The salt must have savor if the life is to be preserved. "The Church makes the cutting edge of all true evangelism."

Herbert entered profoundly into the priesthood. Every gift and ambition were devoted to it. He tried to empty himself of all false and vain things that God might fill him—that he might be a medium for the divine light.

"Lord, how can man preach Thy eternall word?"

He is a brittle, crazie glass,  
Yet in Thy temple Thou dost him afford  
This glorious and transcendent place  
To be a window, through Thy grace."

And through all the generations since, God's light has been shining through the life and service of George Herbert. It seemed a small light to his own time. His friends thought he had thrown himself away on a mean place. Bemerton church was so small that a hundred persons could by no means crowd into it. And he has filled the Church universal with his devoted and beautiful life. It is not bigness but quality that counts in God's world.

# The Pastor

## THE JUSTIFICATION OF PLAY

O. F. LEWIS, New York City

A NOTEWORTHY thing is happening, these days, all over our country. People are discovering a new continuing element in life—or rather, a new application of an old element—the element of play, or a “good time.”

High authorities are quoted. Theodore Roosevelt is cited: “He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life or from the duty of life.” And there are to-day organizations, like Community Service Incorporated and the Playground and Recreation Association of America, proclaiming persistently the importance and necessity in life of recreation and play. The movement can not be ignored. That life which is “all work and no play” is publicly challenged.

Earl Grey, who was Secretary of Foreign Affairs in England when the war broke out, has written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies' Home Journal*, wrote in *Atlantic Monthly* the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not “play” solely in the simple sense of physical sports and games, but play also through diversions, and hobbies, and cultural satisfactions.

What does this “play movement” mean? What significance has it for the Church? How much play should there be in life? Let us quote Earl Grey:

“I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

“The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens. The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

“To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred, but a reasonable amount of leisure and a good use of it is an important contribution to a happy life.”

In short, Earl Grey says: “Religion; family; work; leisure”—and the thread of recreation running through life, and manifested particularly in the leisure time.

The experience of our country in the Great War was the chief impetus to this new social problem—the problem of the good use by all the members of the community of their leisure time. Everyone remembers that in the communities around the hundreds of camps the millions of our boys in khaki and blue could find wholesome, clean recreation provided by the citizens. We sent to France the cleanest, most socially-minded army that ever went into a war. And it was the decent recreational opportunities of their free time that helped greatly to bring this about. Probably every reader of this article contributed in some way to make a soldier's or sailor's off-time more interesting and pleasanter, during the war.

What was good for the millions of fighting men now strikes this country as good for all of us! Recreation, play—in their proper places and for proper ends. We have as a nation thought of play heretofore largely as belonging to child life. But even there

the Scriptures seem to insist that the spirit and habits of childhood should be in some respects our guides to the righteous life. Unless we become as little children, we shall in no wise enter into the kingdom of heaven. And for little children play is life.

It can not be so for us adults; but play, diversions, recreation, amusements, can be profitably admitted to most people's lives in much greater quantities than they now are. So says Community Service, the organization that has assembled the countless recreational experiences of the war. And it draws many of its arguments from what churches did during the war and are now doing to establish, develop, or continue the wholesome and entertaining recreational work that is often spoken of by the one word: "Play."

For instance: Community night was started in one of the churches of Bridgeport, Connecticut. It brought community singing, story telling, and a violinist. Result, the petitioning to the school authorities for community features in the neighboring school. At a joint meeting of the governing bodies of two churches in Buffalo a budget of \$13,500 for moving pictures and other activities was voted.

In the Mormon Church in Salt Lake City there was planned a community-service hour in each of the ward meeting houses once a week, meaning forty-two hours per week of community endeavor, with a participation of 8,000 or more people. A recreational center is being organized in a church in San Francisco. In Seattle, one of the churches is planning to affect the recreational activities of the neighborhood through previous study of the lessons of the war and armistice period. Citizenship lectures are being instituted in an industrial suburb of Buffalo by a pastor. In one city a disused church is being made over by church authorities as a

community center. Parish houses in many cities are being opened for neighborhood and community activities, and not alone for the activities of the parish members.

In Michigan the Lake Superior Presbyterian advised all the Presbyterian churches and pastors within its boundaries to extend their help to further the high ideals outlined by the Michigan Community Council Commission. A "hospitality week" in Flint, Mich., was opened with a "Go to Church Sunday." A men's Bible class at Mt. Clemens, Mich., held a social evening at the community house with games and an old-fashioned spell-down. On May Day, in Fredericksburg, Va., all the churches were open to help in accommodating the hundreds of out-of-town visitors who came to join in the festivities of the day. Some of the Baptist church grounds were loaned in June for playground recreation.

Citations of the activities of churches throughout the country might be given by the hundreds, and each day many reports come to the headquarters of Community Service, at One Madison Avenue, New York, of most varied developments of the community spirit in church life. The words of Theodore Roosevelt gain daily a greater significance, as this movement grows stronger throughout the country:

"This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in."

The writer has seen in Brooklyn a large basement room of a church made over into a delightful club center for the boys and girls of the parish, who may invite their young friends as guests to the many functions held there. Equipped with games and with opportunities for the normal, vigorous sports of youth, the room served first during the war for young men in khaki and blue, and now for the peacetime recreational life of the church.

The adults join with the children at times in their jollifications.

In the larger sense, the desire to play and have recreation is but a part of the serious problem of proper use of the leisure time of life, as Earl Grey has said. There is going to be so much more leisure time in life for most people than there used to be. Higher wages, shorter hours of labor,

and, indeed, the determination in the hearts of even millions of people that life shall not continue to be or to seem as hard as it used to be, all mean that people everywhere are bound they will have a good time in life!

Is that not the very core of the problem, to-day? How shall the leisure time of life be spent by com-

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## MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

### *July 3-9—What Does Man Owe to His Government*

(Rom. 13: 1-7)

THERE be some who are more inclined to ask what their government owes to them than to ask what they owe to it. They clamor for their rights while fighting shy of their responsibilities. A good citizen will reverse this order.

Among the things that a man owes to his government are the following:

1. Respect for its authority. "Let every soul," says Paul, "be subject unto the higher powers." The reason for this submission to governmental authority is thus given: "For there is no power but of God; the powers that be are ordained of God." That does not mean that every form of government has divine sanction, but that all government is founded upon a divine principle; that it is rooted in the nature of things; that it exists for man's good; and that it is a more or less imperfect transcript of that which lies behind the divine order of the universe.

There is an evolution of government as of everything else. The sentiment contained in the lines

"For forms of government let fools contest,  
"Whate'er is best administered is best"

is to be repudiated; but any government is better than none. Government gives stability and security. It

is a social necessity. John Bright found the basis for it in "in the will and good-will of an instructed people"; Earl Beaconsfield in "the domestic affection." Neither went deep enough. Its true basis is founded in the will of God.

2. Obedience to its laws—provided that they do not conflict with the higher laws of God. If "sin is lawlessness," righteousness is loyalty to law. One who is loyal to law will oppose lawlessness of every kind, not only in its outbreaking forms in lynch-law and mob violence, but in such matters as breaking the speed law governing travel in automobiles.

Abraham Lincoln, in pleading that "reverence for the law becomes the political religion of the nation, said: "Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation in others."

But if any law should prove to be obnoxious, what is to be done? Uphold it, of course, so long as it is on the statute book, and labor for its removal by orderly legal processes. Anything else leads to anarchy.

3. Give to his government ungrudging support. He is not to expect his government to support him; unless he

is disabled, he is to support his government. He is to be a producer, not a parasite. He is to make out his assessment returns honestly and to pay his taxes cheerfully, "There are men," as Sidney Smith remarks, "who prefer any load of infamy, however great, to the pressure of taxation, however light."

4. Seek the extermination of every social abuse. When the hell-broth for which we are unwittingly or intentionally supplying the ingredients begins to boil, a fearful scum rises to the surface, and we have to eat the nauseating mess to the last spoonful. What is to be sought first is preventive rather than remedial reform. Prevention is better than redemption. But when evils have been allowed to develop they must be opposed and crushed; and to that disagreeable task every good citizen must give himself.

5. Promote the highest national ideals. A nation, like a man, lives by its ideals. The fundamental things in its life are those which have to do with education and religion. Upon these civilization is built, and for their promotion every man who loves his government will give affluently of his life capital.

### *July 10-16—A Message of Urgency*

(Prov. 6: 3, 4)

In another of the Wisdom books it is said: "If thou vowest a vow unto God defer not to pay it" (Eccles. 5: 4). Here the admonition laid down is, "If thou art surety for thy neighbor, if thou hast stricken thy hand with a stranger in an unwise compact, having allowed thyself to be snared with the words of thy mouth," make all possible haste to deliver thyself, "as a roe from the hand of the hunter, and as a bird from the hand of the fowler."

The leading thought in both of

these instances is that when anything has to be done that is right or prudent, the sooner it is done the better. Nothing is gained by delay. In the case before us the person who has made a slip is thus admonished to promptitude of action, "Do this now, my son, and deliver thyself, . . . humble thyself; . . . and give not sleep to thine eyes, nor slumber to thine eyelids," until thou hast put the matter right and art a free man once more.

Every moral duty suffers by delay. Hard duties become harder when put off to a more convenient season. When any moral duty is postponed, reluctance to take it up increases; the opportunity to carry it out narrows and the power to perform it declines. It is forever true that "now is the accepted time"—the time most favorable for the carrying into execution of our moral purposes.

All things are relative. Some are more important than others; some more urgent than others; some can wait, others can brook no delay whatever. To the supreme things the right of way should always be given. When the seventy were sent forth on their evangelistic mission, the direction given to them was, "Salute no man by the way." The urgency of their task allowed no time for the elaborate salutations in vogue in the East. So at the risk of appearing to lack in courtesy they were to hurry on, just as one might forego the ordinary courtesies of social life when hastening to bring a doctor to a dying friend. Those who are bent upon a heavenly mission must not allow themselves to be sidetracked, but must push straight on. Of Napoleon I it was said that "he would straighten a straight line to keep his purpose"; and shall those who feel the mighty urge of a holy Christlike passion for human redemption move with less directness and celerity to the accomplishment of their nobler purpose?



An illustrative use may be made of the words "The king's business required haste," found in 1 Sam. 21:8. Everything had to give way to the will of the king. His authority was absolute, his slightest behest was instantly obeyed. All other business was set aside until his business was attended to. When a royal procession passed along a city street, heralds went before crying out "the king is coming; prepare the way of the king." It is told that when the last Czar of Russia was in the glory of his power, as he went on one occasion from St. Petersburg to Moscow to attend a diplomatic conference, upon his arrival it was discovered that his uniform had been left behind. At once the railroad track was cleared, and a special train was dispatched with the desired garment. On a higher plane of things the place of primacy belongs to the business of Christ our King. Its urgency is based upon the unquestioned supremacy of his authority.

### *July 17-23 — The Keynote of Strength*

(Isa. 30:15; John 14:1)

There are times when our strength is to sit still and see the salvation of God. The prophet here told the people that they had come to such a time, that their strength lay not in flight nor in fight, but in waiting upon God "in quietness and confidence."

When the danger which threatens is one with which we can not cope, there is nothing to do but to fall back upon God, stilling our anxious fears by trusting to his protecting care.

This, however, is an exceptional situation, not a permanent one. While it lasts we are to remain under the covering of God's wing, and in the hour of stillness gather strength for the hour of struggle. Our experience will be profitless unless our retreat with God into the silence makes us stronger to face the foe when we come

out of our place of shelter into the field of battle.

The keynote of strength as here set forth is confidence; but the confidence that gives the highest strength is not self-confidence, but confidence in God. Self confidence will often carry us a long way, and within certain limits it is a good thing to possess; but the confidence that carries us all the way is confidence in the unfailing power of God. Happy is the man whose strength is in God; he will fight better and endure longer.

Care must always be taken lest a virtue be carried to excess and become a weakness. The quietism of the mystics was often only another name for spiritual inertia. A balanced religion is a blend of quietism and pragmatism.

The normal way to increase strength is by exercise. Without exercise sturdy, stalwart character is impossible. Those who go on from strength to strength are those who go on from conflict to conflict. There is no way of growing strong save by resistance. When we ask God for strength there is nothing for him to do but thrust us out to battle with antagonistic powers.

In modern life the tendency is to avoid pain and discomfort. We live softly with the result that moral fiber is weakened. It is the same in religious life. We shirk disagreeable duties; we pad the cross we have to carry. We are like the penitent who, when the penance was imposed upon him of walking a certain number of miles with peas in his boots, took the precaution to boil the peas before starting on his journey. What is needed to counteract the tendency of the modern times is voluntarily to gird oneself for some difficult task, enduring hardness as a good soldier of Jesus Christ. Scientists tell us that the hermit crab was originally a hardy sea rover, but that finding an empty shell he crept into it, and lost not only his fighting qualities but the very

power of locomotion. The same results are seen when the spiritual power which God gives us is not kept in exercise. Therefore, changing one word in the couplet,

"God doth anoint thee with his odorous oil  
To wrestle, not to reign,"

we would say,

"God doth anoint thee with his odorous oil  
To wrestle, not to rust."

### *July 24-30—The Christian Standard of Success*

(1 Cor. 12: 31)

The world's standard of success and the Christian standard are very different. In the struggle of life the prizes that worldly men seek to win are on the material plane, whereas those which the Christian sets before him are on the spiritual plane. As Paul express it, "They do it to obtain a corruptible crown, we an incorruptible."

One part of the work of Christ is the redemption of life from material aims and ideals. A true Christian is one whose aims and ideals are spiritual—he subordinates the material to the spiritual and is ready to suffer the loss of outward things if only he can secure spiritual gain. Nothing is more urgently needed in the present day than a clearer forth-setting of the Christian conception of life's true values, and especially a clearer conception of the Christian standard of success. In our popular magazines the standard that is generally held up is the monetary one. The young people of the land are told with endless reiteration how, by the practise of industry, thrift, and self-determination, they may climb the ladder of success, and from poor boys become multimillionaires. The attainment of great wealth is set forth as the goal of human ambition and the crowning evidence of human success.

The same standard of material success is alluringly held forth by many

modern religious cults, which promise to their votaries "health, happiness, and prosperity"; and, as in our Savior's day, the multitude is drawn by the prospect of the loaves and fishes.

According to Jesus a man's true life "consisteth not in the abundance of things which he possesseth." It consists in what he is; in the spiritual treasures which he has accumulated, and in the use which he has made of his earthly possessions in ministering to the world's weal. The most successful lives are often those which have been adjudged failures; they are lives in which the paradox holds good. "As poor, yet making many rich; as having nothing, and yet possessing all things."

The price which men have to pay for worldly success is often a heavy one. Not to speak of the gnawings of conscience, there is the gradual fading out of youth's golden dreams, until life becomes stupidly prosaic, and the soul is haunted by the bitter reflection that the heavenly birthright has been bartered for a miserable mess of pottage. The loudest laugh of hell is said to be the sin of dying rich; and that is true if the attainment of riches has not led to the enlargement of manhood and the enrichment of life.

In the text quoted above we are admonished to "covet earnestly the greater gifts," and the one gift which is to be desired above all others is that of love. To win love, as Mrs. Browning has said, is to gain life's highest prize. No one who has learned to love can be altogether a failure in life. The gifts of love are greater than gifts of gold, and will do more to increase the world's happiness than anything else one can bestow. A full, rich, satisfactory life has been well defined as consisting of three things—"something to love, something to do, and something to hope for." Whoever has these has found life's highest fulfillment.

## *July 31-Aug. 6—The Winds of God*

(Gen. 8: 1; 15: 10; Ps. 135: 7)

The ancient Hebrews knew nothing of second causes. Nature was to them the name for an effect whose cause is God. Everything in nature was the result of direct divine action. Instead of speaking of the wind as "air in motion" they would have spoken of it as God in motion. The winds were God's "messengers." He "gathered them in his fists," holding them in check or letting them loose as it might please him. He is spoken of as "bringing forth the wind out of his treasures" as if it were something to be employed for man's benefit. After the world had been destroyed by flood, it is said with a touch of tenderness that "God remembered Noah, and the beasts, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the water assuaged."

The saying "God tempers the wind to the shorn lamb," is not in the Bible, as some have supposed, but it is good enough to have a place in any God-breathed scripture. In the Bible however, it is said, "A man shall be a hiding-place from the winds" (Isa. 32: 2); this veiled reference indicates the gracious provision that heaven has made for escape from life's rudest blasts.

It is, however, as the emblem of distinctive power that the wind is generally referred to. Before it primitive man cowered in terror, powerless to ward off its attacks. The ancient Hebrew saw deeper. He saw God in "stormy winds fulfilling his will"; he saw him blow with his wind and cover the hosts of Egyptians in the Red Sea; he saw him send forth mighty winds and break in pieces the ships of Tarshish. The winds were God's servants, whose every action he controlled. It

was this power in Jesus to control the elements that imprint his followers and led them to exclaim, "What manner of man is this that even the winds and the sea obey him?"

In a recent volume by Dr. Louis Albert Banks, entitled *The Winds of God*, the four winds are interestingly discoursed upon—the blighting, withering East wind, the balmy reviving West wind, the soft and fructifying South wind, and the cold and blustering North wind; and all are shown to serve the same purpose, namely, the welfare of man. In consonance with this thought is the following story by Spurgeon. A quaint farmer friend was building a barn, and above the weather-vane he placed in letters of gilt the words, "God is love." His son, a skeptical youth, remarked with a sneer, "Father do you mean to teach the villagers that the truth exprest in these words shifts around with the wind?" "No, my son, my meaning is this, 'Whatever way the wind blows, God is love'." That is the true Christian philosophy regarding the wind.

In the teaching of the New Testament the wind is taken as the emblem of the mysterious movement of the Spirit of God upon the hearts of men. "The wind bloweth," said Jesus, "where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the Spirit" (John 3: 8). Science, since that interview between Jesus and Nicodemus, has taught us a great deal concerning the whence and the whither of the wind, and the study of religion has taught us much regarding the laws that govern the spiritual world; but the viewless wind is still the emblem of that mysterious power which is seen only in its effects. It was in harmony with this conception of things that the Holy Spirit descended at Pentecost as "a rushing mighty wind."

# The Book

## LIFE AND LETTERS OF PAUL<sup>1</sup>

PROFESSOR JAMES MOFFAT, D.D., Litt.D., United Free Church College, Glasgow,  
Scotland

### *July 3—The Early Life of Saul* (Acts 21: 39; 22: 3, 28; 2 Tim. 3: 14-15; Deut. 6: 4-9)

1. THE outstanding feature of Saul's youth was the religious training he received as a boy. There is still in some quarters a feeling that the Christian faith must be allowed to break suddenly upon life; and that God's ways of working are so mysterious that it does not avail much to mold the young life; in fact, that strict religious education may even stereotype character unduly. Jewish faith knew better. One of the earliest lessons Saul would receive would be the learning of Deut. 6: 4 by heart, and then, as he grew up, the whole of Deut. 6: 4-9, which was repeated solemnly in every Jewish service. Both Saul's parents were Jews; consequently not only at school, which was closely connected with the synagog, but at home, he would be trained to hear and read the Old Testament, the Bible of his race. Definite religious instruction was given him, on the basis of the Old Testament. He was speaking from personal experience when he reminded Timothy how he had "known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus." He thus learned to rely on what Wordsworth calls

"Antiquity and steadfast truth,  
And strong bookmindedness."

No doubt, the book was to mean much more to him later. But the memorizing of passages from the Bible and the regular study of Scripture in connection with public worship form one

of the most valuable educational methods. The mind acquires a sense of definiteness and sequence, which is indispensable. Later on, what is learned by rote often becomes filled with a deep, fresh meaning; yet to lay up the Word in the heart, which is the final end of religious instruction, is best reached by the process of learning it by heart, as we say. In early life the memory is retentive; first religious impressions are strangely permanent; and all in charge of the young need to keep in mind the youthful need of orderly, definite information about their religion, a need which is met, as in Saul's case, not simply by memory lessons but by appeal to the imagination, by wise effort such as Jewish parents and teachers made to link the steps of life to religious rites and customs. Where it is impossible, in modern civilization, to link religion and education, it is all the more incumbent on parents to surround the child with reminders and suggestions of God; and for this, family religion and the study of the Bible, together with provision for children at church, are indispensable.

2. Saul, tho born at Tarsus in Cilicia, was trained at Jerusalem, with which the devoted Jews of Cilicia maintained close intercourse (Acts 6: 9). We do not know why the young Jew was sent to the capital, unless it was because he had a sister married there, and because his parents intended him to enjoy the privilege of being educated under the famous rabbi Gamaliel. But the change fostered two ele-

<sup>1</sup> These studies follow the lesson-topics and passages of the International Sunday-school Series.

ments in his character, which afterward came to light. One was his grasp of Pharisaic religion. Saul is sometimes accused of maligning and misrepresenting Judaism; but he probably knew the inner current of Judaism better than his modern critics, knowing them not from written, second-century documents but at first-hand. His analysis of the Pharisaic religion was not that of an outsider. Then again, his familiarity with Greek and his power of detaching himself even from the Pharisaic tradition must have been due largely to his environment at Tarsus. Not that the Cilician Jews were more liberal. On the contrary, they were fanatically rigid. But Saul had received influences at Tarsus which became operative when the ripening of his soul came about. The future leader of the emancipating movement was one who had been born and bred outside the circle of Jewish cathedral piety.

It is no argument against Saul's training under the tolerant Gamaliel that he began by persecuting the Christian Church, any more than it is an argument against Alexander's training by Aristotle that Alexander the Great developed as he did. But this opens up into our next lesson. Meantime it is enough to notice that this man spent a youth of strict and varied training, based upon religion, and upon the religion of the Old Testament.

### *July 10—Saul the Pharisee*

(Acts 7: 54—8: 3; 22: 3-4; 26: 4, 5, 9, 10)

The Pharisees were the most active and religious party in Judaism. Their name, which means "The Separated," was originally, like "Puritan," a term of reproach coined by their critics and subsequently adopted by themselves. It was their policy to develop the religious life apart from all contaminating influences, and to propagate the real faith of the Old Testament.

Young Saul threw himself into the movement, and soon became one of its most ardent champions. When Stephen was lynched by some of the Sanhedrin, Saul took charge of the robes flung aside by the furious Jews in order to have their arms free to pelt the Christian to death. Presently this passive opposition was exchanged for an active propaganda. He was entrusted with the impossible task of stamping out a heresy so dangerous to Judaism. The zeal of his faith led him to attack any who dared to believe that a crucified Jesus could be the long-promised Messiah of Judaism.

Saul thus, from the outset, was an enthusiast. A good Jew makes a good Christian. A man who takes his religion seriously, whatever that religion may be, is most likely to prove a valuable adherent of some higher faith. Saul began, as he continued, by regarding his religious duty as paramount; his faith was a cause which involved service, and he was eager to do something when that faith was threatened.

He was also a sincere thinker. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." The words "with myself" are significant. He speaks with regret, from his Christian standpoint. But altho his first course of action had been a tragic mistake, yet it was not impulsive; before Saul acted he thought. The time was coming when his mind would be enlightened, but even then his mind was active. And an active mind is a valuable asset. Once its range is widened and its aim raised, the energy will prove of the highest service.

Saul's vigor, however, was probably due to a secret uneasiness. He was fighting down internal misgivings and endeavoring to silence doubts by plunging into action. Others saw in him only the resolute leader of Pharisaism, a brilliant young champion of

the orthodox Jewish cause. His fellow Jews admired his energy; his Christian victims felt his uncompromising, relentless hand. But underneath this exterior, the man's heart was restless. The sight of Stephen's death and the memory of Stephen's words had touched a chord which no rabbinical dialect could quite silence.

This helps to explain his conversion. Meantime we note that he himself, looking back upon his pre-Christian career, can not forgive himself for what he did. He was sincere, no doubt. He knew no better. Yet he is honest enough not to make this any pretext for excusing himself. God had forgiven him, "the chief of sinners." To Saul afterward that was the wonder of the whole matter. His very sincerity in thus judging himself is another proof of his sincerity in the pre-Christian period of his life; the one tallies with the other.

### *July 17 — The Conversion of Saul*

(Acts 9: 1-19a)

Saul was not content to make havoc of the church at Jerusalem. He paid Christianity the compliment which persecution always pays to a new movement—the compliment of taking it seriously as a menace. And this led him to offer his services as a persecutor of Christians in the far north. Already the Church had been founded in Damascus, and thither the young Pharisee went, armed with credentials from the Jewish authorities.

On his journey, as he neared Damascus, he had a sudden vision of Jesus Christ; dropping blinded to the ground, he heard a voice asking him, "Saul, Saul, why do you persecute me?" He had to be led helpless into Damascus, where for three days he lay without food or eyesight, in the house of a man called Judas. The flash of light often accompanies religious visions. Possibly in Paul's case

the physical setting was a sun-stroke. In any case, the narrative brings out the religious significance of the episode: Paul not only saw Jesus; saw him alive and heard him speak, out learned that in harrying the Christians he had really been striking at Jesus himself. The long inward strife of his soul was over. His doubts about Jesus and the resurrection were laid to rest, and he entered Damascus not, as he had once hoped, in the capacity of a triumphant persecutor, but as a Christian groping for the full light of the gospel.

The next step opened also with a vision, but it developed into a remarkable instance of human sympathy. Ananias, a prominent Christian in Damascus, was bidden by Jesus to go and lay hand upon Saul. He was reluctant. Saul's reputation was grim and forbidding. But Ananias went and laid hands on Saul with word of brotherly sympathy; whereupon Saul's eyesight was restored, he received baptism, and was a man once more in full possession of his faculties. The remarkable feature of this incident was the part played by Ananias' generous and brave sympathy. "Saul, my brother"—he began. These were the first words Saul had heard from a Christian since his vision three days earlier. He had been praying. But his prayers were supplemented and rounded out by this greeting. God had something to give him which could come only through human life and human understanding. And when Saul told Luke the story, he did not forget to mention the part played by this kindly Damascus Christian.

The inward experience which accompanied the vision are to be gathered from the apostle's allusions in his letters. It was a vision which fulfilled the two crucial tests of any vision; it transformed the man himself, and enabled him to transform the lives of others. From the first, it carried with

it the sense of a commission. Saul's enterprising spirit passed forward into his new faith; his conversion was not simply a new personal relation to Christ but the opening of a career for him. The conviction of his calling as an apostle sprang immediately from his vision of Jesus. Thus, what the Church gained was more than relief from a threatened persecution, more even than a distinguished new recruit from Judaism who might take the place of Stephen; it was a new leader, a man alive with energy, who would give himself up to the furtherance of the cause which he had formerly attempted to crush.

Yet the driving force of his mission was none other than the inspiring faith of his personal experience. It was the utter goodness of God, the sheer grace that came to him as he was in the very act of striking at the cause of Jesus Christ. He knew himself what God's grace was. None could speak of it more truly than he could. And what he had received for himself he proclaimed to others; Christ would be as gracious to them as to him.

In Wesley's life, when he had come under his first religious experience at Oxford, he consulted a wise Christian layman upon the subject. The counsel he received was this: "Sir, you wish to serve God and go to heaven. Remember, you can not serve him alone; you must therefore find companions or make them; the Bible knows nothing of solitary religion." Saul did withdraw soon to Arabia, to reflect alone upon his experience, and think out all that it implied. Retirement and meditation have their place in the Christian religion. But the Bible does know nothing of "solitary religion" in the sense of independent religion, and the tale of Paul's conversion, with its records of Ananias, corroborates the advice given to Wesley.

### *July 24 — Saul Proclaims Jesus as the Christ* (Acts 9: 19b-30)

The moral courage of Paul was at once visible; in the very city where he had been expected as an opponent of Christianity he came forward in the synagogues to argue in favor of it, to the amazement of the local Jews. His methods were direct and argumentative. From the Old Testament he undertook to prove that Jesus was the true Messiah. The early Christians did not argue from the Old Testament to Jesus Christ; rather, they read back their faith into the Old Testament. But, for the purpose of arguing with the Jews, Paul naturally appealed to the Messianic passages of the Bible, apparently with great success. His early training came into play. Rabbinical study had made him familiar with the exposition of Scripture, and it was no mere emotional appeal that came from his lips.

The local Jews, a powerful body, were at last stung into direct action against this renegade. Unable to answer his arguments, they determined to murder him. An apostate from Judaism then, as from Islam to-day, had to run the risk of assassination; his act put him beyond the pale. And Saul had doubled his offense by openly championing in debate the heretical cause of the Christians. The plot failed, however. If the local Jews were bent on killing him, the local Christians were as eager to protect him. One night they lowered him over the wall of the city in a hamper, as the patrols were on the watch. He made his way off in the darkness, and thus escaped his first persecution. It must have been humiliating for him to allow himself to be smuggled thus ignominiously out of the city. He had meant to do so much for Christianity there! But he realized that such flight was not cowardice. Jesus had said, "When they per-

secute you in one city, flee to another," and Paul was brave enough, in our modern phrase, to take cover instead of needlessly risking his life.

His next appearance at Jerusalem was almost similar. But here he had the fresh humiliation of finding himself suspected even by the local Christians. Not unnaturally, they fought shy of a man with Paul's past record. Was his conversion genuine? Was he simply playing a part? Again Paul was helped by a friendly hand, this time by Barnabas who vouched for his honesty. Barnabas was generous enough to believe in Saul, and his confidence won over the local church. Then the brief mission followed the course of its predecessor. The local Jews were infuriated by Paul's argumentative preaching, but the local Christians conveyed their champion safely to the coast, and he withdrew to Tarsus, his old home, by sea, "the quickest and least expensive route."

From the first, Paul's preaching centered round Jesus as the Lord and Messiah. "Christianity" may have become, as Leslie Stephen remarked, "one of the vaguest epithets in the language." If so, it is because Christianity is being preached out of vital relation to Jesus Christ. And Paul recognized then as always the turning center of his faith. His preaching of Christianity was never vague, because it turned upon the person and work of Jesus the Lord.

He had also to live down suspicion and misunderstanding among his fellow-religionists, as well as to live into his new experience. This is always trying. Had he been conceited, he might have proudly resented the aloofness of the Jerusalemite Christians. As it was, he was initiated into the meaning of Christian humility by their treatment of him, just as he learned from the scorn and hatred of the Jews what cross-bearing meant.

Finally, it is to be noted that Saul's

preaching was directed to people with whom he had points of contact. He did not evade the Jews. He knew their modes of thought, and found in the mission to them an enterprise for which he was specially fitted. The most successful preaching is that which springs from such intimate knowledge. Often it is most difficult to approach those of our own circle and standing. But the true Christian has a responsibility toward them in the first instance, and a duty of approaching those whom he is naturally qualified to reach.

### *July 31—Saul Teaching at Antioch*

(Acts 11: 19-30; 12: 25)

From ten to fourteen years passed of which we know nothing. Saul, like John Knox, is a mystery for the first part of his career. No doubt he was evangelizing Cilicia, with Tarsus as his headquarters (see Acts 15: 41); but no details have been preserved of the mission. Apparently the main stream of the Church's life was to flow on apart from any contribution of this distinguished leader. But his time came, and once more it was Barnabas who recognized his capacities.

At Antioch the Gentile Christian movement had begun to flourish. The daring step of carrying the gospel to non-Jews had been taken, and the increasing importance of the church at Antioch led to a demand for responsible men who would organize the mission. Barnabas bethought him of Saul, away at Tarsus. Saul would be more sympathetic than any of the Jerusalem apostles. And Barnabas, after personally inviting him, brought him into the service; the two men worked side by side at Antioch for a year, supporting themselves by working at their trade (1 Cor. 9: 6), and building up the young community.

Jew tho he was, Saul must have already imprest Barnabas as a man



of wide, tolerant sympathies, one who viewed Christianity as more than a variety of the Jewish religion. Indeed it was during this mission, apparently, that the new religion got its name; "the disciples were called Christians first in Antioch"—"Christians" meaning "Christ's people or adherents." Whether this was given them by the pagans of Antioch, who were notoriously fond of nicknames, or whether they coined it themselves, we do not know. In any case, the term stamped the character of the new religion as Saul conceived it; a personal relation to Christ was what marked it off from Judaism and paganism alike. Saul, "tho a Jew, was ready to be a Christian without prefix. Save the word Christian, he discarded every label, and the friends of Antioch followed his lead."

But while Saul and Barnabas were resolute in maintaining the right of non-Jewish people to the gospel, or in other words, the right of anyone to become a full Christian without becoming a Jew first of all, they never dreamed of setting up a separate church. The sense of common fellowship was strong. And an opportunity soon came of displaying the unity of both parties in the Church. One of the severe famines which swept over Palestine at this period happened to press severely upon the Christians at Jerusalem. The Antiochian Christians resolved to start a relief fund for them, each contributing "according to his ability." It was one of the earliest examples of the good feeling which may be fostered by generous help in cases of distress and starvation; for more is accomplished by such effort than the material relief. Brotherly aid of this

kind between churches or nations tends to alleviate friction and to promote real brotherhood. The Antiochian Christians were rather suspected and depreciated by the Jerusalem church; but when the latter was in need of food and funds, their friends instantly rose to the occasion and ungrudgingly aided them, employing Barnabas and Saul as their almoners. Nothing is said of their reception. But when they returned, it was with a new recruit, John Mark, a cousin of Barnabas, who evidently was in sympathy with the forward movement.

The mission at Antioch, therefore, shows one or two characteristics of extreme interest. (1) It was the nucleus of the Christianity which is ours today. To the founder of this church, and to Barnabas and Saul, we owe, as in later ages we owe to Luther, the essential freedom of our present religion. Verses 19-21 of the eleventh chapter of Acts mark a watershed of early Christianity; the turn taken then meant a course of the gospel which was to influence Europe ever afterward. (2) It gave Saul his first real chance within the early Church. The local mission furnished him with an opportunity which hitherto had been denied him. (3) It combined liberal opinions with a fine sense of unity, independence of faith with a prompt recognition of charitable duty. The Antioch church did not plume itself upon its superior insight into the gospel, as if that absolved it from any concern for the slower, more conservative element in the Church. (4) Finally, it was from the Antioch church that the first real foreign mission enterprise started. But this opens up into our next lesson.

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# Social Christianity

## WHAT THE UNITED STATES IS CONTRIBUTING TO THE WORLD

Professor T. J. WEERTENBAKER, Ph.D., Princeton University, Princeton, N. J.

### *July 3—The Contribution of the United States to World Democracy*

**SCRIPTURE LESSON:** The principles that should underlie the study of these lessons and of those on similar topics to follow are exprest in such typical passages as Ps. 24:1:

"The earth is Jehovah's, and the fulness thereof;

The world, and they that dwell therein";

and Prov. 14:34:

"Righteousness exalteth a nation;

But sin is a reproach to any people."

**GOVERNMENT BY THE PEOPLE:** The noblest contribution which the United States has made to the world is democracy. When first this country won its independence and began that wonderful experiment, a federation of republics, other nations almost without exception were under monarchical, if not despotic, rule. The people of France, of Spain, of Russia, of the German States, hardly knew the meaning of constitutional government, while the British under George III were controlled by a Parliament which represented them in name only. It was only with the passage of the first Reform Bill in 1832 that Great Britain became a really free country and set her feet firmly upon the path of liberalism.

It was not by accident that the American colonies revolted against the mother country at the beginning of the reign of George III, and by dint of hard fighting won their independence. The Revolution in the last analysis was a clash between advancing liberalism in America and reaction in Great Britain. And the final triumph of the colonists was a victory, not alone for this country, but for the world, a victory even for England. For the defeat of the reactionary forces of the Tory government made possible the establishment of a democracy which has served as a model and an inspiration to oppressed peoples from France to China, from Italy to the Argentina. George Washington deserves im-

mortal fame, not so much because he is the father of his country as because in a real sense he is the father of world democracy.

**THE CONSTITUTION:** But it must not be imagined that with the surrender of Cornwallis and the signing of the Treaty of Paris, in 1783, the task of establishing a liberal nation in America had been accomplished. In fact, the most difficult part of the work was still to be done, the work of drawing up a constitution which would reconcile the conflicting interests of the separate States, guarantee liberty to all, yet create a stable, workable government. And this work was done, done brilliantly, by the convention which sat in Philadelphia throughout the summer of 1787.

It is doubtful whether any other nation, not excepting Great Britain itself, could have brought together in one assembly so much political wisdom and experience, so much constructive ability, so much tact. Washington, Franklin, Hamilton, Madison, the Pinckneys, the Morrisises, King, Dickinson, Rutledge, James Wilson, and a score of others were parliamentarians of the very first order. And they succeeded, despite the difficulty of their task, despite the skepticism of Europe, in giving the world a working model of a strong, practical, yet liberal federation.

The effect upon Europe was immediate. The same spring which brought the inauguration of the first American president witnessed the beginning of the French Revolution. And that this uprising of an oppressed people was in no small measure inspired by the example of the American colonies, Lafayette's action in presenting to Washington the key to the Bastille bears striking testimony. It is true that the French did not follow closely the American model, that their lack of governmental experience led them into wild experiments and costly mistakes; but for all that the spark which kindled the flames around the throne of Louis XVI was struck by Jefferson in the Declaration of Independence.

The powerful influences thus liberated have worked a revolution in the affairs of mankind. The troops of the Convention, of the Directory, and of Napoleon spread over Europe in successive waves, bringing with them the new ideas, establishing more liberal institutions. And tho the French were finally conquered, tho the Bourbons were restored to their lost throne, tho the Holy Alliance was formed to preserve the old despotic régime, the seed of liberty had been sown and in good time brought forth fruit. Throughout the nineteenth century, first in one land and then in another, the fires of revolution burst forth—in Belgium, Italy, Poland, France. A hundred years after the Congress of Vienna its work had in large measure been undone, and in western Europe, in the British Empire, in both Americas liberal ideals held sway and liberal institutions had been established. The ideas which had inspired Samuel Adams and Otis and Patrick Henry and Jefferson had almost conquered the world.

Nor has the part played by the United States in this notable achievement been confined to its inception in the revolution, for throughout her history she has always championed and defended the cause of liberty. Thus not only did this country, in large measure, inspire the South Americans to rebel against the reactionary governments of Spain and Portugal in the beginning of the nineteenth century, and establish liberal independent States of their own, but she has lent them moral and diplomatic support which gave them courage to persist at the time of greatest discouragement and has shielded them from foreign intervention. Henry Clay spoke eloquently in Congress of "the glorious spectacle of eighteen millions of people struggling to burst their chains and be free," and his words, translated into Spanish, were read at the head of the revolutionary armies. It was largely through Clay's pleadings that the United States, in 1822, accorded recognition to her struggling sister States.

**THE MONROE DOCTRINE:** But this service, important tho it was, is overshadowed by the Monroe Doctrine. After the overthrow of Napoleon Bonaparte, the Holy Alliance, alarmed at the spread of liberal views in the New World, took upon itself the task of restoring to Portugal and Spain their rebellious colonies. The soldiers of Prussia

and Austria and Russia were to pour across the Atlantic to establish on the South-American continent the old reactionary régime. But this the United States, with the active support of Great Britain, would not permit. Through the instrumentality of the Monroe Doctrine she made known to the world that her neighbors to the south must not be molested in the enjoyment of their new liberty.

"The political system of the allied powers is essentially different from that of America," said President Monroe in the famous message to Congress which shaped our policy in this matter. "We owe it to those amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety." And so the Holy Alliance was forced to relinquish its designs, and liberty in all Latin-America was saved.

**IN THE GREAT WAR:** With the dawn of the twentieth century despotic principles of government, altho driven from so many of its ancient strongholds, still retained its grip upon two of the greatest powers of central Europe—the German Empire and the Austria-Hungarian Empire. And in the summer of 1914 Kaiser Wilhelm joined hands with the war group in Vienna in an attempt to crush the free nations of Europe. It was the last great effort of despotism to regain its lost supremacy and turn back the steadily advancing tide of democracy.

The attempt came perilously near success. For years the Allies struggled desperately and not always victoriously against the trained legions of the enemy, and liberty throughout the world hung in the balance. At this point, however, the United States interposed to save the ideals for which it had formerly suffered so much, which it had been so instrumental in advancing in other countries. The nation which had produced the Declaration of Independence could not sit idly by, while liberty and right were trampled to the earth before the forces of reaction.

Thus it happened that two million Americans poured across the Atlantic, that the Stars and Stripes took its place on the battle front, that the soldiers of the United States played an important rôle in the crushing of the hopes of the enemy and in bringing final and complete victory to the Allied cause.

The men who fought at Château-Thierry and St. Mihiel and in the Argonne were inspired by the same principles, defended the same cause, as those who stemmed the British advance at Bunker Hill and at Princeton.

And with the fall of the armies of despotism fell despotism itself. The German Empire collapsed amid the desolation it had created and in its place was established the present republic, with its enlightened constitution, its promise of a better and more liberal rule. Austria-Hungary broke into fragments, which in turn were either formed into new liberal States or united with already existing constitutional monarchies.

To-day, with the sole exception of Bolshevik Russia, every important nation in the world enjoys at least some degree of liberty, and in many the ideal of government by and for the people has been fully established. The despotic world of 1775 has been changed in a century and a half into a world of free and self-governing peoples.

For this development the United States can not, of course, assume the entire credit. Other nations have striven and suffered for the ideal of liberty. But none can deny that she it was that took the lead, that she it was that lit the torch of liberty amid the surrounding gloom of despotism, that has been its most consistent defender, that has aided most in extending its rays to the farthest corners of the earth. Had this one accomplishment been the total of her services to the world, yet would the United States have a valid claim upon the everlasting gratitude of humanity.

### *July 10—The Contribution of the United States in Applied Science*

IN GENERAL: The United States has made a splendid contribution to the world in the field of applied science. It is a question open to debate whether great statesmen and celebrated military leaders have affected the happiness of humanity so deeply as the inventor of a gasoline engine or of an improved method of smelting iron. Certain it is that the industrial revolution which has followed the introduction of modern machinery has been more far-reaching in its results than the greatest of political upheavals.

And in the everyday life of the people, in the simple comforts which contribute so

much to the happiness of the world, the inventor has wrought a wonderful transformation. The simple mechanic now enjoys privileges which two hundred years ago were denied to royalty, to Louis XIV himself. It is a poor man indeed who can not to-day indulge in the luxury of central heating, of sanitary plumbing, of electric lights; but the magnificent palace at Versailles two hundred and fifty years ago was often cold and cheerless, and lighted only with candles, while its lack of sanitary conveniences was a constant menace to the health of the occupants. Invention has made kings of the humblest.

MANUFACTURING AND AGRICULTURAL INVENTIONS: Toward this notable accomplishment America has contributed nobly. More, perhaps, than any other nation she has added to the world's store of time and labor-saving machines. It was in 1793 that Eli Whitney, a Connecticut schoolmaster living in Georgia, invented the cotton gin. This machine, devised to separate the seed from the fiber, proved three hundred times as effective as the old method of hand picking. It caused the cotton industry to increase with leaps and bounds, until there soon was little exaggeration in the boast that cotton was king. The hundreds of millions of human beings who to-day find warmth and comfort in cotton goods must render thanks to the ingenuity of the simple Yankee schoolmaster.

But this was only a beginning. The McCormick reaper appeared in 1834, replacing the age-old use of sickles and scythes in gathering the harvests, and multiplying the efficiency of the farmer's work by twenty times. In conjunction with the threshing machine, which made its appearance soon after, it made possible the utilization of the vast grain lands of the Northwest and added enormously to the total of the world's food supply.

The part played by the United States in the development of the steamboat is also notable. In 1789, John Fitch, a man of wonderful inventive genius, built a ferryboat with paddles driven by an engine of his own construction, and ran it on the Delaware at Philadelphia. But the significance of this remarkable achievement was not then appreciated, and nearly two decades elapsed before the steamboat came into its own as a rival of the sailing vessel. It was in 1807 that another American, Robert Fulton,

launched the Clermont and made with it a successful trip from New York to Albany.

In 1844 Charles Goodyear, after years spent in experimentation which reduced his family to poverty, discovered the process of vulcanizing rubber. Two years later Elias Howe completed the first sewing-machine, while Richard M. Hoe and Peter S. Hoe perfected the rotary printing press upon which the entire modern newspaper business is founded. It was with good reason that a member of the British Cabinet, in response to a question in Parliament, declared, "I apprehend that a majority of the really new inventions have originated abroad, especially in America."

It was in 1835 that S. E. Morse perfected the first working model of the electric telegraph. A few years later this marvelous invention which has done so much to transform modern life was put into successful operation. In 1843 Congress granted an appropriation for a line between Baltimore and Washington, which was constructed under the direction of Morse and Alfred Vail. In 1844 it carried to Baltimore the news of the nomination of James K. Polk.

After the Civil War the United States gave to the world another series of epoch-making inventions. In 1876 Alexander Graham Bell perfected the electric telephone, while almost simultaneously Thomas A. Edison invented the phonograph. In 1879 this same genius produced the megaphone and the incandescent electric light, while in 1882 he made practicable the use of the modern trolley car. To Edison must be given the credit also for the moving picture machine which to-day so deeply affects the life and thought of the people of every civilized land. The arc light was produced by Charles F. Brush in 1879, and the linotype machine in 1885 by Ottmar Mergenthaler.

**MASTERY OF THE AIR:** But the most spectacular invention of all is the airplane. This wonderful machine, which robs the birds of their supremacy in the air, is largely the work of American ingenuity and American perseverance. Professor Langley, of the Smithsonian Institute, perfected the first workable model, while Wilbur and Orville Wright produced a machine which actually flew and demonstrated that the problem of human flight, which for so many centuries had baffled the inventive genius of man, had

at last been solved. In 1904 Wilbur Wright flew three miles, and in October, 1905, he remained in the air thirty-eight minutes and made a flight of twenty-four miles.

In fact, during the past half century the people of the United States have produced two-thirds of the epoch-making inventions of the world. In addition to the telephone, the incandescent lamp, the phonograph, the motion picture machine, the trolley car, the linotype machine, and the airplane, this country must be credited with Sholes' typewriter, Patterson's cash register, Cowles' electric furnace reduction, Eastman's transparent film, which has revolutionized the art of photography; Reece's buttonhole sewing-machine, Westinghouse's air brake, Thomson's electric welding, Schulz's chrome tanning, Hardy's modern disk plows, Burroughs' recording adding machine, Hyatt's celluloid, Appleby's automatic knot-tying harvester machine, Lowe's water gas, Glidden's machine for making barbed wire, Janney's automatic car-coupler, Taylor and White's high-speed steel, Gayley's dry-air process for blast furnaces, Robinson's block signals for railways, Harvey's plate armor.

As compared with this astounding list, the chief inventions made during the same period by all the world, exclusive of the United States, are as follows: Graebe and Lieberman's artificial alizarine dye, Nobel's dynamite, Heroult's electric steel, Thompson's siphon recorder, Otto's cycle gas engine, Marconi's wireless telegraphy, Vielle's smokeless powder, Diesel's oil motor, De Laval's centrifugal creamer, Hadfield's manganese steel, Arthur and De Forrest's cyanide process for extracting metal, Welsbach's mantle burner, Hoffman's by-product coke oven. A notable list certainly, but one which can not compare in its far-reaching results with that produced by the United States alone.

In fact, it is not too much to say that the modern world, with its giant cities, its great buildings, its railways, its steamboats, its teeming populations, its fleets of airplanes, its electric telegraphs and cables, its newspapers, its improved agriculture, this world so strangely different from the world of a century and a half ago, is largely the result of American applied science and American ingenuity. A wonderful story indeed of genius and accomplishment is the story of American invention.

## July 17—*The Contribution of the United States to Medical Research*

**SYDNEY SMITH'S JEER:** "What does the world yet owe to American physicians and surgeons," inquired Sydney Smith just a century ago in his diatribe against the United States. At that date this was a comparatively new country, and the best thought and energies of its people had been absorbed in the problems of nation building. No reply could then be made to the jeers of the British essayist, for America had done little, indeed, to advance the sciences of medicine and surgery.

But in the marvelous discoveries in this field which have marked the nineteenth and twentieth centuries the United States has taken a leading part. Indeed, it is not too much to say that her scientists have done more than those of any other country to alleviate human suffering and prolong human life.

**WILLIAM BEAUMONT:** It was but two years after Sydney Smith issued his challenge to American physicians that Dr. William Beaumont began his epoch-making investigations into the secret mechanism of digestion.

The story of "fistulous St. Martin" has often been told; how the young Canadian was wounded by a shotgun, how a portion of his stomach was blown off, how the opening thus made never closed, how as a result the innermost operations of the stomach were exposed to examination. For eight years Beaumont continued his experiments on St. Martin and then made known the results to the world. He confirmed the presence of hydrochloric acid in the gastric juices; he established the influence of mental disturbance upon digestion, the rapid disappearance of water from the stomach. In recent years there have been new and prolonged investigations into the operation of the digestive organs by leading scientists of various countries, but they have tended only to confirm the conclusions of the simple frontier physician and to recall to public attention the value of his services to humanity.

**ANESTHESIA:** A few years after the publication of Beaumont's book America produced one of the very greatest medical discoveries of all time. Anesthesia, which seems to have been hit upon by four Amer-

icans almost simultaneously, has not only gone far toward freeing the world of surgical pain, but is largely responsible for the modern science of surgery itself. The claimants for the honor of this discovery are Crawford Long, of Georgia; Horace Wells, of Connecticut; Charles T. Jackson, of Massachusetts; and William T. G. Morton, of Massachusetts.

The use of anesthesia has changed the face of the world. It is difficult to realize just what surgery meant—its sufferings, its needless deaths—before these four Americans made their wonderful discovery. Those who have read of the torments of the wounded and dying upon the battlefields and in the hospitals of a century ago, will invoke blessings upon their memory.

It was another American, Dr. J. Leonard Corning, who, in 1884, made the contribution of spinal anesthesia. His discovery made it possible to render certain parts of the body insensible to all feeling, without depriving the patient of consciousness nor affecting adversely respiration or heart action. Spinal anesthesia has already been administered in some 70,000 operations, in nearly all of which standard anesthesia could not have been used. Of almost equal importance is the procedure, evolved by Dr. George W. Crile, of Cleveland, which eliminates the last terror of the surgical operation—death from shock. Certainly a long and notable list of achievements for this nation in the field of anesthesia alone.

Few of the thousands of persons who know Dr. Oliver Wendell Holmes as the essayist and poet realize that it was he who first discovered the contagiousness of puerperal fever. Alho ridiculed for years, he persisted and finally forced the medical profession to accept his views. Of equal importance was the achievement of Dr. Joseph O'Dwyer, of the New York Foundling Asylum, that incubation in diphtheria was practicable. Before the introduction of anti-toxin his method saved thousands of young lives and prevented untold suffering.

**BACTERIOLOGY:** Nor must it be forgotten that it is an American, Dr. Theobald Smith, who is the founder of one of the most important branches of bacteriology—for it was he who first discovered the part played by insects in conveying infectious diseases. When Dr. Smith demonstrated that the tick

is the infecting agent for Texas cattle fever, he opened the door for an imposing array of new discoveries. We now know that the mosquito conveys yellow fever and malaria, that the fly carries typhoid, the rat flea the bubonic plague, the tsetse-fly sleeping sickness. The work of this modest investigator has already revolutionized sanitation, and has resulted in almost the complete eradication of some of the most dreaded of human diseases.

It was the American Federal Commission under Dr. Walter Reed, of Virginia, which demonstrated that a certain species of mosquito is the agent in spreading yellow fever. It is a heroic story, a story to fire every American youth with pride—how these investigators volunteered to subject themselves to the disease, how many of them paid the penalty with their lives, how their noble sacrifice has resulted in a victory of surprising completeness over one of the most terrible enemies of the human race. It is this discovery which made practicable the construction of the Panama Canal, and which promises to open to modern civilization vast areas of tropical country in various parts of the world.

THE ROCKEFELLER INSTITUTE: But it is only within the past two decades that the United States has taken its place as the undisputed leader in medical research. The founding of the Rockefeller Institute has not only brought to this country some of the world's greatest investigators, but it has organized and financed prevention work in almost every part of the world. This splendid institution has already been productive of Dr. Alexis Carrel's surgery of the arteries, his transplanting of organs from one body to another, his method of growing cells indefinitely outside the body; Dr. Simon Flexner's cure for cerebrospinal meningitis and his discovery of the organism which causes infantile paralysis, Dr. Samuel J. Meltzer's method of intra-tracheal insufflation, Dr. Hideyo Noguchi's discovery of the organism that causes hydrophobia and the inciting germ of yellow fever, the work of Dr. Peyton Rous upon the causes of cancer.

Nor is this all. The Rockefeller Foundation at present is doing splendid work for public health and medical education in thirty-nine governmental areas. Yellow fever has been assailed in Ecuador, Nicaragua, Honduras, and Salvador; the hookworm in

China, Porto Rico, Columbia, Ceylon, Dutch Guiana, besides our own southern States; tuberculosis in France, malaria in the United States, medical schools have been aided or supported outright in various parts of China, Canada, and the United States. In short, it is waging, and waging successfully, a world war upon that greatest enemy of mankind—disease.

It is a notable record, this of the United States in the field of medical research. If the question of Sydney Smith were repeated to day; "What does the world yet owe to American physicians and surgeons?" the answer would be, "As much or more than to those of any other nation whatsoever." For the United States the past century has been in medical science an epoch of unparalleled progress and achievement.

### *July 24—The Contribution of the United States to the World's Wealth*

In its contribution to the wealth of the world the United States is preeminent. For six years, in fact from the very beginning of the great war, the nations have been looking to this country for supplies of those commodities which their own industries can not produce. The United States has become a vast reservoir of good and useful things, a reservoir which to-day sustains the fainting world and gives it courage and strength to go on with the work of repairing the ravages of years of conflict.

NATURAL RESOURCES: The strength of the United States is based primarily upon its inexhaustible stores of raw materials. Its agricultural lands, so fertile and so vast in extent, yield each year rich harvests of wheat, corn, oats, cotton, potatoes, barley; hidden beneath the surface of the earth are the accumulated riches of the ages—coal, iron, copper, gold, silver, petroleum; its broad rivers and ample harbors give splendid opportunity for commerce; its countless rapid waterways constitute a storehouse of latent power.

But the possession of such supplies of raw materials becomes important only when there are other factors at hand by which they may be transformed into industrial energy. And these factors the United States possesses. In no other country have natural advantages been turned to account

on a larger scale. This development has been brought about by the energetic and enterprising spirit of the American people; by a moderate but invigorating climate; by wise laws giving free scope to the building up of profitable enterprise; by the influx of foreign labor; by a steadily increasing supply of capital seeking investment.

**NATIONAL WEALTH:** The population of the United States is 105,708,771; its area is over three and a half million miles, or thirty times that of Great Britain. The national wealth is estimated at from three hundred and fifty to four hundred billion dollars, a grand total which is increasing by leaps and bounds. There are at work in productive occupations some fifty million people. During the past two decades the expansion of industry which has taken place in the United States surpasses anything before in history, and to-day this country stands forth as the undisputed leader among the nations.

The real property is valued at \$110,000,000,000, the live stock at \$6,000,000,000, the railways at \$16,000,000,000, the agricultural products at \$5,250,000,000, the manufactured products at \$14,700,000,000, the furniture and vehicles at \$8,500,000,000, clothing at \$4,250,000,000, shipping and canals at \$1,500,000,000, street railways at \$4,500,000,000, gold and silver at \$2,616,000,000, farm implements at \$1,370,000,000.

**FOREIGN TRADE:** In the past few decades the foreign trade of this country has increased with amazing rapidity. The necessity imposed upon her of making good the diminished production of the war-worn countries of Europe has brought forth a response of truly stupendous proportions. In 1800 the exports and imports of the nation were \$162,244,000; in 1870 they had mounted to \$828,730,000; in 1880 they were \$1,503,593,000; in 1900, \$2,244,424,000; in 1910, \$3,301,942,000; in 1915, \$4,442,759,000. In the past five years they have tripled, amounting in 1920 to \$13,349,661,000. To-day the United States enjoys a foreign trade unrivaled by that of any other nation at any period of all history.

In 1920 there were shipped out of this country for foreign consumption breadstuffs valued at \$808,471,226, cottonseed oil at \$36,220,000, meat and dairy produce at \$771,000,000, cotton at \$1,381,000,000, mineral oils at \$426,597,000. Exports of crude materials for use in manufacturing amounted

to \$1,968,000,000, of foodstuffs to \$2,141,000,000, of partly manufactured goods to \$991,920,000, of completely manufactured goods to \$2,835,999,000.

The United States possesses 266,381 miles of railway trackage, which is far greater than that of all Europe and almost equal to that of the entire world exclusive of this country. The various lines operate about two and a half million cars and 66,000 locomotives; they carry over four hundred billion tons a mile annually. Their efficiency is shown by the fact that in this country the average haul is 312.07 miles, while in Germany it is but 62 and in France 78.

**LABOR RESOURCES:** This giant industrial development has been made possible by the constant influx of European laborers, which has been going on for many decades. As soon as the alien immigrant has entered the country he has been absorbed into the army of workers and has added his strength to that of the nation's industry. A bracing climate, good wages, wholesome food, introduction into the spirit of the nation, soon make of him an American and add greatly to his energy and efficiency. The contrast in the productive power of the European and American laborer is marked, that of the latter being perhaps forty per cent. greater.

Thus the United States enjoys its industrial supremacy, not only because it has untold natural stores of wealth, not only because it has accumulated working capital sufficient for all its needs, not only because of the business enterprise and acumen of its industrial leaders, but because of the intelligence and efficiency of its labor.

It was only with the outbreak of the great war that the world awoke to a realization of America's industrial strength. And even then many still underestimated her resources, belittled her capacity to utilize them to the advantage or disadvantage of the contending nations. But when the United States itself entered the struggle, when it turned its energies from peaceful to warlike enterprise, none could longer doubt its giant power. As Premier Lloyd George predicted, it proved a great "surprise to the enemy," and, it may be added, even those who benefited from it were amazed at its extent. The nation which three decades ago was hardly esteemed a world power to-day is regarded by Europe as a colossus, a vast organization of pulsing life and energy, of untold resources, of power and wealth.



*July 31—Review*

It is as bread to the soul to know what America has contributed to the world. Everyone of us should feel bigger and stronger and have a higher appreciation of this country after he has thoughtfully digested the material covering this month's lessons.

A most profitable hour may be spent in reviewing the four lessons of the month. With that in mind we have framed a number of questions which are merely suggestive. Others will doubtless occur to the teacher.

**Lesson One.**

1. What is considered our greatest contribution to the world?
2. Define democracy in its simplest terms.
3. Indicate briefly the influence of our Constitution at home and abroad.
4. Give some illustrations of how democracy has justified itself.

**Lesson Two.**

1. Express your opinion as to the relative value to society of statesmen, military leaders, and inventors.
2. Mention the epoch-making American inventions cited in this lesson.
3. Which one of all the American inventions do you regard as the most important to humanity? Give the reasons.

4. What are the factors and conditions favorable to ingenuity and invention? Have they any relation to the subject treated in the first lesson?

**Lesson Three.**

1. What were Dr. Beaumont's particular services to humanity?
2. Give the class the benefit of your knowledge concerning anesthesia.
3. What has been made possible by Dr. Corning's contribution of spinal anesthesia?
4. Cite some instances where a successful war has been waged against disease.
5. What are the Rockefeller Institute and the Rockefeller Foundation doing for public health and medical education?

**Lesson Four.**

1. To what must we ascribe our great wealth?
2. How can we use this wealth to the best advantage?
3. Name some of the perils incident to huge wealth.
4. What is said in Scripture about gaining the world and losing one's soul?
5. If a man's life "consisteth not in the abundance of the things which he possesseth" of what does it consist?

# Sermonic Literature

## THE GRACE OF SENTIMENT

ALBERT JOSEPH MCCARTNEY, D.D., Chicago, Ill.

*David longed and said, Oh! that one would give me a drink of the water of the well of Bethlehem, which is by the gate!—*  
Sam. 23: 15.

OUR theme celebrates the power of human sentiment. Life for many of us has become so artificial and we hasten so from one interest to another that the fair flower of sentiment is in constant danger of being crowded to the wall or crushed beneath our hurried and heedless feet. Yet in our saner moments, I dare say, we will all admit that sentiment is one of those few chosen angels of God that minister before the "inner shrine" and keep aflame the lamps of love and freedom, faith and immortality, in the temple of the soul. For if that light within us be darkened, how great is that darkness! By and by we all return from the claims and duties of the garish day, which have so engaged the energies of heart and hand with the rougher, coarser things of life, to acknowledge that after all the realities of life are not those things we have left behind in office, shop, or conventicle of fashion, but love, affection, friendship, honor, integrity, confidence, and trust; for it is written "the kingdom of heaven," the deep immortal realities of life, "are not meat and drink, but righteousness and peace and joy."

Sentiment, not sentimentality. There is a world of difference. Someone has called it the "logic" of the heart. The world has never been able to refute the "reasoning" of the heart as against the "reasoning" of the head. As Pascal expresses it, "The heart hath a thousand reasons that reason comprehendeth not." This same power was the inspiration of David's request, "Oh that someone would bring me a drink of the water from the well at the gate of Bethlehem!" Let us linger often beside these deep wells of the Bible, and drink to the moral and spiritual refreshment of our souls from the living waters of their crystal depths. Ho! everyone that thirsteth, come and drink again of the water that is in the well beside the gate of Bethlehem!

This incident of the well is like a jewel

that shines all the brighter because of the dark and somber setting in which it is found. The story was on this wise. David and his warriors were encamped against the Philistines, the traditional enemies of Israel. Evidently the Philistines had occupied Bethlehem, and David and his men were entrenched over against the town. Bethlehem—you know what that name meant to David. That was where he was born and brought up. It was a synonym for him of home and mother, and all the peace and joy and sunshine of childhood. Across the valley yonder, on the slopes, David and his soldiers lay in ambush. Looking out from his cave on the hillside David could see, across the valley of Rephaim, the people as they came and went through the village streets. He can see the women bending at the well and heaving the waterpots upon their shoulders and climbing up the hill from the gate. In a flash memory leaps from her hiding place, and in an instant is down the hillside, across the valley and across half a hundred years and David is a boy again, playing in the sunshine of his mother's smile. It is all so vivid. Vanished faces reappear and familiar streets are peopled with the friends of long ago, and all as it was on yon sunny morning. He can almost hear the rattle of the gravel stone beneath their feet. He can hear, as distinctly as tho it were but yesterday, the sepulchral echo of his own voice as he leans curiously over the curb of the well and drops a pebble in, to see his shimmering image dancing in the darksome depths. "Oh, if only I could have a drink from that dear old well!"

Now you and I know perfectly well that this was not the cry of thirst, but the soul cry of sentiment. It was not water that David longed for, it was the "past" back again. He wanted to people life with the associations of yesterday. We lock hands with David across all of these centuries whensoever our hearts beat to the music of Elizabeth Allen's call to the "Echoless Clime."

"Backward, turn backward, O, time in your flight!  
Make me a child again, just for tonight!"

Sentiment! How it transfigures much that we have left behind. The modern clubs of the city are fitted up with sanitary swimming pools, and the natatoriums of the city afford ample opportunity for refreshing plunge, and yet I dare say that, with all their equipment, there's none so refreshing for some of you older men who were raised in the country, as would be a plunge in the muddy old swimming hole in the run where, on clover banks in days of June, the air was pungent with the aroma of the mint crusht beneath the soft pressure of your bare feet.

This land is scattered over with colleges and universities that are backed by millions of endowment and offer the last word in modern education. Yet what one amongst us would choose these artificially ventilated buildings to the musty old halls of his alma mater dear? All Bibles are very much the same. They may cost more or less. The cover may be fancy or plain, but is not the substance the same? Yes, the same, yet not quite the same. Are not some of those sacred manuscripts "illuminated" with love? Is there not an added inspiration, a strange undreamed of commentary for some of you in your "mother's Bible?" Its verses are marked, and interlined, and underscored with sentiment and love. This world is full of stately churches and cathedrals where the very arches and vaulted ceilings supported by the fluted columns are evocative of devotion, and yet I presume that some of us will never get quite so close to the heart of God as back in the old bare-walled church of our childhood, where we had not been surprized at any time to have caught the shimmer of an angel's wing. We have listened to many a tongue of eloquence and inspiration in our maturer days, but none can cast quite the spell upon us as that good man of God who first led our young feet to the altar of Jesus Christ where we gave our hearts to God in simple faith.

Sentiment! Verily it is a power in this world capable of redeeming life from the commonplace and insignificant. See here what it has done for David. This little incident reveals quite another side to David which we had scarcely suspected beneath the surface of flint and steel. We are surprized

to find that this man whose days were given over to war and bloodshed is ruled by the power of sentiment. It redeems him in our eyes, and explains to us how he comes to occupy a foremost place among the poets of antiquity. David proves in all this how he is superior to the sordid influence of the years that have gone between and all is obliterated by the magic touch of a moment's thought. He wants back again the days that have gone. "O, that one would give me a drink of the water that is in the well of Bethlehem beside the gate!" This is no sigh in vain regret. There is no rebellion here at the passing of the years. It is rather a desire in his heart to keep the child spirit green and fresh and tender through the declining years. No, that is not right. The years do not decline. They incline toward God, toward the sunrise, toward the eternal. And so across all these intervening years I seem to hear the voice of the sweet singer of Israel calling to humanity from his cave in the hillside—"Don't grow old, keep the child-spirit alive in the heart." That is one of the ministries of sentiment. It helps to keep us young. Let us not be afraid of it. It can sweeten and redeem much that is humble and commonplace in life. This is the only spirit that will make us unafraid of the coming years. The best things in life never grow old. The sunrise to-day was as glorious on the mountains as when the morning stars sang together. The smell of a spring morning should thrill you at sixty as at six. The voice of the first robin should break upon your ear with music that increases year after year. What care I for gray hairs so long as my soul's not gray? What if my back be bent with the burden of the years if only my soul can stand erect in the presence of the Eternal? You can not hold back the tide of time, but you may ride upon it into eternity.

"They are ever young who live  
Near to the Heart Eternal."

It is just this way heaven lies. Except ye change your ossified, fossilized, petrified spirits and become as a little child, and keep the child capacity for wonder, the child love of nature, ye can not enter the kingdom of God. Whensever then you may feel the child-spirit waning, remember Bethlehem and the well by the gate.

But to continue the story, we find something else. This desire was but a half-uttered

sigh, yet it fell on the ears of devotion, and three of his warriors bold, quite unknown to David, were down the rocky hillside in a bound, across the intervening valley, through the ranks of the enemy, in a dash lost in the village streets, at the well-side and back again, with the precious draught, and offering it to the king. For that deed of valor these three names are inscribed on the roll of honor. Had they lived in our more "civilized" time they doubtless would have been decorated with a victory or iron cross! That is what sentiment always does. It begets heroism and in this way becomes an instrument in the achievement of much that is noble and good in human life.

Then see how the spirit of heroism begotten of sentiment in its reaction begets the spirit of sacrifice in the heart of David. David was a man of quick and deep feeling and I can imagine that when he heard the story of their valor and devotion, how they risked life to get the draught for him, that his hand trembled as he held the cup to his lips about to drink those sweet waters of his childhood to the very dregs. In a flash he recognized, poet that he was, the sacramental character of their deed. Uncalculating love and loyalty had brought him the draught. Would he use the sacred cup for such a common purpose as to quench his thirst? Not he. Suddenly as he holds the cup to the sunlight the water was turned to wine, the rich, red wine of loyalty, love, and sacrifice. He did not dare to touch it, but poured it out upon the ground, a sacrifice before the Lord.

"Love took up the harp of life,  
And smote on all the chords with might,  
Smote the chord of self which trembling  
Passed in music out of sight."

"Mere sentiment," cries a practical world. "Wherefore this waste," exclaims the unspiritual man. "It might have been sold," means the avaricious man with Judas when he catches a whiff of the precious ointment Mary had broken on the head of Jesus. Alas, for these blind soulless materialists who know the market price of everything and the value of nothing! Of such are the precious things of life which we can not buy. You can buy a house, but you can not buy a home. Money can erect the most ornate and stately church in Christendom, but it can not purchase the spirit of devotion, nor that peace which passeth understanding. You can buy a ticket

that will carry you sight-seeing around the world, but you can not buy a heart sensitive to bloom, and wonder, and beauty of the world. You can not buy one happy hour, nor a clear conscience, nor a serene spirit, nor a rich hope. As we stand in the presence of David and see him pour this water out upon the ground, I wish to register a plea for these priceless things of life, and bid you cherish them in your heart's core as things to be procured only as the gifts of God.

Is it not ever thus with the heart that sees? When in our humbler, less dramatic walks of life, in some providential way, the veil is lifted, we suddenly see how the cup with which we had been about to quench our vulgar thirst is incarnadined with the sacrifice of things most precious. We dare not touch it to our lips, but rather pour it out upon the ground, a sacrifice to the Lord. You know what I mean. I am thinking of the institutions of a free country. Not a day passes but in some way or another we are the recipients of governmental benefits that have been brought us from afar. But how we take our splendid heritage of government as a matter of course! In these days when the memories of war are still fresh in our minds and the menace of lawlessness is abroad in our own country, I trust we are beginning to recognize anew and appreciate afresh our heritage of free government which has been committed to us at so great a price in human blood and fratricidal sorrow. The water we have been so heedlessly drinking becomes a precious draught, and we pour it out a sacrifice before the Lord.

Or I am thinking of the institution of the Christian home. You and I are brought up beneath the benignant shelter of these institutions, and year upon year have shared in their blessings. Comforts, pleasures, cares, education, have all been dowered upon the growing boy and girl. We have been the unconscious recipients of every sacrifice and every encouragement to a noble manhood and womanhood. Yet, how we took these blessings so much for granted, unmindful of the cost in prayers, and tears, and unrelenting love and sacrifice with which these had been procured! How sharper than a serpent's tooth is an ungrateful child! He drinks the red waters drawn from the well of Bethlehem as tho it were the most common thing in the world. But let me say this to the encouragement of the despairing parent's

heart—some day God's hand will touch the thoughtless heart and open the unseeing eye and lift the veil, and the cup your child has been drinking will be transfigured before him. He will see it scarlet with a mother's love and a father's sacrifice. The conscious water, blushing, will turn to wine—the rich, red wine of love and sacrifice. Home to him, forevermore, will be sacramental. He will pour the water out upon the ground, a sacrifice before the Lord.

Or apply this to the institutions of religion. Here to this place we come, Sabbath after Sabbath, to refresh our souls at the deep, sweet well of love. How unconcerned, how uninformed, most of us are regarding the story of these institutions which have traveled from afar! We think little of the price that has been paid that you and I might worship here in all the comfort and freedom of conscience that we enjoy. Here is our hymnal. We lift our souls on the wings of song. These hymns oftentimes are just "common water" to quench a common thirst. But one day when the story has entered into our experience, and Calvary has become a new message to us, we see the water of sacred song turned to wine and we pour it out from a broken and a contrite heart before the Lord.

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss  
And pour contempt on all my pride."

The same thing is even more true of the Bible. We drink from the crystal depths of this fountain of the living Word forgetful, perhaps, at what a cost it has been procured for the refreshment of the children of men. How many and many a one may be familiar with the letter of the great evangel who may never yet have felt its power! But think how this Messenger of grace comes footsore and weary across the hot sands that we may see how priceless is the cup of salvation, how red it is with the very life of God!

Do you see now whither I am leading you? As we look with David from his hiding-place on the hillside, down upon Bethlehem, sentiment carries us forward even as it carried him backward, forward, to great David's greater Son. All the landscape un-

folded before us is sacred, illuminated, redeemed by sentiment. Yonder lies Bethlehem. In that very village Jesus was born. There are the very hillsides where the shepherds were watching their flocks by night. We can almost hear the angels singing, "Glory in excelsis!" It is sentiment that wakens our ear to that mystic music. Turn you a little and yonder you see Jerusalem, and the green hill in the distance, outside the city gates. Can you see a cross silhouetted against the sky? That is Calvary "where our dear Lord was crucified and died to save us all." Love does mad things in this world. Love poured out that precious water on the ground. Love broke the alabaster on the feet of Jesus. Love lifted yon cross that you see against the sky. Love does mad things I say, and yet, and yet—the world is enriched, ennobled, inspired, redeemed by these mad things. Has sentiment led you again to the foot of that cross? Oh, the redeeming grace of human sentiment! Do you believe in it? Do you feel its power? Will you let it have a chance to redeem your life? Will you let it lead you to Christ? Do not close your heart to it. Let sentiment do its wondrous work.

Our Bible tells us in its beautiful way, how once upon a time sentiment redeemed a young man's life from sin. He was a youth who had been brought up in a religious home where he was surrounded with every encouragement to an honorable and upright life. But he nurtured the spirit of discontent which brooded in his heart till at last his father divided unto him his living and he departed into a far country. You know what happened there, and you know how one day in his shame and destitution, alone and deserted, sentiment came and sat by his side and talked to him as a friend might to friend, and bade him think of sunnier days back in the dear old home—of mother and love and salvation waiting for him there. And he longed and said, "Oh, that someone might bring me a drink of the water that is in the well of Bethlehem that is beside the gate." And he obeyed the voice of sentiment and said—"I will arise and go unto my father." Forevermore may you and I hear the voice of sentiment calling us home to God.

## A HARD SAYING<sup>1</sup>

GEORGE JACKSON, D.D., Principal of Didbury College, Manchester, England

*Be ye therefore perfect, even as your Father which is in heaven is perfect.*—Matt. 5: 48.

THIS is undeniably one of the hard sayings of Jesus. We have made the hard saying still harder by our frequent failure to understand its meaning. On the one hand, the word has often been monopolized—I almost said exploited—by certain little groups within the Christian Church in the interests of some rather vague and general thing which is sometimes spoken of as Christian perfection. On the other hand, partly, perhaps, because of this, the saying has been largely ignored, and sometimes, indeed, impatiently brushed aside as impossible and unreal.

Now the truth would seem to be that Jesus in these words is not speaking to a select few of his disciples—a kind of Upper Sixth form amongst them—but he is speaking to them all. Moreover, so far from being vague and general, what he said was really something more than usually definite and precise. It may be difficult, undoubtedly it is difficult to obey this precept of Jesus, but there should be no difficulty at least in understanding it, if we will only read it—as of course all Christ's words should be read—in its own proper and immediate context. You will remember that Jesus was amending the old law, the law that said, *Thou shalt love thy neighbor and hate thine enemy*. "I say unto you, love your enemies," said the Master. "Pray for them that persecute you. Only so can you prove yourselves to be the sons of your Father, which is in heaven." For what is the Father's way? The Father's way, Christ says, is this: he maketh his sun to rise upon the evil and the good; he maketh his rain to fall upon the just and the unjust. If we love only them that love us, why, Christ says, the very heathen will do as much as that. If you would prove yourselves to be sons of your Father which is in heaven, you must love them that hate you, you must pray for them that persecute you. Thus shall you be like God. Thus shall you be on the way to being perfect; even as he is perfect. So if we do continue to associate the words with something which we call Christian perfection,

please let us remember it is perfection in that sense. Moreover, it is a perfection which Christ enjoins upon all his followers.

Now, undoubtedly, this is high doctrine. Equally without doubt, it is Christian doctrine. It would be easy, I fancy, if it were necessary, to establish the fact in detail. Nowhere is the difference that Christ has made in the moral world so clearly seen, perhaps, as here. Here, at least, the Sermon on the Mount struck a note that was new in the ears of mankind. The old world before Christ came had its own ideals of duty. Sometimes they were very high and very noble—ideals that rebuke and shame us still to-day. But that old world had no regard for the duty of forgiveness toward one's enemies. The writer of *Ecce Homo* once said that in Christ's teaching upon this matter there is to be found a palpable and inef-faceable distinction between ancient and modern morality. I do not know that that distinction can be much more clearly illustrated and emphasized than by putting together two stories, one from the Old Testament, and one from the New. You remember the story of Stephen, how while he recounted the old, but never wearisome story of their nation's history his accusers listened in silence. Then he suddenly turned upon them and rent them. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." No wonder they silenced him, rushed upon him with one accord, cast him out of the city and stoned him to death. And as the cruel hail fell about him, this was his prayer: "Lord, lay not this sin to their charge."

Now beside that picture, hang another picture, from the Old Testament. It was in the days of Joash, King of Judah. There had been something like a wholesale apostasy of the people from the worship of God. They forsook the house of the Lord God of their fathers and served idols. Then the spirit of God came upon Zechariah, the son of Jehoiada, and he stood among the people and said unto them, "Why transgress ye the commandments of the Lord that ye can not prosper? Because ye have forsaken the Lord, he hath also forsaken you." And

<sup>1</sup> Reported for THE HOMILETIC REVIEW.

again the answer was the answer so often given to prophets throughout the centuries—stones and a cruel death. Now, so far, as you see, the two stories are exactly parallel and curiously similar. Here comes the difference. When Stephen died, he prayed, "Lord, lay not this sin to their charge." When Zechariah died, he said, "The Lord look upon it, and require it." With his last breath he prayed for vengeance upon those who had done him wrong.

Friends, that is the difference that Christ has made. If you turn to the world outside the Old Testament, the world, say, of ancient Greece or ancient Rome, there is no softening of the sharp contrast. In that old world, men did not forgive their enemies. They did not wish to do so. That is all summed up with memorable exactness in the inscription on a tomb which Plutarch mentions: "No man ever surpassed him, either in doing good to his friends, or in doing mischief to his enemies." There is the natural language of the untamed, unchristianized heart, always and everywhere. There is a modern novel in which the writer puts these words into the lips of an old man, who had led a wild, rough life in the Australian bush: "Mine ain't been such a bad innings. I don't owe much to any man; I have been mostly square with them that's done me a bad turn. No man can say I was ever backward in that way, nor ever will be. No, them as trod on me felt my teeth, some day or other." I say that is the natural language of the unchristianized heart then and now, all the world over. And, friends, Jesus came to teach, among other things, a different language. He came that he might straighten out that ugly twist in our human nature. "Love your enemies," he said, do good to them that hate you, bless them that curse you, pray for them that spitefully use you."

Now what are we Christians doing with that teaching? What are we making of it? Do not run away from the question. We have all done that hundreds of times. I want us to stand up to it. I say again, we are Christians, and this is Christ's teaching. There is a very famous passage somewhere in Oliver Wendell Holmes—many of you will know it—to this effect: "Can any man," he says, "look round and see what Christian countries are doing and how they are governed and what is the condition of

society, without seeing that Christianity is the flag under which the world sails, and not the rudder that steers its course?" That may be one of those wild generalizations that some people find easy to make and that are never more than partly true. As the saying stands, I neither endorse it, nor do I ask you to. I do not think it is being over-optimistic if one says that perhaps never before in the history of the world were there so many men and women as there are to-day, who are honestly striving as best they know to order their lives according to the principles and the teaching of Jesus. But there is truth in this saying of Holmes', nevertheless, and that broad contrast between the law Christians profess and their own lives is there for all men to see. Let us ask ourselves what we are doing with this very definite and quite unmistakable teaching of Jesus as to our duty to our enemies. Is it not true that there are multitudes, even among those who call themselves Christians, who have not so much as even begun to take Christ's teaching upon the matter seriously? Nay, they even persuade themselves that Christ's teaching was never meant to be taken seriously. You remember the jester's quip in *Ioankee*: "I forgive you, Sir Knight, like a Christian." "That means," said the jester, "She does not forgive you at all." Is that altogether a caricature? I shall never forget how, in the early months of the war, a good Christian man for whom I have a great respect said to me, "At last I have found a use for the vindictive psalms!" My friends, during the last few years, many of us have been living in the Old Testament, when we should have been living in the New. Our passion-filled hearts far too easily could pray Zechariah's prayer, "Lord, look upon it and require it," when that other prayer of Stephen's stuck in our throats.

I do not often quote the modern drama in the pulpit, but a modern play will help me here better than anything else I can think of. In John Drinkwater's famous *Abraham Lincoln*, there is a little scene many of you, I dare say, will recollect. An old negro preacher—I may say there is history behind this, and it is not merely the dramatist's imagination—an old negro preacher, a Methodist, waited upon Lincoln one day at the White House, in the days of the Civil War, of course. What brought him there? He had come to urge upon Lincoln a policy

of reprisals. Negro soldiers fighting on the side of the North had been taken prisoners by the South and shot out of hand, and doubtless his heart was flaming because of the wrongs done to his black people, for he urged Lincoln that when he had his chance he should do the same thing with his Southern prisoners. "No!" says Lincoln, "A thousand times, No!" (Now mark his words.) "It is for us to set a great example and not to follow a wicked one." And in the end the old man goes away convinced and satisfied. "I was wrong," he says in his simple way, "I was wrong; I was too sorry for my people."

Now, friends, that is the Christian way. How hard it is to get to that position, and once there, how hard it is to keep there! The man who is saying these things understands that as well as anybody. But do let us recognize it is that, and not something less, not something lower than that which is the Christian idea. "Yes," I can understand someone saying, "I know it is my duty to forgive. But first of all it is his duty who has wronged me to repent of the wrong he has done and so far as in him lies to make reparation for that wrong. Then we may begin to talk about forgiveness. You know how many people to-day are trying to excuse and even justify a vindictive attitude on a ground like this; well, I am not going to argue the question in detail just now. All I want to put to you is this: Does any man with a New Testament in his hand—the New Testament, please, not the Old—pretend for one moment that that is all that is involved in the teaching of Jesus; that when one who has done wrong comes to make confession and bears with him such reparation as it is within his power to make, then it is my duty to forgive him? Friends, does it take a Christian to do that. Why, as Jesus said, "Your very pagan will do as much as that." This is Christ's question: What do ye more than others? What do ye extra? And that more that Jesus asks, he first gave, and he still gives. He prayed, "Father, forgive them, for they know not what they do." Who were those men? Were they penitents who came confessing their sins? No, even while he prayed their hands were red with his blood. He forgave them, not because they were penitents, but in order that they might repent. Is not that the very pith, the very heart, of the gospel which is the sinful man's one hope to day? God com-

mendeth his own love to us in that while we were yet sinners, Christ died for us. He did not wait till we loved him. He loved us at our worst. He did not wait till we came confessing our sins. His love went out to woo and to win our confession. When we had nothing to pay, not even the bare tears of our penitence, he frankly and freely forgave us all. And as is the forgiveness we have received, so must be the forgiveness that we show. It is when we live after that pattern that we prove ourselves to be sons of our Father which is in heaven, that we are on the way to being perfect, even as he is perfect.

Will you remember—and this is my last word—what a power there is in a forgiving love of that kind to win the unrepentant to a better mind? It is a strange redemptive power that dwells in all love, not merely in God's love, but in all love, in ours as well as his. I sometimes wonder if it is somewhere there that you find the explanation of a saying of Jesus that has often perplexed people. He said to his disciples (and I suppose the words are as true of us as they were of them), "Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained."

Ah, yes, there is a tragic power for binding and for loosing in this matter. It is in our hands. Our forgiveness can sometimes, can oftentimes, help to break the chain of another's sin and to make him sure of the love and the forgiveness of God. Is there, I wonder, among the minor characters of the New Testament anybody who has been quite so neglected and underestimated as the man Ananias who was sent to see Saul? In that darkened house in Damascus for three days and three nights Saul had waited without food, without drink, without vision, brooding over this strange and wonderful thing that had happened to him on the Damascus road. Presently a visitor came with this word upon his lips: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me." "Brother" Saul! And he who said it was one of the men whose lives Saul had set out to Damascus to take! Now he comes with this word on his lips. Think what it meant at that moment for Saul. It was the word from without, confirming the word of forgiveness within, that was struggling to make itself heard. It was the forgiveness of man, sealing and making sure



the forgiveness of God. I tell you, friends, there are all about us men and women who will never believe there is forgiveness with God until first they have found it with us. There is a little church in the West of Scotland where a few years ago there happened to one household in the Church a terrible tragedy. Their son was killed by a Lascar stoker in a fit of passion on one of our ships in the Red Sea. I have read two of the letters the pastor of that little church wrote to the stricken mother. "I have been thinking," he said, "that it would be a bonny and Christlike thing if you would send a message to the Lascar stoker and tell him that you and your husband forgive him and are praying to God to

forgive him too, and that if your son's death were to bring about his murderer's salvation you would be comforted beyond measure. It is easy," the minister went on, "for me to ask you to do the hard thing, but I know you would like to do God's will and to be like Christ, and we know what our Lord himself said upon the cross. What a glorious thing it would be for your laddie to welcome the Lascar in paradise!" And the hard thing was done. The letter was written. The word of forgiveness was spoken. I tell you, it was love like that that sent Jesus to his cross. It is in love like that, that we prove ourselves to be sons of our Father in heaven.

## THE FRIENDS OF GOD

JOHN LANGDON WEBER, D.D., Litt.D., Paducah, Ky.

AMONG the wonderful words recorded in the fifteenth chapter of John's gospel we find the expression, "Ye are my friends." Now, of course, the converse of that is also true.

There is no word in the English language that has a deeper or a more far-reaching meaning than the little word "friend." We use it very glibly and we talk about a number of people as our "friends." When we do, however, we have no conception of the content of that term as used by Jesus. Friends are not those people who share our prosperity with us and attend our social functions. The word means much more than that. A friend in the true sense of the word cares little for either riches or poverty; for sickness or health; for good report or slander. He is one who is loyal under any and all circumstances of life; one who desires to share our burdens with us.

Let's honestly ask ourselves the question, "How many friends have we?" Suppose we cut down even closer than that, "Have we any friends?" Is there one to whom we can open up our heart at all times and be sure of a sympathetic attitude? If a man has a friend for each finger of his right hand he is a rich man, his treasure is worth more than gold or silver.

With these extreme statements in mind suppose we try to define the term. How many of us can give any satisfactory defi-

nition? The best one that I have ever heard was given by a bright little street urchin in the News Boys' Club of Memphis. There is a club in that progressive city whose membership is confined to the boys who sell the daily newspapers on the streets. It is one of the liveliest clubs in all the land, and the manager seeks to bring the best talent that can possibly be found to speak to the boys and to entertain them. A speaker is never left in doubt as to how his message may be received. The boys are honest in their judgment and frank in their expression. A groan and a curling up on the bench in an attitude of sleep lets the speaker know that he has failed to interest. If one attempt a stale anecdote or threadbare appeal he is greeted by some such expression as "Aw, cut that out. We've heard that stuff before." But on the other hand, if he strikes the right chord, he soon becomes aware of it by hearing some such expression as, "Line her out, ole man, that's hot stuff. Keep it agoin'."

On one occasion Judge Walter Malone, the great poet of Memphis and the author of that immortal poem, "Opportunity," was speaking to this club on friendship, and he asked the boys if any of them could tell him what a friend was. Several hands went up to indicate their desire to make a definition but he called upon Stumpy, a bright little Italian boy who had lost both legs in a street car accident, to give a definition.

Without hesitation Stumpy sang out, "A friend is a guy what knows all about you and likes you in spite of it." Now, can you improve upon that definition? If any of you think that you can, I wish you would give me what you consider a proper meaning of the word. How many friends can we have who know all about us and in spite of that knowledge still like us?

That's the attitude which God desires established between us and him. He wants us to know all about him and he wants us to like him. He sent his Son that we might have a correct portrayal of himself and that we might be won over by his divine love. He knows all about us and in spite of that perfect knowledge he loves us. He makes the sum and the substance of his divine will to be condensed into love.

"Love" and "duty" are two of the easiest words in our language and yet two of the noblest. "Duty" is a great word, and a man who lives in the cold light of duty is a man who is to be respected, to be held in high esteem; but one who allows duty to become absorbed into love, that one becomes in a very true sense, the son of God. Now, Jesus, in this chapter that I have been using this morning, says, "Henceforth I call you no longer servants." He takes us away from the plane of the menial, and by calling us "friends" lifts us up to the plane of companions. He removes us from the kitchen and takes us up into the great dining hall, where we sit at his table and enjoy with him all things that are his. This is a striking figure, but it is the figure that our Lord himself uses to teach us what he desires in actual relationship between us and himself.

Was there ever such a teacher as Jesus? He was continually letting us into the most intimate knowledge of himself through the use of the plainest natural illustrations. He could use the little sparrow or the little blade of grass to teach the great truths of his kingdom. His basal principle seems to have been the approach to the divine through the human. "If I have told you earthly things and ye believe not, how can ye believe if I tell ye of heavenly things?" Now it was this thought in mind that caused him to interpret unto us our places and privileges in his kingdom through the term "friends."

If we are to have friends we must be friendly. The person who holds himself

aloof from others never makes a friend. God came down to us and partook of our nature and enabled us to partake of his own that he might meet us upon the plane of a common humanity; that he might share with us the burdens of our flesh; that he might have a complete understanding of our temptations and of our limitations, of all things incident to our human living.

"Ye are my friends if ye do whatsoever I command you, if ye keep my commandments." Friendship with God is not an accident, it is an established relationship that is ours because of deliberate choice founded upon heartfelt desire. When we turn to God as our friend, we have passed through such a radical transformation that divine inspiration declares that we are born again. Practically, as the result of this new relationship, old things pass away and all things become new; despair gives way to hope; love fills the life and heaven has touched earth.

It is always helpful to us to be able to find an illustration in our own experience and through our observation of others of the spiritual truths that we are considering. Suppose we ask ourselves the question, "Do I know a fine example of the kind of friendship that we are thinking about this morning? Can I place my hands upon a man or a woman who has been a true friend?" I feel that I can tell you of one and when you have heard the simple little story that I am going to give you, I believe you will agree with me that he stands out as a man whose loyalty and love can not be questioned.

Some years ago a fine young man who had just graduated from one of our Southern colleges went into a prosperous country section to teach school. While there he made the acquaintance of a wealthy planter; a bachelor who had been wonderfully successful in business matters and had added acres until his vast domain was measured by thousands. He was attracted to this young man and when the school term came to a close invited him to become his partner in business and take the active management of his store and mills and plant operations. The offer was accepted and in a short while the young man had relieved his older friend of many of the cares and burdens of his large business enterprises. Business necessity often compelled the young man to visit a nearby city. While there he made the acquaintance of one of those females who

ensnare good men, and, strange as it may seem, the desire for her took possession of his very being. He thought he could not get along without her, he just simply had to have her, and his wooing was successful. They were married and she came down to the country and took her place in the establishment of the older man.

It was not long before the inevitable happened. She became dissatisfied and restless; she made life miserable for her husband; she failed to make any contribution whatever to the happiness of the older friend. She bewailed the fact that her husband was burying his talents out there in the backwoods and continually pictured for him the great success that he would have in the city.

The younger man finally yielded and like the prodigal of old went to the senior partner of the firm and asked that he divide his goods with him. The older man consented and the partnership was dissolved. Success attended the efforts of the young man in the city and the gay young wife was seemingly happy as she was established in her handsome home upon the avenue and rode in her limousine. When the older friend visited the city she saw to it that he was not brought to her residence. She insisted that her husband should entertain him down town, she didn't want her fashionable friends to see him coming into her residence and she was in mortal fear that some of them might possibly chance to be in while he would be her guest at table. Of course, the old man understood all this.

Things went along very well for a while and then the business crash of some years ago took place. The young man, who had been a heavy borrower, was called upon to repay. The banks were insistent in their demands and he found it impossible to secure the needed cash. He was face to face with bankruptcy. He told his wife of his financial condition and made it plain to her that they would have to give up their residence and change their methods of living. She protested and said:

"Why not call upon our friends? They have plenty of money and we usually can borrow what we need."

He laughed and told her that they had been put to the test and that there was no hope from that direction. Then she realized that something must be done and she said:

"Why not call upon your old friend in the

country? He has money, and plenty of it, and I am sure he will gladly lend it to you."

Almost with indignation flashing from his eyes and exprest in his tones, he replied:

"There are some things that I can't do and to ask that dear old friend to lend me money after the way that we have treated him is one of those things."

"Well," she said, "if you can't, I can."

The next morning she was on the train that carried her out to the old plantation. She landed shortly before the noon hour and found the old gentleman seated on the porch of his store. He was surprized to see her but courteously received her and accompanied her over to the residence. There she told him the whole story. She confest her shame at coming to him and told him of her humiliation as she thought of how she had treated him. He brushed that aside at once and assured her it meant nothing and said:

"Of course the poor boy shall have all the money he needs. I have it and it's always been my intention that he should have it and I am only too glad now to come to his relief and we'll see that his troubles are straightened out and that he is soon upon his feet."

Late that afternoon the limousine carried the old man and the young wife up to her fashionable residence. She wasn't ashamed to walk up the steps with him on that occasion, she tenderly and gently put her arm in his and assisted him to come into her home. That night they sat around the table and arranged the business matters, and, when it was over, the old man said:

"Now, my dear young friends, I hope that you will let me read you some passages from the old book that has meant so much to me and that you will let me kneel and pray with you for guidance and help."

It was a blessed scene as the three kneeled before that God who is our help and who is our friend. It was a triumph of friendship. It was an overcoming of the sordidness and greed of the earth. It was a blending of the human and the divine.

This simple little story just teaches us that a man can be a friend. If a man in all his weakness and limitations can mean so much to us, what can God, the infinite, the limitless, do for us? He declares that he is our friend and he craves our friendship. In the times past there were great

characters who were described as the friends of God. Abraham, the father of the faithful, is so styled. Enoch walked with God in familiarity. Impulsive David was a man after God's own heart, and John, the loving disciple, leaned upon the Savior's breast and loved. All of these are but illustrations of

what is the divine desire and what is the human privilege. May we not leave this place to-night with a sense of friendship for God and a realization of God's friendship for us? If we can, then great gain has come into our lives and salvation is our portion.

## DEEP-SEA FISHING

A. H. F. FISCHER, D.D., Phoenixville, Pa.

*Launch out into the deep.*—Luke 5: 4.

THE accounts we have of the Master are but a very small portion of the things which he did. One biographer even states that if all were recorded the world itself could not contain the books. And yet there are no gaps in that comparatively short life. It moves along in perfect smoothness from start to finish. Now on what principle did the Spirit guide the sacred writers to omit what was not necessary to give us a succinct life and its work? On what principle did Christ enter the boat and tell certain men to fish where they had toiled all night and caught nothing, to go out into deeper waters, with such marvelous results? On what principle does Christ come into the life of tired disappointed men and fill them with encouragement and cheer? On the principle that he always does the right thing at the needed time. The early Church Fathers greatly emphasized the account of the miraculous draught of fishes. They said this story must never be allowed to die out, because it brings out one of the most encouraging lessons in human experience, viz., to work where we have failed and there meet success. It is a parable of the abiding influence of Christ in the world. Whenever you say to a man who is despondent, who feels he has been defeated, who has lost his grip and thinks everyone has deserted him and he has not a friend in the world, when you say to such a man, "Try again," a sort of miracle of God occurs. New life and hope and energy enter the man and he faces defeat with a determination that means victory. Now the gospel is the voice of God to disheartened men. It says, get up and try again, there is a new fortune to be won where the old one was lost, a victory to be scored where our defeat was recorded. It comes to a man when deprest and tells him to take heart again.

This lake was a great place for fish. These men made their living catching fish and supplying the many surrounding towns with the product of their industry. They were accustomed to fish at night, for the fish then drew near the shore to feed. But they had a very unsuccessful night of it, a water-haul every time, and they had given it up and were drying their nets on the beach when Jesus appeared on the scene. A great crowd was there, and using Simon's boat as a pulpit, he preached to them. Then, as if to reward him for the use of his improvised pulpit, he told Simon to launch out into the deep and let down his nets for a draught. Tired and disheartened with the night's failure, Simon said, "Master, we have toiled all night and taken nothing, nevertheless at thy word I will let down the net." And the haul was so tremendous that the net broke, and they had to call another boat, and the catch almost swamped both of them. That is the story.

But what good is there in a fish story? First this. Our Lord sent these men back to the very waters where they had failed; sent these discouraged fishermen to cast their nets in the same place where they had been working all night and caught nothing. So God sends us not to other places or other work, but where failure faced us. Now the business of these men was to know when and where to fish. They were experts, and doubtless they expected to be successful just where they failed. Christ might have said, you failed where you were, now let us go to another place, let us try our luck there. And the disciples might have added, yes, we have fished at the wrong place, we must go to other waters. For the tendency of the human heart is to give a materialistic interpretation to all life's successes and failures. This or that was the cause of the success or the failure, leaving God out of the question altogether. We can imagine

a man saying, if I could only go off to some new place every time I get discouraged trying again would be a much easier thing: if I could be somebody else, or go somewhere else, or do something else, it might not be hard to have fresh faith and courage. We can imagine a preacher saying, if I had only gone to China or the Philippines, or to some other field of labor, or if I would connect myself with some other denomination, perhaps I would be more successful in my work. If I would leave my profession and go into business, or as the case may be, leave my business and prepare for some profession, I might find my real place in life. But the Master knows best. It is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again today. Yes, the old things will be there, the people, some of whom we almost hated and with whom it was so hard to get along—the same people will be there. And back to them Christ sends us. We must win success where we are if we win it at all, and it is the Master himself, who, after all these toilful disheartening efforts that we call failures, bids us try again. George Eliot once said that the ethics of Jesus were too effeminate, that they did not appeal to the heroic, and consequently the teachings of Christ made weak men. But what could be more heroic than the life of the apostles? We read how once the disciples put up a good fight. Peter and the other apostle when imprisoned and charged that they should no longer teach in Christ's name, replied, "We ought to obey God rather than men." Peter, the same man who in the presence of some of these people denied with an oath that he knew the Christ, now defends him, and with imprisonment and perhaps death staring him in the face, boldly advocates his Master's cause. And with what effect on the people? They perceived that these men had been with Jesus. They saw the firmness and the rock-like character of Jesus speaking out through them. That is the iron hand beneath the silken glove of the gospel.

Peter, the denier, the failure, goes back among the men before whom he failed, where he had proved to be a coward, and there shows himself a man of courage and

unquestionable bravery. The ethics of Jesus too effeminate? Not when it transforms men like that and sends them back amidst old scenes, old failures, to face old enemies, and friends who proved treacherous, amongst old and adverse conditions, and there to make good, there to wrest victory out of former defeats. This is the nature of the gospel. Christ did not promise us anything else but a life of battle, but it was to be accompanied by its compensating conquests. The nature of the gospel is to make man face difficulties until he is crucified with Christ; until he bears in his body all through life the marks of the Lord Jesus. He set his face like a flint steadfastly toward Jerusalem, his Calvary, but his place of victory, where before he could not do many mighty works: victory out of defeat. So the disciples went back to the lake again.

But it was Christ who sent them back. The followers of Christ should always remember, that, as soldiers, they are under orders. Whatever their work, and wherever their place may be, they are under the great Commander. Back of the disciples' order was Christ. It is he whom they must obey. Nothing can be really failure which is obedience to his command; and some bright morning the great draught of reward will come. Worry does no good. It does not make the burden lighter, the road shorter, or the duty easier. The sensible thing to do is to face the fact that is discouraging or hard, and under Christ's command go right on. He was a wise traveler who when his horse died, said, "I must walk now," and trudged on with cheerful energy. A good many people would have sat down beside the dead horse and spent hours in worry. Happiness, content, and success at last; all doubts answered; all dark places lighted up; heaven begun here: this is the reward of obeying and loving Christ. In this world disappointment and tribulation; yes, but good cheer in spite of them.

And then the Jesus sent the disciples back to the same waters, he sent them more deeply into them. "Launch out into the deep," was the command. So men are to go back, but to plunge more deeply and earnestly into their work. It is what men keep back from Christ that is the cause of most of their trouble and the lack of their spiritual growth. The young man was willing to memorize and keep a few commandments,

but he failed utterly in not consecrating himself and all he had. We consecrate only a part of our life. We give the Lord only a mite of our time and substance, an hour Sunday morning or evening, as is convenient, and a painfully small offering, reserving all the rest for self, and thus we rob God. Christ gave all. O, the depth of the riches of his grace which he has bestowed upon us! It is our shallow way of doing great things that is the torture. Shallow plowing produces scant crops. Plow deeply if you would have a rich and nourishing soil. There is a shallow way of serving Christ for the emoluments of the service, or to minister to our pride, or to have social standing, not rendering him our homage from the deep principle and motive of love. Many a man presents the gospel in a shallow way because of a consciousness of his own inefficiency. Those in Corinth thought Paul was not rhetorical enough, not verbose enough, he did not "orate." They thought his speech contemptible, and it disturbed Paul. He felt his weakness and thought some other might do better. But in the thirteenth chapter of First Corinthians he breaks away from all this and finds himself; finds the heart of all service, the true motive in consecration. He shows that there can be no complete consecration of all the powers of body, soul, and mind unless love be the strong underflowing current. If we were as anxious to be good men and women as we are to be good preachers, good teachers, good business men, good house-keepers and home-makers, we must go more deeply into self and into Christ.

A man was riding in a trolley car one day and he became very much interested in watching the movements of the motorman. Sometimes the car would run forty miles an hour, and then twenty, then ten, and then stand still. But he saw no corresponding motion on the part of the motorman. They were using the third rail system. So he went to the motorman and said, "I have been watching you for some time, and have noticed the variations of speed, but I can not see how it is done." The motorman replied, "When I lift up this lever the speed slackens; when I press down it goes; when I press half we skid the live rail. I just keep above it and the car runs by its own momentum."

There are many profest Christians who

just skid the third rail, the rail that furnishes the power. They work or run by their own momentum, as they feel or when they want to. They do not press down on Christ, the source of all spiritual power, the great dynamic of religious activity. And that is the reason there is so little enthusiasm and fire and activity and loyalty in Christian work to-day. Why is it that so many persons are victims of the tuberculosis germ? It is because they do not breathe deeply enough and there is so little lung or chest expansion. So many lung-cells are not used at all; and hence, not being strengthened, they are susceptible or subject to any and every microbe that floats in the air. Breathe deeply, that is the law of health physically. Launch out into the deep, that is the law of health and success spiritually.

And note too, that when Jesus sent the disciples out into deeper waters, he went back with them. Take Christ with you wherever you go. Take him as your silent Partner in every business, and your life's work will never spell failure. Jesus never sends a man into deeper water, or calls to him for a fuller consecration, without going with him. "Lo, I am with you always," will turn any apparent failure into success.

There is a story told of a Scotch minister, a man of delicate constitution, one of those peculiarly sensitively organized creatures who have the poetic insight and the prophetic vision, who see farther and deeper than others, a man who of God can do finer things than we of coarser fibre. As a student in college in taking his evening strolls he felt that he could never walk beyond a given point. He could not bring himself to pass it. At that point his energy seemed to fail him. One day he told it all in confidence to his dearest friend. The friend said, "Give me your arm; lean hard on me," and leaning on that arm he walked past the point in victory. We are going back to our work again on the morrow, and what will we make of it—success or failure?

Back to the same old round of duty, to meet the same old faces, to do the same dull tasks of yesterday, to the same place where perhaps we failed yesterday. But if we are working along the line of duty, if we are engaged in the work for which we are adapted, then that is Christ's call to us for

deeper consecration, for a more thorough application of all our powers. Let us remember that we are under orders, that Christ goes with us, and he who works daily and hourly under the inspiration and consciousness of the divine presence and divine help will never go down, will never wholly fail, but will be crowned with victory at last. Over such a life the divine hand will write "Success" in golden letters when he sums up life's total. "Launch out into the deep, and let down your nets for a draught." To strive with God is to succeed.

He cast his net at morn where fishers toiled,  
At eve he drew it empty to the shore;  
He took the diver's plunge into the sea  
But thence, within his hand no pearl he bore.

He ran a race but never reached his goal;  
He sped an arrow but he missed his aim;  
He slept at last beneath a simple stone  
With no achievements carved about his name.

Men called it failure; but for my own part  
I dare not use that word; for what if Heaven  
Shall question,—ere its judgments shall be  
read,  
Not, "Hast thou won?" but only, "Hast thou  
striven?"

## AMERICAN FOUNDATIONS

The Rev. ARTHUR J. PENNELL, New Haven, Conn.

*Seek ye first the kingdom of God.*—Matt. 6: 33.

A QUESTION often arises in the minds of men whether this country is a Christian country? The status of a nation is determined by its ideals. Ideals are found in the highest aspirations and noblest ambitions of a nation's leaders. The artist of whatever school is judged not by his first operation in the dusting of the canvas, nor by the mixing of the colors for the dubing, nor by the first effort of his brush; a Raphael is supreme because of his Madonna. So the test of a people is to be found in their highest conception of conduct as portrayed through life and transmitted by printed page or word of mouth to posterity.

In the days preceding the printing press, man was educated in the deeds of heroism through the minstrel, thereafter by copied pages of historic accomplishments. Now through the utilization of the minerals of the earth and the harnessing of the vapors a power-driven writer presents for man's perusal and careful study the achievements of men and nations. History is the record of the world's noblest, and the meridian splendor of the achievement by man was when the sublime manifestation of character was exhibited to mankind through Jesus Christ.

We are brought, therefore, to the conclusion that we can estimate the ideals of a nation by its heroes—those supermen, who in the strain and stress of life's performances stood unabashed and unafraid before every element which sought to destroy the God-germ within them. Every nation has its heroes: a Kossuth, a Garibaldi, a Napoleon, a Cromwell, a Washington or a Lin-

coln, a King Albert, or a Foch; but these are, so to speak, limited heroes. The world needs one who transcends limitations, whose country has no physical confines, whose nationality is lost in its broad universalism. Such is the Christ. The record of his life is the newer portion of the world's greatest historical record now extant—the New Testament—indissolubly bound up with that other volume which in combination forms the Guide Book for human destiny. It is herein that men have ever found their ideals. It is interesting, herewith, to note, that this book, which is the basic foundation of all Christian institutions, the hope of all Christ-believing souls, the inspiration of all Jesus-inclined mortals, was chosen for use in the recent inauguration of a new President because in the days of yesterday's great American utilized this time-honored volume by turning to its pages and with sincerity of heart and nobility of purpose pledged himself thereon to preserve the Constitution and to uphold the laws of this youthful republic. Surely, if apostolic succession was ever fulfilled, it was on March fourth last—when the mantle of the first American fell upon the new President, the spirit of our immortal Lincoln and the beauty of the martyred McKinley were recalled in the simple ceremony of the inauguration of the twenty-ninth President of the United States of America.

Foundations, whether individual or national, to be lasting must go down deep into the past and be linked to the great minds of by-gone days. The Bible opened before that great gathering in Washington was the book which had been consecrated by the taking of the oath of office by the "Father of his

country" and carried in procession at the unveiling of that monument which like a noble character towers to the skies. It was the heritage of that people of whom we are compelled to think when the word America is pronounced.

One can not talk of "American Foundations" without recalling the struggles of the Puritan Fathers, who with their Pilgrim associates fought out the battles of religious freedom, shackled the usurping powers of overbearing government, and "with a heart for any fate" journeyed forth "seeking first the kingdom of God" to launch their project of government where, unmolested by governmental edicts and churchly intolerance, man might live and thrive.

In their native land laws were enacted, limitations were placed, punishments were meted out, restrictive measures were enforced, until the soul of God-fearing man was trampled, religion became a mockery, and will was but a machine. Hope kept alive in these heroic souls the thought of a newer and a brighter day. Each morning's sun dawned upon a day of more oppressive measures and firmer determination to wipe out those obnoxious people whose wills were their own. Fleeing their own country, they waited with patience in a land of friends, and for eleven years passed their time in strengthening their organization. Unlike the Huguenots who had fled to Germany, they never contemplated the losing of their individuality or of being absorbed by their surroundings. It was this desire to maintain their separate existence which impelled them to journey to lands practically unknown. At home there was no freedom, abroad there would be no separateness; migration was their only hope.

Westward this band of Pilgrims wended their way, oblivious of dangers, fearless of terrors, undaunted by hardship. These heroes of early American life were buoyed up in their distress with the thoughts of such as Andrew Melville who, on being called in question for a statement made in a public address in which he had alluded to King James VI as "God's silly vassal," replied, "I tell you, sir, there are two kingdoms and two kings in Scotland. There is Christ Jesus the King, and his kingdom is the Kirk, whose subject James VI is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member." And back of Melville was a people fully aroused to the conviction

that there is an eternal law of God which kings no less than the meanest subject must obey. This kind grows only on the tree of Bible knowledge and religious freedom. Thus we see that the primal foundation of America is the Bible, for it was this book with these principles which the Pilgrims brought, which they utilized until they welded them into the very fiber of the nation's life.

A second foundation of the American republic is education. Wherever the Bible is found as an open book there also will be found education for the people. Spiritual and intellectual death stalk in those lands where the Bible is closed. Those heroes of Americanism, realizing that freedom can not survive in ignorance, established America's two greatest institutions at the same time and place. Wherever the meeting house was erected there also was the school house; and in the early days of this nation's history most colleges and schools of learning could trace their beginnings to the inspiration of the Church. Wisely our early fathers emphasized the value and importance of mental development. The citizen of to-morrow is the student of to-day. Education enables us through reading and study to utilize the values of the past. Napoleon once said, "Show me a family of readers and I will show you the rulers of the world." The effect of educational advance has not been confined to the little experiment in free government, but has extended its influence to the uttermost parts of the earth. Through the influence of those far-seeing heroes, penetrating into nations of different ideals, Western education has caused democracy to find lodgment even in lands hitherto uncongenial to it, and to-day the principles of our forefathers are seen in economic life and governmental reform throughout the world. So long as the institutions of learning maintain their proper position in the life of our country, the ideals of the fathers and the principles of our republic can never be lost to mankind.

A third foundation of this republic is equal opportunity. This question has ever been prominent in our history. This foundation was bought for American humanity as dearly as any privilege enjoyed by the human race. If 1776 saw the struggle for the conviction that "divine right" of government resides in the average citizen, we may as truly say that 1861-65 saw the struggle to



make plain that in this republic the success of the individual does not depend upon the ability of the few to enslave the many, but that "the laborer is worthy of his hire," and that no laborer is worthy to be hired unless he has ample opportunity to become all that is possible for him to be. As an institution, then, a false foundation was removed from under the structure of our heritage, and after reconstructing our building in harmony with those higher views, we set forth again upon the course of national life. Again in 1898 we declared to the world that the principles we held must be respected within the radius of our possibilities. The unlimited invitation which has been extended to the world's oppress has resulted in the gathering together within our borders of peoples whose ideals and principles are as distantly removed from ours as is the atmosphere of the frozen Arctic from the oppressive heat of the equatorial regions. This strange admixture of alien ideals with American foundations has resulted in much unrest and social disturbance. It has stirred up strife where only the peaceful waters of a summer sea had flowed. It has sometimes turned the honest workman into an avaricious traveler or into a guerilla of social warfare and a destroyer of national industry.

At first glimpse one may possibly find in himself a feeling of pessimism; but think carefully! The foundations of this great nation are deeply rooted and well founded. When he who has been chosen by the multitude of his fellows exercising their preroga-

tive as citizens and voters in a land of democratic ideals steps forward to take his solemn obligation of service and to vow before God and men his determination to conserve the interests of the people; when with head bared and hand uplifted he stands before the open Bible, the basis of our Constitution, the inspiration of our fathers, the book of life's principles; when with solemnity and with sincerity the chief executive—with no further ceremony, no pomp and splendor, no pretension or spirit of arrogance, but "with singlemindedness of purpose and humility of spirit—implores the favor and guidance of God, and can say with these, "I am unafraid and confidently face the future"—then Americans all, with one chief executive, one God, one confident hope, can rally, and exploring this same God of our American heritage, found in this open Bible of our inheritance, educated in and through our educational systems, strongly entrenched in the belief of opportunity for all, and, reiterating the injunctions of the past to the present and future, can pledge ourselves ever to uphold those ideals which were written into our life by Washington. We may resolve that the spirit of Lincoln shall ever live in us, and slavery of no race or color shall exist wherever the American flag shall fly; that ignorance shall never encircle the mind of our youth; that the Bible, which has been the spring of education, the spur to freedom of the individual, and has shown the highway to God in man's search for the higher spirituality, shall ever be in this land an open book.

## LIGHT AT EVENING TIME

The Rev. CHAS. M. JONES, Berkeley, Cal.

*At evening time there shall be light.—*  
Zech. 14: 7.

OLD age has no inherent good fortune or reputation either in history or in literature. In the poems of Ossian we are assured that "Old age is dark and unlovely," and in the great ninetyeth psalm, "We bring our years to an end as a sigh." In the book of Job three old pessimists nearly made an end of Job's courage and quite an end of his patience. In the last chapter of Ecclesiastes there is a graphic picture and parable of old age, with the invitation to permit the Creator-Architect to attend to the construction of the house beautiful of the body, be-

fore the "evil days" come with a burden of ills produced by sin. Shakespeare makes Macbeth complain:

"My way of life  
Is fallen into the sere, the yellow leaf;  
And that which should accompany old age,  
As honor, love, obedience, troops of friends,  
I must not look to have, but in their stead  
Curses!"

And this was echoed by Byron:

"My days are in the yellow leaf,  
The flowers and fruits of love are gone;  
The worm, the canker and the grief  
Are mine alone."

But other human experience assures us that there are grateful safeguards against

so deplorable a finish and outlook upon the close of life. In Steven's *Madame de Stael* Bonstettin suggests:

"To resist with success the frigidity of old age one must combine the body, the mind, and the heart; and to keep these in parallel vigor one must exercise, study, and love."

That is to say, we should unceasingly cherish physical industry, mental activity, and spiritual sympathy. One old man, for instance, can gratefully testify that after being born into a pining infancy, and beleaguered through the years with the menace of disease, he can yet, at threescore and ten and five, announce that he is more physically active than ever before, his mind functioning at its best; and, after loaning to the better life a host of the choice friends he has "loved long since and lost awhile," has a great host of living friends, little blossoms and big buddies, and is adding to the number all the time.

In middle life especially is the time one should be on his guard against a quite natural and insidious tendency to slow up along all lines. There was a noted American author, my very dear friend, who traversed all the continents, arctic and equatorial, and had a body like steel; but coming to middle life in residence on "easy street," he relaxed his strenuous gait, allowed his muscles to grow flabby, his digestion to go wrong, and perished just past middle life, leaving a great book dead in his brain. There were two physicians, father and son, the former with a visage and make-up like that of General Grant, but indifferent to all the newer discoveries in medicine, wasting his spare time in sports. A college president fell ill, and promptly called in the younger physician, because he was just out of college and must know the latest advances of an advancing science. Within the year there passed one of America's historians, Henry Morse Stephens, and to his latest day he held an amazing hold on the affections of the student body at the University of California. If a student answered the ringing welcome to "Come in!" he was likely to be greeted with, "Well, what is it, friendship or history?"

And this suggests that by far the best safeguard against a cynical old age is association with youth. There seems to be an age-old and divine provision for the complementary inter relation of youth and age, strongly shown in those words of the Old

Testament which were to ring for hundreds of years as the final word of the elder covenant until he should come who should make the child the pledge of the hope of the gospel life. "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The whitening heads in Germany's court and camp and university developed a system of *Kultur* that sent millions of young men to their death, and millions of young women to worse than widowhood, and modern civilization all but to the scrap-heap. From his position in the library of the great University by the Golden Gate of the Pacific the old man, already referred to, sees every year the assembling and mobilizing of thousands of young manhood and womanhood with unutterable feelings of loving sympathy with all that the movement means. The observation and the feeling have kept him young, so that his friends remark upon it. It reminds him of the early communication of his friend Bayard Taylor when he said:

"I keep my own youth, and my sympathy with youth, fresh in my heart, and it is a thing to be grateful for when something I have written or said attracts toward me a nature as fresh, pure and aspiring as yours must be."

Now and then we read some thrilling story of the transfusion of blood from a vigorous young man for the saving of an old man's life physically, but there is a mental and spiritual transfusion possible from the young person to the old person, much more vitally valuable; and this, so far from depleting the young, brings a compensation from the older one's experience, patience, and peace. Old people's homes have a kindly intention, and are an occasional benefit, but the combination is on the whole psychologically mischievous. Instances have been known where the effects of the interchange of stories of aches and woes have been fruitful of speedy decay and early death.

The temptation comes on old people almost inevitably to feel themselves in the way, out of mind, out of date. They are little likely to see and feel the grace and beauty that shine from the glorious hoary head, which Tennyson expressed about the old Duke of Wellington at his death:

"O good gray head, which all men knew!"

That was a very touching story told of

the two literary lights of America, both in the deep twilight of old age. One of them having died the other had attended the funeral, and remarked to a group of friends: "That was a very dear friend we laid away to-day; I can not remember his name, but I do recall that he had a very sweet voice." There might have been little "pep" or "jazz" in that final stereotyped message of John the Beloved: "Little children, love one another!" but it would do this over-bepepped and bejazzed age good to hear some modern John the loved and loving in his old age, pleading for the "first love" and the "first works" of the early Church.

### *Worry and Its Antidote*

Here are some reasons stated by the United States Public Health Service why you should not worry:

"The birds build nests for the protection of their young against the weather; the foxes dig holes for security against foes; the squirrels lay by stores of nuts against the coming of winter; and dogs bury bones against the day when bones will be scarce. These are the manifestations of a normal protective instinct arising from an experience of many, many generations. So far as is known, tho, no bird ever tried to build more nests than his neighbor; no fox ever fretted because he only had one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of for one; and no dog ever lost any sleep over the fact that he didn't have enough bones laid aside to provide for his declining years.

"This protective instinct is also present in the human mind, and when properly directed is a great source of prosperity both to the individual and the nation. In order for man to store up and lay by, to gain advancement either in honor or material things, it is necessary that he take some forethought of the morrow, but just so soon as he carries this beyond the normal point the mental process becomes an exaggerated and abnormal one. The normal protective instinct is stimulated by a normal fear of those events which are reasonably sure to happen in the future unless means are adopted against them. The moment that this fear becomes abnormal or exaggerated it overstimulates this protective instinct, and to no good purpose because it results in worry. This worry continues long after the necessity for the normal stimulus of fear has passed, with the result that there is an impairment in mental power and a dissipation of the nervous forces. In other words, the mental engine has been "running idle," and

at the same time delivering no propulsive power. In fact, worry is an abnormal state.

"Not all worry is preventable, but for the most part it can be avoided. Most of our fears are never realized, and, as a rule, if we meet our troubles day by day as they come without worrying about them before they arrive or fretting over them after they have passed, we will find that we have the strength to rise above them. Worry undermines the health to a certain extent. It really weakens the mental forces by tiring them out by doing nothing. Usually the relief from worry rests with the victim of this unhappy habit himself, but sometimes the real causes are not the ones which seem to explain the condition, and we must go deep into our lives or have the assistance of those who are skilled in unraveling mental processes.

"The best antidote for worry is a change of mental occupation, a getting away from the scenes which provoke worry, exercise in the open air, a good book, a pleasant recreation, or a temporary change of occupation. As a matter of mental health, every sufferer from this unfortunate condition owes it to himself to discover some simple means of getting away from this habit which is destructive to health and peace of mind alike."

### *In Everything Loyalty*

The author of *As Tommy Sees Us*—a very searching book for the people and ministry of the churches—tells a delightful story illustrating the practical impossibility of the attempt to sever the things of Cæsar from the things of God. A distinguished bishop, he says, was also, as bishops frequently were in past days, a distinguished soldier. But when soldiering he was also a distinguished swearer. When rebuked for the bad habit, he tried to excuse himself upon the plea that he swore as a soldier and not as a bishop. His questioner immediately replied: "But when the soldier goes to hell, where then will the Bishop be?"

It is a fair question. We know that plea all too well. "As a citizen," we say, "not as a member of Christ's Church!" Thus we palter with our loyalty to Christ and land ourselves in problems that would never arise for souls who were utterly loyal to Christ in all circumstances and in every sphere. Would we but always "render unto God the things that are God's," we should never be in doubt as to our duty regarding Cæsar.

—ALBERT D. BELDEN, in *Does God Really Care?*

## THE CHILDREN'S SERVICE THE WILD ANIMALS IN YOUR ZOO

JAMES M. FARRAR, D.D., LL.D., Brooklyn, N. Y.

*His heart fretteth against the Lord.—*  
Prov. 19:3.

ARE you having any trouble with the animals in your Zoo? Some day I am coming to your Zoo to see the animals you have collected. Hope you will make the bars good and strong, as I am afraid of wild animals. Robert has a fine bear in his Zoo. No one has seen it, but a number of people have heard it growl. Roberta has a wolf in her Zoo. It snaps at and wants to bite those who come near the cage. Donald has a lion in his Zoo. Long before you see Donald you can hear his lion roar. You do not have a Zoo? Your body is the Zoo and somewhere in the heart are the animals that growl and snap and roar.

There is a wild animal that is very dangerous and feeds on happiness. Its name is Fret. There is the big Fret, the little Fret, and the other Fret. You will find Fret very hungry in the morning and he often eats all of the day's happiness. If it rains in the morning, Fret is very hungry. A hot, cold, wet, or most any kind of an unfavorable morning gives Fret a great appetite. If you will look in the dictionary you will see that the name fret means to eat, to devour. If there is any happiness in your Zoo, Fret will soon eat it. He has a specialized appetite for happiness. Our text says, "His heart fretteth against the Lord." Fret hates the Lord. Fret is one of the big sins we carry in our heart. John Wesley said he had no more right to fret than he had to curse and swear. There should be a law forbidding any boy or girl having this animal Fret in his or her Zoo—the mean, miserable beast that blames the Lord for everything that goes wrong.

In *Our Dumb Animals* I read a story of how a junior became an animal trainer and had wonderful success in subduing the Fret animals. He was the only one in the house who did not have a Zoo. Father had a Zoo. Mother had a Zoo, and every member of the family but Jack had a Zoo. Each one had a well-developed specimen of Fret. The story is of how Jack tamed and trained the

big Fret, the little Fret, and the other Fret.

One morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, the rolls and the morning paper had not been delivered, and when we assembled for breakfast, papa looked rather grim, he had a big troublesome Fret in his Zoo. Mamma was tired, for the baby had been restless all night. She had a growing Fret in her Zoo. Polly was feeding her young Fret. Bridget was undeniably cross and her Fret was growling. Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came rosy and smiling. He did not have a Zoo and his Fret was tamed. He called it Good Cheer.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed and he said, "Ah, Jack, thank you," quite pleasantly. Father put his foot on Fret and said, "You shan't eat any more of my day's happiness."

His mother looked up at him smiling and he just touched her cheek gently as he passed, and her Fret hid in his den.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?" Bridget's big Fret jumped out of the cage and took to the woods.

Jack gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerily as possible. There was not a Fret in sight or hearing. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole fret atmosphere of the room, and had started a gloomy day pleasantly for five people. He had tamed and trained five wild Frets.

"He is always so," said his mother, when I spoke to her about it afterward. "Just so sunny and kind and ready all the time. Fret hides when Jack is near."

## SIDE-LIGHTS ON THEMES AND TEXTS

The Rev. EDWARD H. EPPENS, Ann Arbor, Mich.

### *Where Is the Holy of Holies?*

*But Jehovah is in his holy temple; let all the earth keep silence before him.*—Hab. 2:20.

"Where wilt thou seek God? In the depths, among the stars? There thou shalt not find him. Only seek him in thy soul. The soul is of the eternal nature where the divine birth is."—JACOB BOEHME.

"And after a thousand years I climbed the sacred mountain and again spoke unto God saying, My God, my aim and my fulfilment; I am thy yesterday and thou art my tomorrow. I am thy root in the earth and thou art my flower in the sky, and together we grow before the face of the sun. Then God leaned over me, and in my ears whispered words of sweetness, and even as the sea that enfoldeth a brook that runneth down to her, he enfolded me. And when I descended to the valleys and the plains God was there also."—KAHLIL GIBRAN, *The Madman*.

"The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity;  
Himself from God he could not free;  
He builded better than he knew,  
The conscious stone to beauty grew."  
—EMERSON.

"I kneeled there in the muddy fallow,  
I knew that Christ was there with Callow,  
That Christ was standing there with me,  
That Christ had taught me what to be,  
That I should plow, and as I plowed,  
My Savior Christ would sing aloud.  
And as I drove the clods apart  
Christ would be plowing in my heart,  
Through rest—harrow and bitter roots,  
Through all my bad life's rotten fruits."  
—JOHN MASEFIELD, *The Everlasting Mercy*.

"I have since met with many very godly people who have had a great knowledge of divinity, but no sense of the divine; and again, I have seen a radiance upon the face of those who were worshiping the divine either in art or nature, in picture or statue, in field or cloud or sea, in man, woman or child, which I have never seen kindled by any talking about the nature and attributes of God. Mention but the word divinity, and our sense of the divine is clouded."—SAMUEL BUTLER, *Erewhon*.

### *Man's Persistent Search for Reality*

*Oh that I knew where I might find him!  
That I might come even to his seat!*—  
Job 23:3.

"I begin to comprehend that if perchance one stumbled upon some good in this world there might be difficulty in distinguishing

it from madness or deliberate cunning. For the good is incomprehensible."—ARNE GARBERG, *The Lost Father*.

"Probably there can be no such thing as an irreligious people. The need of men for knowledge of their fellowship with life may be in part converted to immediate and compelling ends: the rest repress. But the need prevails—the force that forever casts it up. And in good time it speaks. So, at the climax of the nineteenth century spoke Lincoln and Walt Whitman. So now . . ." —WALDO FRANK, *Our America*.

"This question of belief is for God to decide, if one is not to stand judged. It is our business to be sincere. Then faith will come of itself—here or hereafter . . . . Even in the acutest of sceptics the elements of faith are the strongest and most numerous! Is there any one who knows civilized man and is ignorant of that?"—BJORNSEN, *Beyond Human Power*.

"Do not be afraid of being free-thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion."—WILLIAM THOMSON.

"God dropped a spark down into everyone,  
And if we find and fan it to a blaze  
It'll spring up and glow, like—like the sun  
And light the wandering out of stony ways.  
God warms his hands at man's heart when  
he prays,  
And light of prayer is spreading heart to heart;  
It'll light all where it now lights a part."  
—J. MASEFIELD, *The Widow on the Bye Street*.

### *How Men Are Hunted*

*They hunt every man his brother with a net.*—Micah 7:2.

"I despise myself deeply for this, that I let my years go without loving anyone. That I fain would love, love all the world and yet wander, solitary, without refuge and orphaned . . ."—NEKRASOV.

"If the philanthropists could only reckon up how much of the spirit they kill in man while supporting the life of his body! . . . There is no one on earth more disgusting and repulsive than he who gives alms. Even as there is no one so miserable as he who accepts them."—GORKY, *Foma Gordyeff*.

"I charge you then, O my brothers, by your duty and by your own interest not to forget that your first duties—duties without fulfilling which you can not hope to fulfil those owed to family and country—are to humanity . . . . Wherever a man suffers through the oppression of error, of injustice, of tyranny, there is your brother. Free men

and slaves, you are all brothers."—**MAZZINI**, *The Duties of Man*.

"That the lifting up of the weak, in the long run, is an unprofitable and useless business is evident on very brief reflection. Philanthropy, considered largely, is inevitably a failure . . . Nothing is more patent, indeed, than the fact that charity merely converts the unfit into parasites."—**HENRY L. MENCKEN**.

"Six days in the week we witness and uphold the wholesale carnage, national and international, political, economical, in shops, factories, mines, railroads and on the battle-fields while on the seventh we sing hymns to the God of mercy, love and peace . . . The truth is, we have but a thin varnish of humaneness glossing over a rude barbarism. With our lips we praise the God of love, but in our hearts we adore the God of force."—**BORIS SIDIS**, *Philistine and Genius*.

### *The Long Road the Church Must Walk*

*And it shall be, like people like priest.*  
—**HOSEA 4: 9**.

"Of all the conditions of his youth which afterward puzzled the grown-up man, this disappearance of religion puzzled him most . . . That the most powerful emotion of man, next to the sexual, should disappear, might be a personal defect of his own; but that the most intelligent society, led by the most intelligent clergy, in the most moral conditions he ever knew, should have solved all the problems of the universe so thoroughly as to have quite ceased making itself anxious about past or future, and should have persuaded itself that all the problems which had convulsed human thought from earliest recorded time were not worth discussing, seemed to him the most curious social phenomenon he had to account for in a long life."—**H. ADAMS**, *The Education of Henry Adams*.

"What have we made of the world-dogma of the Savior—of his persistent teaching: Love one another! Into what immeasurable hatreds, into what oceans of blood has his noble word issued! This clean, unspeakably pure heart of the poor Jewish carpenter's son! Should he now appear in our midst I would prostrate my head into the dust at his feet. He has become the protector of spiritual and worldly power, the tool of tyranny. And he wanted to be the servant of the poor, the weak! If he should suddenly come into one of our streets—dressed, if you please, in the garb of our time—and begin to preach: 'Come unto me all ye that labor and are heavy laden and I will give you rest,' he would immediately be hustled off to jail or to the insane asylum. And that proceeding would be perfectly proper—viewed from our social viewpoint."—**DETLEF VON LILIENCRON**, *Life and Lies*.

"For eighteen hundred years, the perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?"—**THOREAU**, *On the Duty of Civil Disobedience*.

"Who does not know that the populace is ignorant of any specific sharp issues for which the clergy as a whole stands? The English and American reports on conditions in the armies have awakened little or no surprise on the part of those of us who have approached our religion from the educational point of view. We have known that spiritual illiteracy abounds in the churches themselves. Among the seasoned leaders in the reform of religious education there is a widespread conviction that the greatest single obstacle in this reform is the inertia of ministers . . . the members of the churches themselves can not tell what dominant issue the ministry as a whole stands for."—**GEO. A. COE**, *The Religious Breakdown of the Ministry*.

### *Where the Steps of Christ Lead*

*Leaving you an example that ye should follow his steps.*—**1 PETER 2:21**.

"The broadest efficiency of great men begins after their death."—**GUSTAV SCHMOLLER**.

"'Gentle Jesus, meek and mild' is a sniveling modern invention, with no warrant in the gospels. St. Matthew would as soon have thought of applying such adjectives to Judas Maccabeus as to Jesus . . . That such a figure could ever have become a centre of the world's attention is too absurd for discussion: grown men and women may speak kindly of a harmless creature who utters amiable sentiments and is a helpless nincompoop when he is called upon to defend them; but they will not follow him, nor do what he tells them, because they do not wish to share his defeat and disgrace."—**G. B. SHAW**, *Preface to Androcles and the Lion*.

"You have no enemies, you say!  
Alas! my friend, the boast is poor;  
He who has mingled in the fray  
Of duty, that the brave endure,  
Must have made foes! If you have none,  
Small is the work that you have done.  
You've hit no traitor on the hip,  
You've dashed no cup from perjured lip,  
You've never turn'd the wrong to right,  
You've been a coward in the fight."  
—**CHARLES MACKEY**, *No Enemies*.

"To fear God is to blaspheme God."  
—**PETER HILLE**, *Aphorisms*.

"I should like to see people support something without being driven to it. Imagine the people generally saying a twenty million dollar fund is needed for the Y. M. C. A. because of the importance of its work.

Imagine them agreeing on a treasurer of the fund, and voluntarily sending in subscription for the full amount! When this happens, I shall believe many things I do not now believe."—E. W. HOWE, *Ventures in Common Sense*.

"You will in point of fact hardly find a religious leader of any kind in whose life there is no record of automatisms . . . St. Paul had his visions, his ecstasies, his gift of tongues . . . The whole array of Christian saints and heresiarchs, including the greatest, the Bernards, the Loyolas, the Luthers, the Foxes, the Wesleys, had their visions, voices, rapt conditions, guiding impressions, and 'openings.'"—WILLIAM JAMES, *The Varieties of Religious Experience*.

"In the end, the best thing about religion is that it produces heretics."—HEBBEL, *Diary*.

### *The Simplicity We Have Lost*

*But I fear lest . . . your minds should be corrupted from the simplicity and the purity that is toward Christ.*—2 Cor. 11:3.

"Sincere and complete devotion is a virtue above all virtues. No work of importance can be produced without it . . . Devotion in all respects most advantages the matter in hand. Devotion need not worry, no gain escapes it. Where a man out of devotion sacrifices his own, God is bound to intervene for him on the spot."—MASTER ECKHART.

"The really devout at heart are easily recognized . . . They do not boast of their virtue. One does not see this unbearable ostentation in them; and their pity is

human, is tractable; they do not censure all our doings, they think that these corrections would show to much pride on their part; and, leaving big words to others, they reprove our actions by their own. They do not think anything evil, because it seems so, and their mind is inclined to judge well of others. And as never we find the truly brave man make much noise where honor leads him, no more are the good and truly pious, whom we ought to follow, those who make many grimaces."—MOLIÈRE, *Tartuffe*.

"The great man is he who does not lose his child heart."—MENCIVS.

"That which is temporal is never an end in itself, but becomes only the means of expressing the cosmocentric purpose of our lives. Thus a true and stable civilization can never be more than a by-product of religion. It is to be attained by those alone of whom it is not sought, and we see that, in the long run, the world belongs to the unworldly; that in the end empire is to those to whom empire is nothing; and we remember with a sense of awe the most astonishing of the beatitudes: Blessed are the meek, for they shall inherit the earth."—A. J. HUBBARD, *The Fate of Empires*.

"Brothers, have no fear of men's sin. Love a man even in his sin, for that is the semblance of divine love, is the highest love on earth. Love all God's creatures. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Fathers and teachers, I ponder, What is hell? I maintain that it is the suffering of being unable to love."—DOSTOIEVSKI, *The Brothers Karamasov*.

## ILLUSTRATIONS AND ANECDOTES

### I. Vitality

The young plant is delicate and slow of growth. Cattle nip and trample its soft, succulent leaves. And many years are required for the growth of the tree. The Christian child and new convert are weak and their gracious development is slow.

But the palm soon shows a remarkably vigorous growth. Its tough and elastic fiber resists repression. It flourishes where other trees wither, in the desert, on the sandy beach, unaffected by the hot blasts of tropical winds, the wash of breakers and the briny spray. I have seen a palmetto struck by lightning, its leaves shattered, its trunk torn, but as alive as ever. And another away out on the beach, its roots exposed to the wash of every tide, and its trunk half severed by an old cut, but still

growing. The date palm bears fruit to a hundred years.

"The righteous shall flourish like the palm tree." His vitality is irrepressible. "He grows rich by loss, strong by trial, patient by tribulation, joyous by suffering." His hardihood is invincible; "rooted and built up in Christ, and established in the faith," he "stands fast in the Lord." He is blest with a cheerful and fruitful old age.

"And in old age, when others fade,  
They fruit still forth shall bring;  
They shall be fat and full of sap,  
And aye be flourishing."

### II. Beauty

The palm is tall, majestic and graceful, with a straight, slender trunk, from thirty to eighty feet high, crowned with wide-

spreading bright green leaves. Because of its graceful, slender beauty its name "Tamar" was given to women of that type. "How fair and how pleasant art thou, O love. Thy stature is like to a palm tree." Solomon's temple was decorated with palms carved in relief on the walls, doors, and posts.

The palm exhibits those elements of beauty that are combined in a perfect Christian character: Rectitude with grace and loveliness. Grace without integrity is despicable; uprightness without graciousness is unattractive. The true Christian cultivates "whatsoever things are true, honest, just, pure, lovely, and of good report."

The palm is an evergreen. As fast as the lower leaves fade fresh fronds bud at the top. It is green all winter, and as long as it lives. A palmetto toppling over on the beach and clinging to the sandhill by but a few filaments, or growing out on the wave-washed and briny beach, will still retain its verdure.

The saint's disposition is marked by a perennial cheerfulness; he "glories in tribulation;" he "counts it all joy when he falls into divers temptations." He is ever exhibiting new forms of gracious loveliness. And he continually experiences divine blessing and prosperity. "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

### III. Utility

There are many varieties of the palm, date, cocoanut, palmetto, etc., exhibiting different forms, foliage and fruit, according to nature, soil and climate. So there are all kinds of Christians, because of heredity, training, and associations, each beautiful and fruitful in his own way.

The Arabs have, it is said, three hundred and sixty uses for the date-palm, trunk, fiber, sap, leaves, and fruit. The ancients extracted wine and sugar from the sap, suggestive of the cheerfulness and sweetness of the Christian's disposition. Dates and cocoanuts are very valuable products. The date-palm sometimes yields one hundred pounds of fruit yearly, and for one hundred years. "They shall still bring forth fruit in old age."

Vitality, beauty, utility, these three are excellent qualities, but the greatest of these is utility. "Herein is My Father glorified, that ye bear much fruit." "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—E. C. MURRAY, *Christian Observer*.

### Happiness from Within

There was a king once who had conquered all his enemies. He had amassed a huge fortune. He lived in a palace where gold, silver, and precious stones were as common as the dust of the ground. He had a horde of men and women to minister to his comfort and pleasure. But for all that he was not happy—he had lost his health, his peace of mind, and his joy of soul. He sent for all his physicians and for all his wise men, but not one of them could bring him relief. Finally a strolling soothsayer said that if he would sleep for three nights in a shirt which belonged to a perfectly happy man he would be cured of all his ills and would become happy himself.

The king immediately sent out his couriers into all parts of his kingdom to find a perfectly happy man, that he might borrow his shirt. But every man they found seemed to have spots on his sun or a fly in his pot of ointment. Not one of them would say that he was perfectly happy. The quest was in vain and the king's hopes were dashed.

One morning, however, as the king was traveling in state, he saw a peasant on his way to work in the fields. The man was singing lustily and his face was radiant with joy, so that the king felt that here at last he might find his man. He called the fellow to his royal chariot and asked him if he was perfectly happy. The man replied that he was. "I have a little home," he said, "and a good wife and six children. I have my work and strength to do it. I am at peace with God and man—why should I not be perfectly happy?"

Then the king made known to him his own sorry plight and asked him for the loan of a shirt. "Alas," the man said, "I am poor. I have been buying clothing for my wife and children and I have not a shirt to my name. I wear but this"—and he pulled aside his rude blouse and there was his bare skin. Then the king knew that happiness comes from within.—*The Religion of a Layman*, by CHARLES R. BROWN.



### The Chemist's Idea of Liberty

Isn't it time, too, that we began to seek the chemist and to find what is meant by liberty? Or that we chemists should take counsel with one another and try to discover what it is? We know that liberty is not freedom from bondage, for there is no such freedom. We are all in the bonds of obligation, just as every particle of matter is under the bonds of force. We have let the publicity man fashion our ideas of liberty for us, and the publicity man is often dangerous. He may succeed in getting an idea into the public consciousness, but in his effort to succeed he sometimes changes the idea to make it "take" easier.

This has been the case with liberty. We have listened to the orator and concluded that under liberty we may do as we desire. That is not true, for the law of relativity holds in all things. Our obligations always hold us in bond. Therefore, liberty without service is not liberty at all, for service is a dimension of liberty. To the physicist or chemist who recognizes dimension as a quantity which is also a factor to determine other dimensions this needs no elucidation. The dimensions of velocity, for instance, are length and time. The dimensions of liberty are freedom and service. And freedom itself is never universal; it is always local. The lack of this understanding of freedom and liberty has brought Russia to her present state of collapse. And our own understanding is also very deficient in this respect.—ELLWOOD HENDRICK, in *New York Evening Post*.

### What We Hear

There is a man named Kellogg who knows birds. He studies their habits, imitates their notes and songs, singles them out one from another in the woods. One day he was walking with our friend on a busy street in New York, not far from a little park. Suddenly he stopt. "Do you hear a cricket?" he inquired. No, his companion heard only the shuffle of feet and the voices of passers-by, the clatter of wagons, and the rumble of trains. "Come with me," said Kellogg. He went straight, it may be fifty feet, to the sill of a bakery window, below the street level. In the corner he found the chirping cricket. He said: "That is not so wonderful. I'll show you something else." They were back in the traffic of the side-

walk again. He took a ten-cent piece from his pocket and quietly dropt it to the pavement. The people for twenty feet around stopt and looked. Yet it was the least sound in the street. "How do you explain it?" inquired the wondering friend. "It is simple," said Kellogg. "You hear what you are trained to hear."—*The Christian Register*.

### Readjusting the Instincts

I have recently been treating a lady who, when she came to me, was so neurasthenic and easily fatigued that she habitually slept for sixteen hours out of the twenty-four. After a good night's sleep from 9 P.M. till 7 A.M. she would rise and have breakfast, but the effort caused her so much fatigue that she would retire to bed again at 9 A.M. to sleep till 12. Now this was not laziness in the ordinary sense; she was an affectionate mother, and was anxious above all things to be able to work and play with her children, but she had not the strength. It was purely a case of mental fatigue, produced by a conflict of instinctive emotions.

Her cure could only be effected by discovering the cause and eradicating it from the mind. This process of discovery was conducted largely under hypnosis, since the patient could give little assistance in her waking state. It was discovered that the cause was the long-continued strain of nursing a very delicate child, when on more than one occasion it seemed that it must be a question of whether mother or child should be sacrificed. In her, then, two most powerful instinctive emotions had been at war, namely, the instinct of self-preservation and the maternal instinct. The result was a complete breakdown, several phobias, and a fatigue lasting some years, even tho the original cause of anxiety was happily at an end. These were in turn removed, the instincts readjusted, the phobias explained, and the last account I have received from her husband, some months later, is to the effect that she is perfectly well.—By J. A. HADFIELD, in *The Spirit*.

### Disapproval of Fuss

Years ago a rich church-lady fell from a Brooklyn ferryboat and was saved by a rough English tar who, seeing her fall, plunged in and saved her by clinging to a cake of floating ice. With some difficulty the man was found and brought to a church-

vestry meeting, eulogized, congratulated, given a purse, and a medal was pinned on his jacket; and finally, despite his intense aversion, he was almost dragged to the front and made to tell about the act. About all he could say was that the boat gave a lurch, she pitched into the water, and he, of course, hopped in, only doing his duty as anyone would do. But he added, "I ain't no hero, and if I'd a' supposed you'd a' thought a common fellow like me was tryin' to do a big thing and would a' made such a fuss about it, I'd a let the d— old woman drown." He got away from the church as soon as he could, and the next morning found him in a police court for drunkenness and disorder. Money and medal were gone, and fame knew him no more. In this case we have a deed prompted by high morale which was probably weakened by being made conscious.—From *Morale*, by G. STANLEY HALL.

### Annihilating Great Distances

When Rev. and Mrs. John Howard came back to their home in Collinsville, Ill., last summer for a year's vacation from their work as missionaries in India, they told several of their friends of the difficulties of travel in that far-away country—the long distances to be covered and the slowness of travel, two miles an hour in an ox-cart. That's too slow, even for a missionary in India, the friends with one accord said. "How'd you like an auto?" one asked. It was too good to hope for. "Here's ten," toward it, and "here's twenty-five," and so on—"and if you get enough to buy one, take it back with you."

Mr. Howard hoped against his doubts, but he kept the contributions. And last month they had piled up to the point where

they equaled the price of a Dodge touring car. "That's good enough for anybody," said the missionary to his helpmeet. So they went over to a garage and ordered it. Soon it came. And now the missionary is spending his time learning the fine points of lubrication, the intricacies of timers, carbureters and transmissions and the wherefore of clutches and gears. For it is 125 miles from the missionary's station to the nearest service station in India, and every motorist has to be pretty much the master of his own gas wagon. After the Dodge has been put through its paces and broken to missionary speed, it will be shipped to New York for reshipment by the Baptist missionary board to India.—*The Baptist*.

### "Slightly Soiled"

I noticed the phrase recently in a store-window, as furnishing reason for the low price of a certain article. "Slightly Soiled—Greatly Reduced in Price." The merchant does not expect to get normal prices for goods damaged, however slightly. The purchaser insists upon a perfect article when he pays the full price. He resents a slight soiling, even. I wish we were as careful in life; as insistent upon flawlessness and immaculateness. Unfortunately we have grown accustomed to the idea that one must not expect too much of human nature. The result is that we end by expecting too little. We speak of small sins and slight soilings of the spirit. If, however, a small stain on a fabric cuts the value alarmingly, what of a human soul? Jesus said, "Be ye perfect." He did not say, "Be approximately good," or "Be relatively respectable"; he challenged us with the ideal. GEORGE CLARKE PECK in *The Christian Sun*.

## THEMES AND TEXTS

(From *The Christian Statesman*)

**The Keystone of Education.** "Learn to do well."—Isa. 1: 17.

**A Nation's Text-Book.** "And they taught in Judah, having the book of the law of Jehovah with them."—2 Chron. 17: 9.

**The Prosperity and Success of a Nation.** "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh. 1: 8.

**Education Unto Peace.** "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isa. 54: 13.

**A Nation Taking Heed.** "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed."—2 Pet. 1: 19.

**The Making of a Citizen.** "The opening of thy words giveth light; it giveth understanding unto the simple."—Ps. 119: 130.

## PREACHERS EXCHANGING VIEWS

### *The Wells' New Bible*

*Editor of the HOMILETIC REVIEW:*

To the million and more readers of the *Saturday Evening Post* of April, Mr. H. G. Wells declares that our good old Bible has lost its hold. He admits very frankly the wonder of its influence over the lives and minds of men in the past. It has held together the fabric of Western civilization. It has been the hand-book of life to countless millions. It has created and sustained our modern civilization, and given moral standards and a conscience guide for the people of the world. But alas! alas!! Mr. Wells announces "it has lost its hold, and nothing has arisen to take its place." And so as the self-appointed salvor of this disordered world he gravely proceeds to give his proposals for a new Bible of civilization; a Bible that everyone will know, which will be grasped by the mind of everyone, a universal book, a new standard for world culture. Then he tells us what this new bible that is to be the salient factor in the salvaging of civilization, is to be. But it is so extraordinary a conglomerate of sense and nonsense, of science and nescience, that one wonders as one reads whether Mr. Wells is nobly serious in his proposals. This, in a nutshell, is his new bible. It is to be a very big book, two or three times as big as our Bible; that is, it probably would be a book of about 4,000 or 5,000 pages!! It would consist of five sections. (1) A cosmogony of the latest up-to-date science, as "the cosmogony of the Bible has lost its grip"!! (2) A big and authoritative world history. (3) A world standard of hygiene, economics, and ethics, elucidating and solving all modern problems. (4) An anthology of the finest poetical and philosophical maxims, the quintessence of the accumulated literature of the world! (5) And as the crown of the whole, a volume of forecasts, more reliable and up-to-date than the prophets and revelation of the Bible.

Now the extraordinary thing is that Mr. Wells seems to fail to perceive that this Utopian bible he dreams of is just the good old book that we have now, and it is just what he wants the new Bible of Civilization to be. The Bible is the only universal book. It has been translated into over 700 languages, and has a computed circulation

to-day in whole or portions of over 25,000,000 copies a year. Even if Mr. Wells' New Bible were to be published as the pompously heralded "Universal Book," it would probably be like Volapuk, the predecessor of Esperanto as the universal language regarding which *Punch* had a cartoon that set the world a-laughing. It represented two professors of German visage together, and the first said: What is Volapuk? No. 2 answered: the universal language. No. 1, Who speaks it? No. 2, Nopotty!! Then again the Bible is suited for all mankind. It applies itself to every phase of life, to every age of history, to every unit of every race. And it is never out-of-date. That's the most marvelous thing about it. It is the oldest book in the world, and the newest. It is not like a man's clothes always wearing out; it's like a man's skin, fresh in his childhood, and outwearing a hundred gloves throughout life. It antedates and solves all modern problems, not by mechanical details, but by inspirational principles that cover all the most complicated sociological and international complexities. And above all, it speaks with authority. And that is just where Mr. Wells' New Bible will go on the rocks. It would be a human book and would be posset of no more authority than any other book. Why should it? The first verse of the Bible explains its marvelous fascination for the human race, "In the beginning God created the heaven and the earth," and the first chapter of St. John its everlasting magnetism for mankind, for its all about God, and his incarnate Son. It's God's word to man's soul. And throughout it speaks as never man dared to speak with its sublime declarations: "Thus saith the Lord." "Hear the word of the Lord." "The Lord said." "The Lord spake." In short, to put it very plainly, it all comes down to this, who is true, Mr. Wells or Christ? Mr. Wells says the Bible is passing away. Christ said, "Heaven and earth shall pass away, but my word shall not pass away." Judging from its extraordinary hold upon this extraordinary age, we see that this extraordinary prophecy of Jesus Christ has been literally fulfilled. No. We want neither a man-made nor a man-reconstructed Bible.

DYSON HAGUE,  
WYCLIFFE COLLEGE, TORONTO.

# Notes on Recent Books

## IMMIGRATION AND THE FUTURE<sup>1</sup>

WHEN an author bolsters up her conclusions by reference to such an extraordinary list of notables as Miss Kellor mentions in the preface of this book, it may seem like rash presumption on the part of the reviewer to approach his task in anything but a spirit of reverence and awe. But duty is duty.

This book contains so much that is important if true that it is very unfortunate that Miss Kellor has almost unvaryingly adhered to the principle of failing to give exact references for her quotations, or authorities for her statements of alleged fact. The reader is therefore compelled to depend entirely upon his judgment of Miss Kellor's own accuracy and impartiality.

Unfortunately, the evidence of the book itself is not calculated to build up confidence in this particular. It abounds in errors of various kinds. Some of them are positive misstatements of fact, others are false implications or misleading half-truths. Pages might be taken up with illustrations of this statement, but only a few instances must suffice.

In two places Miss Kellor speaks of the three vetoes of the literacy test. (Pages 39 and 230). There were of course four. On page 33, speaking of the immigrants who came in before 1882, she says, "Few in America questioned their rights to the same privileges as had the native born." This reads as if Miss Kellor had never heard of the Native American and Know Nothing Parties. The statement, in reference to immigration questions and policies, that "not one of the best constructive business minds of this country has ever been applied to the subject" stands in strange contrast to the author's prefatory acknowledgment of her indebtedness to a long list of "business men." In addition to those mentioned, it would be easy to name at least a few of the keenest business men in the country who have made much more than a cursory study of immigration. An example of a mischievous false implication which is all too

common is the statement on page 37 that "It was chiefly his (the immigrant's) compatriots who protected him from the runners, porters, hackmen, expressmen, bogus money exchanges, and from the grafters who infested the landing place." The truth is that most of the direct exploiters of immigrants are themselves earlier immigrants, and always have been. The whole discussion of "Immigration Before the War" is an extraordinary hodge-podge of dates and facts (genuine or alleged). Throughout the book there is an entire disregard of the fundamental distinction between race and nationality.

So we might go on. Possibly enough has been said to show that one not well versed in immigration data should take up this book with extreme caution.

The really important thing about the book is the central point which the author is trying to "get across." This is included in what she calls "economic assimilation," and its most explicit statement is found in the second paragraph on page 157.

"The first responsibility of industry is to see that America has a sufficient supply of labor to maintain American production with a fair margin of profit, and at the lowest possible price to the consumer . . . Furthermore it should provide for reserves to be called upon when needed and to be taken care of when idle. The very nature of American industry makes such an organization of the labor market an imperative duty and involves at the outset a consideration of immigration."

In other words, we are to accept it as an established feature of the American industrial system that we must maintain a considerable class of semi-dependent workers, employed part of the time at a wage which will not interfere with a "fair margin of profit" and "the lowest possible price," the rest of the time idle but "taken care of."

This is not the first time that it has been alleged that the demand for such a reserve force was inherent in the present industrial system, but it is perhaps the most bald, un-

<sup>1</sup> By FRANCES KELLOR. George H. Doran Company, New York, 1920. 276 pp.

reserved, and outspoken statement of the doctrine ever made by one who stands ready to champion it. The intelligent reader of Miss Kellors book may well devote considerable reflection to the meaning and future consequences of a policy of "economic assimilation" so interpreted. Equally significant is her contention that in the future the nations of the world should deliberately use the immigrants as pawns in the game of international commercial rivalry.

**The Outline of History.** By H. G. WELLS.  
The Macmillan Company, New York, 1921.  
2 vol., 8 $\frac{3}{4}$  x 6 $\frac{1}{4}$  in.

A person whose life is dominated by a great thought—such as a world state—and does everything possible to realize it must be counted among the forward looking friends of humanity. In his introduction to this "plain history of life and mankind," this significant quotation is given from the writings of Friedrich Ratzel.

"A philosophy of the history of the human race, worthy of its name, must begin with the heavens and descend to the earth, must be charged with the conviction that all existence is one—a single conception sustained from beginning to end upon one identical law."

In the main one would say that Mr. Wells has been loyal to this conception. He says that the outline has been written

"primarily to show that history as one whole is amenable to a more broad and comprehensive handling than is the history of special nations and periods, a broader handling that will bring it within the normal limitation of time and energy set to the reading and education of an ordinary citizen."

There is a certain advantage gained in a universal history being presented by one mind—that of unity; and to that—seeing there are so few universal histories—its use as "the backbone of a general education." The outline forms a continuous narrative beginning with "The Earth in Space and Time" and ending with "The State of Men's Minds in 1920." This is supplemented by a chapter on "The Next Stage in History," followed by fine time charts of the world's affairs from B.C. 1000 to A.D. 1920, and chronological dates from 800 B.C. to A.D. 1920.

It is a meaty and attractive production. Outline as it is its pages teem with material drawn from the long past; it deals with races and nations, names, dates, and the

general facts of human history that are so necessary to a better understanding of all people.

The author has a timely word on the subject of religious education:

"This divorce of religious teaching from organized education is necessarily a temporary one, a transitory dislocation, and that presently education must become again in intention and spirit religious, and that the impulse to devotion, to universal service, and to a complete escape from self, which has been the common underlying force in all the great religions of the last five and twenty centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment, and skepticism of the past seventy or eighty years, will reappear again, stripped and plain, as the recognized fundamental structural impulse in human society."

Concerning political education he regards that as the supreme task "before men at the present time."

Mr. Wells has drawn widely for his facts and information from the best available literature on the subjects treated, and while many will dissent from some of his statements, especially his theological conceptions, most readers will be free to admit that only fine courage and marked ability could have accomplished such a work as is here given to the public.

**The Life Indeed.** By JOHN FRANKLIN GENUNG. Marshall Jones Company, Boston, 1921. 9 $\frac{1}{2}$  x 6 $\frac{1}{4}$  in., 370 pp.

The title of this volume is explained by the author as meaning "the normal and rounded life of manhood," in which alone, he maintains, are found the "grounds and data of immortality." This fact, therefore, "calls on us to raise manhood life to its highest powers."

Here are seven noble chapters so packed with mature thought and profound reflections that only wholesale quotation could even suggest the abounding richness. A brief glance at the first chapter alone may indicate the character of the work. This chapter deals with [Life] On the Larger Scale. This is considered in three phases, (after the author has stated the problem of a future life)—The Scale Hitherto Prevailing, Enlargement Demanded by Evolutionary Science, Enlargement as Measured by Scripture Conceptions.

The world's search for immortality centers on the inquiry, "What it is to die, and its correlate, what it is to survive death." The

Bible is silent on the details or even the mode of life beyond—Lazarus did not answer the laureate's question: "Where wert thou, brother, those four days?" Why does not the Bible, then, reveal what death is? Because in the Bible's "scale of disclosure" physical death is an incident; the Bible teaches how to live—life, not death, is its concern.

But this silence itself not only left room for the exercise of human curiosity, it created a demand for that exercise. And so there sprang up, *e.g.*,—psychic research, the really great service of which is the opening up not so much of death as of the processes of life, the "secrets of man's abysmal personality." Man's personality used to be evaluated on a minimum scale of the normally conscious, it took no account of the "abysmal depths" of his mentality, and so with all the rest.

Next came evolutionary science—which reveals past steps up to man and man's advance to his present eminence. But it can not stop short of suggesting the continuance of its own processes beyond physical death.

Finally the "new reading of the Bible" enters the problem and answers the question, Whence came life? by tracing it at once to the spiritual source—God. Science can not answer the question, the Bible does. So God came in, stayed in, and will continue in the creation and the evolutionary process. The Bible enfolds "a vast cosmic history of life."

"Profound in thought, masterly in simplicity of expression, and richly suggestive," sums up the character of this book."

**Recent Discoveries in St. Luke's Writings. A Study.** By Lt.-Col. G. MACKINLAY, late R.A. Marshall Brothers, Ltd., London, Edinburgh, New York, 1921. 8½ x 5½ in., 282 pp.

This book is largely concerned with Luke's "great interpolation" into the synoptic narrative (9: 51-19: 28). The author's thesis is that Luke has made two retrogressions in telling his story, so that he has three more or less parallel narratives, leading up to the passion history which thus receives special emphasis. This triplication is only one of a host of triplications by Luke, who seems to have had an almost superstitious fondness for the number three.

Col. Mackinlay attaches great importance to the time notes in the gospels. The Ser-

mon on the Mount, *e.g.*, in Matthew's gospel, must have been all spoken at one time; for does not Matthew say that before the sermon Jesus went up into the mountain, and at the close that he came down? Much play is also made with a sentence from Sir Isaac Newton that our Lord and the Baptist "habitually referred to things present in their parabolic discourses." Thus the parable of the sower was spoken in the spring-time, and the parable of the good samaritan probably on the road between Jerusalem and Jericho. In this way "a satisfactory harmony of the gospels has at last been obtained, which should meet the objections of hostile critics."

Our Lord's ministry lasted three and a half years, and closed in the spring of 29. There is a curious confirmation of this chronology. The Baptist was the forerunner, but not the light; and, therefore, the morning star. On Newton's principle every favorable reference to the Baptist in the gospels was made when Venus was a morning star; every unfavorable one when Venus did not appear before dawn. Astronomical calculations show that the years 25-29 fulfil this test!

Yet, one more proof. The author satisfies himself that 26-27 was a sabbatical year. Therefore, the feeding of the five thousand and the parables of the sower, both dated in the spring of 28, were particularly appropriate at a time when the stocks of grain were unusually low and the new sowing particularly needed. By arguments such as this in a chapter in dialog form a "believer" almost persuades an unusually tractable "agnostic" to be a Christian.

Col. Mackinlay's "demonstrations" (he does not regard them as theories) are given with no little learning, considerable ingenuity, and great confidence, a confidence which not many of his readers will share.

**A Handbook to the Septuagint.** By RICHARD R. OTTLEY. 296 pp. E. P. Dutton & Company, New York.

To students of the Greek Old Testament, who are unhappily few, this volume will be a veritable Godsend. Except for Swete's monumental introduction and his beautifully printed three-volume text, it has been difficult for an eager student of the Septuagint to find material for an adequate study of it. Here it is at last; presented by one who has already shown his competence by his admir-

able work on the Greek text of Isaiah. Many kinds of interest are combined in this volume—the history of the text itself, the modern study of it, its character as a translation, its language and style, etc., with a brief special discussion of the Apocrypha and Pseudepigrapha. It was a happy thought to select certain passages, *e.g.*, the Cain story (Genesis 4) and the Balaam oracle (Num. 24), for minute treatment, as in this way we can learn far more of the nature of the Greek and of its relation to the Hebrew text than from vague generalizations. Mr. Ottley has not allowed his enthusiasm for the study of the Septuagint to lead him to overestimate the value of its text: “in the majority of passages the Hebrew text holds its own.” In remarking that “even among the clergy, probably more than one-half know practically no Hebrew at all” (p. 217), the writer appears to have overlooked the demands of the Presbyterian Church, at any rate in Scotland, where Hebrew is obligatory. No student interested in the linguistic side of Biblical study, can afford to neglect this very instructive volume.

**Contending for the Faith.** Essays in Constructive Criticism and Positive Apologetics. By LEANDER S. KEYSER. George H. Doran Company, New York, 1920. 7½ x 5½ in., 351 pp.

The special method of this volume of Christian apologetics is adverse judgment upon books which take the critical position either in Biblical study, dogmatics, or philosophy. It practically reproduces the position of Dr. Green of Princeton in its Old Testament teaching, and is antievolutionistic in its theology and philosophy. We do not like to call it “reactionary”; but, measured by the present predominant attitude of all students except those of a very small school, its tenor lags hopelessly behind modern scholarship. This is not at all helped by a tendency to the use of language verging at least on the vituperative.

**The Power of the Spirit.** By PERCY DEARMER. Oxford University Press, London and New York, 1919. 7¼ x 5 in., 108 pp.

There is a large literature on the Holy Spirit. But in it all there is not one volume better worth reading than the practical Christian treatment of this small book. It is not dogmatic but appeals to Christian common sense. Its four chapters are on Military Virtue, The Gifts of the Spirit,

The Talents of the Spirit, The Fruits of the Spirit.

A happy and illuminating rendering of the Greek *charisma* is found in the word “talents,” in the third of these topics. And that is but one flash out of a lot of insight into the operations of the spirit, revealed by Dr. Dearmer.

**The Secret of Happiness, or Salvation Through Growth.** By EDMOND HOLMES. E. P. Dutton and Company, New York. 8¾ x 6 in., 360 pp.

In an effort—somewhat belabored—to discover the secret of happiness, defined as a sense of well-being, the author registers a conviction that is ordinarily accepted as the true one, namely, well-being is found in the direction of soul growth and soul growth comes by the way of self-surrender. In complete “loss of self man finds his highest happiness.”

The contents are divided into five parts as follows: The Failure of Feudalism, The Meaning of Growth, The Purpose of Growth, The Process of Growth, the Fruits of Growth.

**Who Are the Unitarians?** By AUGUSTUS P. RECCORD. The Beacon Press, Boston, 1920. 7 x 4¾ in., 134 pp.

Most of our readers are familiar with the Unitarian position on such subjects as God, Jesus, the Holy Spirit, the Bible, etc., so that we do not feel it is necessary to restate them.

The eight sermons in this little book evidently owe their birth to the fact of the exclusion of this denomination from the Interchurch World Movement.

The sermons follow the order cited above and are well worth reading.

**Personal Recollections of Andrew Carnegie.** By FREDERICK LYNCH. Fleming H. Revell Company, New York, 1920. 184 pp.

Here are fourteen interesting chapters on Andrew Carnegie and his personal interests and views. The book gives intimate pictures of him in conversation, in holiday mood, at the banquet table, and as an educationist, religious man, lover of peace and of music, etc.

**The Meaning of Service.** By HARRY EMERSON FOSDICK. Association Press, New York, 1920. 4½ x 6½ in., 225 pp.

“The Meaning of Prayer,” “The Meaning of Faith,” have already received favorable

notice in our pages. Now comes the last of the trilogy entitled "The Meaning of Service." This is, as the author states, a study of the "practical overflow of the Christian life in useful ministry." The two first have been widely and profitably used, and we bespeak for the third as hearty a reception.

**The Religion of a Layman.** By CHARLES R. BROWN. The Macmillan Company, New York, 1920. 84 pp.

In this little book Dean Brown has given a virile interpretation of the Sermon on the Mount in terms that the layman can appreciate. It is a useful book to distribute freely among men and women.

**The Unwrought Iron.** By FREDERICK MAY ELIOT. Beacon Press, Boston, 1920. 274 pp.

This is one of "the later books in the Beacon Course in Religious Education and may be used by those who, at whatever age, are ready to face the supreme realities of life and faith . . ." The title indicates the point of view. Religion which stands the test must be wrought out by each one in the forge of experience. It is divided into four parts (of eight chapters each), under the captions Faith, Truth, Service, and Worship. The appendix is to be commended as a valuable guide to any teacher of young people.

**A Book of Jewish Thoughts.** Selected and arranged by the Chief Rabbi Dr. J. H. HERTZ. Oxford University Press, London, 1920. 7½ x 5¼ in., 367 pp.

The title does not quite accurately express the contents, since fifty-six non-Jewish authors and celebrities are cited. The five parts cover (1) the life and conscience of the Jew, (2) Israel's religious contribution to mankind, (3) tributes of non-Jews to Hebrews and Judaism, (4) the Jewish year in literature, and (5) the sayings of sages on the problems of life and humanity. Many illustrations of unusual beauty are to be found here.

**Christian Worship.** By JOHN B. COWDEN. The Standard Publishing Company, Cincinnati, Ohio, 1920. 7¾ x 5½ in., 389 pp.

This rather elaborate study is in three parts (1) an Introduction on the meaning, etc., of worship, and an examination (2) of the subjective side (three chapters), and

(3) of the objective (or expressive) side of worship (eleven chapters). The viewpoint is conservative and inclined to the symbolic. The proof-reading leaves something to desire—e.g., "Casper Wester Hodge" instead of Caspar Wistar Hodge" is pretty bad!

**Saint Columba of Iona.** A Study of His Life, His Times, and His Influence. By LUCY MENZIES. J. M. Dent and Sons, Ltd., London, 1920 (New York, E. P. Dutton and Company). 7¾ x 5 in., 231 pp.

The author of this interesting volume has packed into small compass much valuable material concerning the early patron saint of Scotland. "I have sought," says the author,

"while offering as far as possible a complete and connected life of Columba, to illumine the main sources by the light of the history of early religious beliefs, of the folklore and observances of the Highlands, and of the monastic system of our islands in early times."

**A Fighting Church.** By G. ASHTON OLDHAM. Morehouse Publishing Company, Milwaukee, 1920. 7½ x 5¼ in., 97 pp.

A plea in five chapters for employing the soldier spirit in the Church.

## FROM OUR CONTEMPORARIES

(Continued from page 30)

fice," etc. And the present writer claims that at the celebration of the Passover "Jesus certainly symbolized the impending sacrifice of the 'suffering' Messiah's body and blood . . . by . . . simply breaking a piece of the unleavened bread and pouring out for his disciples a cup of wine."

Professor Vernon Kellogg of Leland Stanford University writes in a delightfully intimate vein in *The Atlantic Monthly* for May on "The Biologist Speaks of Life." The article is in part a résumé of the evidences of the evolution of man. The biologist, he says, finds "no tangible evidence" of human origin other than that "from preexisting lower animal kinds." The evidence in favor of such origin is varied: (1) structural evidence of ancestral relationship between the anthropoids and man; (2) similarity in chemical character of the blood of the two groups; (3) certain parasites limited to man and the apes are more closely related to each other than to other parasites (this last is



quite new and significant); (4) the distribution of the "species" of mankind agrees closely with that of the higher vertebrates; (5) just as paleontology gives us a number of kinds of extinct anthropoids, so it gives us a number of species of extinct human kinds; (6) leaving in suspense the question of the humanness of the Java fossil known as *Pithecanthropus* (a million years old!), the few prehistoric human remains fossilized show some continuity in progressive development, tho with many gaps. This last point is developed at some length. The Heidelberg jaw is "more simian than human," the teeth "more human than simian"; Neanderthal man seems earlier in physiological characteristics than Cro-Magnon man, and so on.

But the "physico-chemical, or mechanistic, conception of life" does not account for all in humanity. Nor does the biologist. It is the—"non-mechanistic factors or conditions in human life . . . that the biologist must hesitate to be dogmatic about."

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## THE JUSTIFICATION OF PLAY

(Continued from page 38)

munities, nations, the world over? Shall it be spent destructively, in dissoluteness, debauchery, gambling, immorality, extravagance, and in all the vicious activities that make a nation worse? Or shall the increasing amount of leisure time in people's lives be spent profitably, for the making of better citizens, for the development of a more rounded and finer life?

Churchmen and churchwomen will answer this question in only one way. The leisure time of life should become a great national asset to our country, not a great liability. But how?

By helping to provide means whereby people may profitably spend their leisure time. And we shall find we mean by "profitably" not alone study, educational classes, and individual betterment along cultural lines, but

also profitable amusements, recreational games, and sports.

Is it not time that we finally recognize that the determination to be amused and to have fun can not under any conditions be eradicated from the human heart. Indeed, commercial amusements, like the movies, the theater, and all amusement parks and other undertakings to get people's money in return for amusements are perhaps, in their totality, the largest single industry in the country.

What is the answer? The development, in our own home communities, for us all, and particularly for those who have few chances to choose their own amusements, of wholesome, simple, interesting amusements that will create neighborliness, a better community spirit, law-abiding dispositions, and will lead to the desire for higher and better things.

The Church is already vigorously entering upon the problem of adequate, sound recreation as an essential part of life. It is powerfully affecting its neighborhoods. Community Service Incorporated stands ready to assist, counsel, place its great experience at the service of church organizations. Shall there not be herein a practical example of cooperation for the common good?

[To the foregoing the editors would add two cogent reasons for a larger program of play as outlined: (1) An enlargement of the amount of cheerfulness in life—which is so important a factor in lessening the wear and tear of toil; and (2) the infusion of the spirit of sportsmanship into all relationships, a readiness to "give and take," which would act as springs over the bumps of business as well as of other social relations.]

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*From The Sphere (London)*

This photograph shows the method of protecting the lintel while being raised in order to re-erect the two supports.



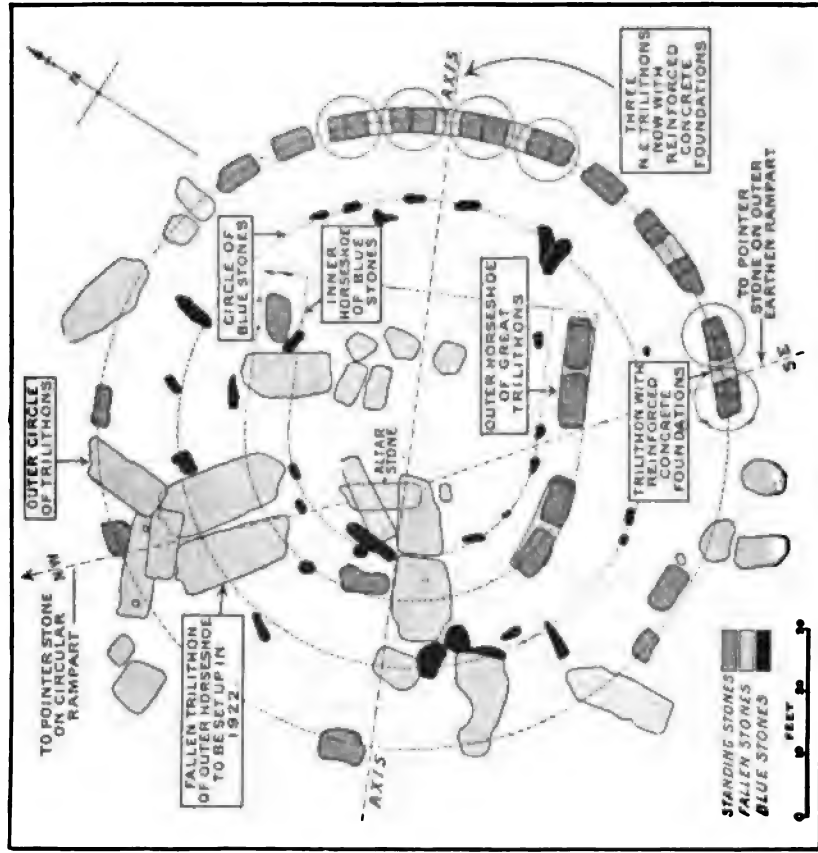
*From The Sphere (London)*

The same trilithon as re-set in concrete, probably in its original position.



From *The Sphere* (London)

The trilithon as it was before being reset in concrete. The lintel was in peril of falling.



From *The Sphere* (London)

Plan of Stonehenge. The stones shown as ringed have been made secure by adding reinforced concrete foundations. The stones shown in the other photographs here reproduced are at the southeast, near the lowest arrow.

# THE HOMILETIC REVIEW

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## CONVERSATIONS ON PUZZLING MATTERS— SCIENTIST VS. MYSTIC

### I. IS THE WORLD GROWING BETTER OR WORSE

Two friends, one a scientist, the other a mystic, are seated before an open fire in the latter's library. The firelight plays upon the books and pictures and furniture with an inviting glow. An air of genial culture and comfort pervades the room.

*Scientist.* This is hardly a neutral atmosphere in which to discuss the problem which we agreed to talk over some time, whether the world is growing better or worse; but suppose, if you are willing, we tackle it.

*Mystic.* All right. Problems look easy before an open fire.

*S.* Yes; but to counteract the one-sided verdict of the environment let me read to you a poem a friend sent to me the other day. Perhaps it will throw some light on our discussion from the quarter which this comfortable fireside seems to make so indistinct and unreal. It is by Wilfred Gibson and runs thus:

Snug in my easy chair,  
I stirred the fire to flame.  
Fantastically fair,  
The flickering fancies came.  
Born of heart's desire:  
Amber woodland streaming;  
Topaz islands dreaming,  
Sunset-cities gleaming,  
Spire on burning spire;  
Buddy-windowed taverns;  
Sunshine-spilling wines;  
Crystal-lighted caverns  
Of Golconda's mines;  
Summers, unreturning;  
Passion's crater yearning;  
Troy, the ever-burning;  
Shelley's lustral pyre;  
Dragon-eyes, unsleeping;  
Witches' cauldrons leaping;  
Golden galleys sweeping  
Out from sea-walled Tyre:

Fancies fugitive and fair,  
Flashed with singing through the air;  
Till, dazzled by the drowsy glare,  
I shut my eyes to heat and light;  
And saw, in sudden night,  
Couched in the dripping dark,  
With steaming shoulders stark,  
The man who hews the coal to feed my fire.

*M.* That is disillusioning. It is a poem to make one think. It is not an easy matter to "see life steadily and to see it whole," as Matthew Arnold would have us do.

*S.* Easy! It is utterly impossible, even if one sees it steadily, to see it whole. As a matter of fact, we can't see more than an infinitesimal part of it. That being the case, I wonder if we have any ground upon which to discuss a question like this. In one of Ruskin's lectures, "The Iris of the Earth," he says that for him "the things that are uncertain don't in the least matter." I wonder if that doesn't hit us. Take this problem of whether the world is growing better or worse. How can we see things "whole" enough to tell? And what difference does it make any way? Isn't the thing for each of us to do to try to make the world better, as far as we can, and let the outcome alone? That, at any rate, is what many of my friends say and sometimes I think they are right.

*M.* I do not think they are, or that Ruskin was—if that is what he meant, as I very much doubt. We cannot seal up our minds or bury our heads in the sand without stultifying ourselves. No one can live and work at

his best in a revolving wheel. Do you recall the old-fashioned threshing machine we used to see on the farms in our boyhood? How stupid it must have been for the old horse trudging all day and never getting anywhere—and not knowing why. If he could have understood that he was turning out grain, what a difference it would have made! At least it would to us; I can't say how it seems to "horse sense." No, we humans are bound, for the sake of our work if for nothing else, to try to get at the origin and meaning and issue of things.

*S.* But what is the use of trying if in the nature of the case it can't be done? I was once told of a little girl who was always asking "Why" about everything. Her playmate, who had no such interest, became greatly exasperated with her and stamping her foot cried, "Mary, you stop your wondering. *It is!* Now come and play!"

*M.* Children are often keen questioners. They get over it, however, all too soon and too completely. There is a time to play and a time to ask questions. Even if we cannot form a judgment upon what you would call a scientific use of induction and the philosopher would call an "empirical basis," that is not necessarily the only possible way. We have also to ask whether it may not be reasonable—the data being insufficient—to believe in an outcome that is good, because it is good—inherently right and rational.

*S.* You are hammering again, I see, at an old disagreement as to the method of reaching truth. I fear I am not yet convinced of the validity of your way; but as a scientist I suppose I should be open minded. So go ahead and see what you can do to convince me that the world is growing better because it is bound to do so, for it is plain that that is what you are bent on maintaining.

*M.* I admit at once frankly that my attitude is essentially a religious one. In fact this confidence in a good outcome cannot be detached from religion in its higher forms. Almost all of the greater religions cherish the faith, in some form, of a better state somewhere on before. Optimism is vital to religion. Christianity holds fast to such an ideal in both this world and the next,—basing both beliefs on the present reality of such a kingdom existing now "in the heavens."

*S.* I wish you would explain that last statement a little more fully.

*M.* Have you ever been struck by that much overlooked phrase in the Lord's Prayer, "as it is in heaven"? "Thy will be done on earth, as it is in heaven." It never meant much to me until the war, but one day, in the midst of the confusion and welter of it all, the thought suddenly came to me: Is there actually a realm in which the divine will is now being done, a realm of order, justice, good will, peace, above our turmoil, as real as the mountains with their sunshine and serenity above the sin and smoke of the city? Jesus' certainty of such a realm was clearly at the root of that supreme confidence and poise of spirit with which he confronted the world of wrong and wretchedness about him. Upon the evidence of the prayer itself, his confidence in the coming of a reign of righteousness was based upon his assurance of its present victorious reign in "heaven." Localize and materialize "heaven" and "earth" as one may, the fundamental contrast is that between an ideal world and an actual world. The ideal is not only as real as the actual, but far more real; and because it is so it is bound to enter and pervade and transform the actual world. "Thy kingdom come" is no mere aspiration toward a distant good but a prayer for the complete coming of a state already real and existent.

S. A most beautiful and hopeful prayer and one that every true man must reverence. But one must not allow his wishes to override his judgment; and I wonder if this expectation of Christianity can really stand much longer the shock of things as they are. It seems to me that the strength of our reliance upon the teaching of Jesus in this matter, and in all others, must be a good deal shaken by the recent discoveries that Jesus expected the kingdom to come suddenly and mysteriously, with all the pomp and circumstance of those lurid Jewish apocalypses. It is hard in these days to put much credence in the dreams of an oriental visionary such as modern scholars represent Jesus to have been.

M. Perhaps; but first one should make sure that these deliverances of scholars are genuine "discoveries," that this really was Jesus' idea of the coming of the kingdom. There is a great deal to offset them. Jesus' descriptions of the coming kingdom as a process of growth—"biological," as some one has called it—are just as pronounced as those that describe it as apocalyptic. The problem is one of the most difficult and perplexing in New Testament study. There is a sharp difference of judgment among New Testament students. For my part I doubt if the two representations are so much opposed as they seem. Does not history reveal to us that the kingdom comes both silently, gradually, inwardly and also at times by swift and sudden upheavals, cataclysms, progressive "saltations," to use De Vries' term? Something of this fusion of both methods seems to lie back of Jesus' words. At any rate the main thing was his sense of confidence in the coming of a better social order for which men are to watch and pray.

S. Twenty centuries do not seem to have brought it much nearer. Yet

Jesus seemed to think it was "at hand."

M. He may have expected it to come with his own spiritual return. As such it did come and has been coming ever since, with every fresh conquest of his spirit. The time element is secondary. The chief thing is that he knew it as God's kingdom, temporarily dependent upon man, but ultimately on God. He saw, too, that its coming is sure, though not inevitable,—because it is in the realm, not of necessity but of freedom, where the best is bound to come true by virtue, not of outer, but of inner compulsion. There is, however, another factor in Jesus' teaching concerning the kingdom which is quite overlooked by those who see only what is called his "social program"—the term strikes me as a misnomer, Jesus was not a program maker but a builder of ideals—and that is what he termed its "mysteries." He conceived of it as not only a social kingdom, a reign of righteousness, but also as a mystical, spiritual life, into which one might enter at any moment and find "the pearl of great price," the "treasure hid in the field" of life.<sup>1</sup> Here is Jesus' teaching of one of the great elemental factors of religion—its experiential nature. When one has come into this kingdom of the spirit, life takes on a wholly new look. He has entered into the secret place of the Most High. He sees all things *sub specie eternitatis*. A great peace settles into his soul. Like the author of the forty-sixth psalm, or of the ninety-first, he looks out upon a tempestuous world from the covert of an inner calm. I do not mean that he keeps out of the world, except in spirit. But he is not caught in its gales, nor is he dependent upon its pleasures and rewards. More than

<sup>1</sup>A clear and convincing statement of this side of Jesus' kingdom teaching, to which the writer is much indebted, may be found in Dwight Goddard's *Jesus and the Problem of Human Life*.

that; he is sure that this inner light which has come to him will at length transform the whole of life.

*S.* Let me reply to that as I think most of my scientist friends would. "That is a very delightful and happy view of life," they would say, "but this grey old world makes such a visionary notion seem childish. A thousand hard facts confute it. Science finds no traces of it. History furnishes no warrant for it. It is a fascinating dream; but it is foolish to substitute dreams for realities."

*M.* It seems to be as hard for a scientist as it is for a rich man, or a man of affairs, or a pure intellectualist of any sort, for that matter, to enter into the kingdom of heaven. Yet many scientists have entered and found science in no sense out of harmony with spirit. Only, to do so one must transcend science, trust a "sixth sense," so to speak, which is really just as trustworthy as—perhaps more so than—the other five. Indeed, to distrust this sixth sense, suppress it, ignore it, is in a very real sense unscientific, if science means openness to all truth, from whatever source. As for history disproving the idea of the world growing better, it depends upon the light in which you read history. A distinguished philosopher said to me at the outbreak of the war: "History is a succession of fits into which humanity falls, from which it emerges with difficulty." That is true; and yet the "fits" have some way left the patient saner; and, upon closer inspection, there seems to be a healing power at work curing them.

*S.* How firm one can become in a cultivated conviction, and how much he can find to confirm him in it! But do you never have misgivings?

*M.* Of course I have misgivings, especially when I meet with a man like you (laughing). When I look out on life as it goes on and see all the misery, misunderstanding, hope-

lessness, unhappiness, which a little exercise of Christian reason and kindness might have prevented, I lose heart. But then, there are the opposite things, just as real—I think they are more real—innocence, idealism, mirth, happiness, goodness, loyalty, courage, progress. There are two contrasted sets of facts, almost equally insistent, and we must decide which of them is the more real, or else be forever tossed from one to the other. What does it mean that in all Christian countries slavery and polygamy are abolished, prohibition is winning its way, law and order prevail, and hospitals and charities abound? The war was an awful relapse, I admit, and has left us morally weak and disheartened. But there is a tremendous resolve, throughout the world, that it shall be the last. I know that evil is widespread and aggressive. One of my friends insists that this is still a "lost" world. I admit it, if he will admit that it is also saved—being saved.

*S.* It is strange how contrary are the faces this curious old world makes at us. It looks one way one minute and another the next.

*M.* And how readily things lend themselves to one aspect or the other, according to the creed one has adopted!

*S.* Here we are again, facing the impossibility with which we started of seeing life "whole." Why should we go on thinking we can do it?

*M.* We cannot. We must have a key. And if I find that key in the conviction or faith of which I have been speaking and which Christianity stands for. Use it and it unlocks the universe. Refuse it and you are left without a clue. You may call it illusion, dream, deception; but I say that that person is under an illusion who thinks he must fashion his theory of life simply on an external, factual basis, when, as you have just ad-

mitted, the facts are too many and too elusive to master. This world of ours is too mysterious, too complex, too self-contradictory, to be grappled with either by naked science or panoplied philosophy. You cannot work out the problem of the meaning of the universe as you do a problem in calculus. That way perplexity and pessimism lie—if not madness. There are thousands of intelligent, heroic, hard-headed persons, trained to think

“scientifically” or “philosophically” only, who take a colorless, hesitant, make-the-best-of-it view of life simply because they must accept “things as they are.” And “things as they are” are as blank and grey and hopeless as a morning fog. We will never get out of the woods until we begin to ask, not how things are, but how they may be. And that is what Christianity is chiefly concerned with.

## THE MAN WHO COULD NOT COME TO JESUS\*

LEVI T. PENNINGTON, Richmond, Ind.

My long day's work was over. It had not been easy. Toward my little home I took my way as the shadows were falling, thinking of the wife who labored and suffered all day long. I knew she would be weary almost to the death, for the day had been hot, and her strength was but small with which she had begun the day.

As I drew near the brow of the last hill before I reached the village, to my surprise I heard voices. When I reached the top, I saw a multitude seated and standing about a small group of rough-looking, travel-stained men. They were in strange silence, considering their numbers, and were hanging upon the words of a man in the center of the group of travelers.

I had never seen such a face as the face of this stranger. It was not beauty of complexion or regularity of feature that caught my eye and riveted my attention. There was something of awe in the feeling that came upon me as I looked into eyes that seemed to see the things no mortal eye has yet beheld. Something of supreme authority sat on his brow and rang in his voice as he spoke.

But there was infinite entreaty in his tone as well. Love and sorrow seemed blended in his face, and over it all were the lines of weariness unto

the death. It was this weariness, which seemed so much greater than my own, though I was but dragging my feet homeward, that impressed me most vividly as I looked upon him. And it seemed to me the very irony of life as I heard those drawn lips say, in tones like nothing I had ever heard before, softer than a mother's lullaby but like an echo of the sounding sea, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

I can never tell how my heart went out to the stranger, as I listened. He stood there, surrounded by the multitude, leaning his hand, for very weariness, upon a boulder by his side. Yet something said in my inmost soul that he could give me the rest for which I longed.

I turned aside to tell him, as soon as he was free from the crowd, how I labored, and how heavy the burdens that pressed me since fate had deprived me of my father's house and driven me out to menial toil to which I had not been accustomed. I would tell him how I longed for the rest that my few hours of sleep failed to bring

\*See Matt. 11:28-30; Matt. 25:40.



to me. But I longed still more to speak to him of the ache in my heart that even my wife's loving kiss and soothing voice could not ease. My heart was heavy laden, and some way, I knew not how, I felt that he could ease my heart of its burden. I would go to him—to no one else had I ever felt that I could thus go—and tell him all my weariness and sadness, yes, and my sin. I was too poor to take to the temple the sin offering which the well-fed priests required, but I felt, I knew not why, that he could help me.

As I turned, my eyes still on his face, his features seemed to change, or else between his face and mine appeared the face of my wife, weary almost to complete exhaustion with the labors and suffering of the long, hard day. I could not leave her longer at home alone. And sad of heart I turned away from the stranger whose eyes followed me, and seemed still to be upon me that night when at last I sought my couch; and as I dropped into my troubled sleep, I still seemed to hear his voice saying, and saying to me, "Come unto me—and I will give you rest."

The next day I learned that he was gone. But neighbors told strange tales of his doings. They said that a blind man from a neighboring village had had his sight restored that day; that lame men had been made to walk and the deaf to hear; and that a leper had been restored by the magic touch of the stranger's hand. Oh! how I wished that I might have gone to him to find the rest he said that he would give to those who came! And my poor wife! Could he have healed her?

The longing to go to him grew as the days passed. But where he had gone I knew not. And I could not leave my home to find him, not so much as for a day. I longed for rest more and more, not for physical rest mainly, though each day's end found

me more exhausted than the day before. But I longed more and more for the rest of soul that nothing could give to me.

One sabbath day I learned that he was to be that day at our synagog and my heart leaped as I thought, "Now I shall tell him all. Now I shall know what that tired traveler meant by his words that summer evening when he promised rest to all who would come to him. And I myself shall find that rest he promised."

Then I remembered the stories of the healing done by this marvelous stranger on that other day he had been among us. And I remembered the infirmity that for eighteen years had bowed down the wife whom I loved. Could he heal her? My youngest son, now a man grown, was lying sick of fever at our home, and must have the care of father or mother. My heart seemed bursting with its longing to see him again, and this time to tell him my heart's anguish, and to find rest. But my poor wife needed rest, and healing too; and so I remained to care for my suffering son, and my wife went to the service of the synagog.

It was long ere she returned. My soul was in a tumult. Presently down the village street I saw a woman coming, a neighbor evidently, but one I could not recognize; coming in haste, almost running, though it was the sabbath day. Fear seized me. What evil tidings could she bring? What sad new trouble could have fallen upon my wife?

I stepped from the sick room to meet her, and at the door she threw herself into my arms, my wife, straight and strong and beautiful as in the days when in my father's house I presented her as my bride, the fairest bride our villagers had ever seen.

Our son had fallen into a quiet sleep. In a hushed voice my wife told me the marvelous tale. The

stranger had expounded the law and the prophets in the synagogue, saying that it was to him those sacred words referred. He had spoken with authority concerning his work and the work of God, whom he called his Father. And when he had seen the bent form of my wife he had healed her, with a touch, before them all. Then had arisen a great controversy, the ruler of the synagogue telling the people that there are six days in which to be healed, and that they should not come for healing on the sabbath. But the stranger had silenced him, and the multitude had rejoiced over the goodness of God, who had healed the sick.

But better than the healing was the rest and joy that had come into the heart of her whom I loved. She told me of it that day, and day after day her life repeated the tale. The day's work was still hard, but at night it was good to come home to a wife whose lips were filled with song, and whose heart was full of joy. She tried to make me share her joy and peace, but I could not. Over me still brooded the darkness. In my heart was still that unutterable weariness and longing for rest of which I had become so keenly conscious that summer evening upon the hillside. And always, when she failed to impart to me the sweet peace she had come to know, my wife would say, "If only you could be with him, he would give you rest."

But he was gone. At the close of the synagog service he had left for another village near at hand and had traveled on the following day. For months I heard no more of his whereabouts.

In the meanwhile a great sorrow, which years ago had come to my neighbor, was growing worse. His only son, motherless since babyhood, had long been a lunatic, and of late only by constant vigilance could be

kept from self-destruction, for the foul spirit that had taken possession of him often cast him into the fire or into the water, and no physicians could give him help or promise him relief. Often I cared for the unfortunate boy while his heart-broken father got some much-needed rest.

But always as I looked at the woes of others, my own sad heart grew sadder. And I longed above measure for that rest that my wife had found when the stranger's hand had touched her in the synagogue that day.

One day we learned that the marvelous healer and teacher was north of us in Galilee. That evening the wife and I sat in the twilight hand in hand. And which one it was who spoke I know not, but the heart of us both was spoken, that I should leave the next morning, whatever might come, to find the mighty miracle-worker, and the weary man who promised rest to all the world. With the joy of the purpose to seek him we were sitting side by side when my neighbor came. He too had heard that the man of power to heal was in upper Galilee, and came with the request, which he was sure I would grant, that I care for the work that he must do to live, while he went to seek healing for his son who was worse than dead.

How could I once again give up the hope of finding him who had promised to give my rest? How could I endure the nameless longing, the unutterable soul-weariness, that I was sure he could relieve? Refusal was on my lips, when I looked at the eager face of the father and the distorted countenance of the demented boy. Then I saw those eyes that I had seen on the hillside that summer evening so long ago, as it seemed to me now. And I said, "Yes, I will do thy work. Go thou and find healing for thy son. But hasten back to me, that I too may find him."

My neighbor and his son were long

away from the village. The healer and his followers had gone far north. They found them at last, but the leader of the party, with two of his closest followers, had gone apart into a mountain. The others essayed to heal the demoniac boy, but were powerless, and despair well-nigh overcame the father. But when the leader came down from the mountain the lunatic boy was healed, and with his overjoyed father came back to our village. I had not found him, and I had not found rest. But my continued sorrow seemed to have purchased sweetest joy for this father and this son.

Again we heard of him. He was gone up to Jerusalem to the feast—his last, as it proved. And again in the twilight, hand in hand, my wife and I agreed that I should go and seek him.

It was the day of the passover when I entered Jerusalem. I found the throngs I had expected, but they seemed centered about the governor's castle instead of the temple. I forced my way into the judgment hall and there before the multitude I saw him whom I sought. A purple robe enwrapped him, but on his brow were drops of blood oozing from wounds made by the sharp thorns of a crown of platted acanthus. The governor was seeking to release the man, but priests and Pharisees and the multitude were clamoring with loud voices demanding that he be crucified.

With heart chilled with horror. Then, aflame with indignation, I witnessed the cruel scourging of the man who had promised rest to all who would come to him. I saw him led away to the place of execution. I saw him nailed to the cross, and my heart seemed to cease beating forever.

I stood in the throng about that cross for hours. I longed to speak a word to him, but I was sure he was so full of suffering that he could not give a thought to another. And how could

he help me, this man who seemed so powerless to help himself, though he had been accused before Pilate of claiming to be the Son of God?

But he did take thought for others. The taunts of the chief priests and Pharisees brought from him no word. But once, as the glare of the noon-day sun was adding its torture to the agony of the cross, he turned his head and spoke some words that I could not understand to one of the thieves who were being executed with him. Still I could not believe that I dared to speak to him of my longing for rest. But in the terrible gloom that enshrouded the world for hours that awful day I drew nearer, with those who had been his followers. I was seeking for courage to address him when he looked upon one of his closest followers who was standing by, and upon his own mother, who was suffering the agony of witnessing her son's slow death. He had thought for these, and it gave me courage to offer my petition, for he said to his mother, "Behold thy son," and to the disciple, "Behold thy mother." Overcome by grief and suffering, the mother swooned, just as I was about to tell the tortured sufferer how I longed for the rest he had promised to give. As Mary of Nazareth swooned, the disciple called for help to bear her from the crowd. Most of the men standing nearest were evidently enemies. Those who were friends seemed paralyzed. I looked at him on the cross, and even through the gloom in his eyes I saw or thought I saw command and entreaty. I helped the disciple bear the mother of the crucified man out the throng.

When I returned, he was dead. That head that had rolled in agony in the heat of the Judean day hung upon his breast, with a look of infinite peace and rest upon his face, as the last rays of the setting sun shone full upon it.

He was dead. Where could my tired heart now find peace and rest?

That very night I started back to my Galilean home. Sadness unspeakable was upon me, sadness unchangeable, I was sure. I fell sick on the way, and was cared for in an out-of-the-way home where they heard with sadness the news of the death of the miracle-worker and teacher, who had brought healing to a blind son in the home.

It was months before I could resume my journey. When again I was on my way, one day I overtook one who labored under a burden as he journeyed toward his home in Galilee. He was evidently poor, certainly ill-clad, clearly worn and sick with his journey. I took his burden from him, I helped him as best I could. But he fell sick that very day and there was none to care for him but myself.

And I—I was eager to get home, to the dear wife who had found the rest for which I longed. Once more I wanted to hear her tell of him who had spoken healing to her body and peace to her soul. Perhaps I could grasp it. Perhaps, even though he was dead, I could find rest. But this poor traveler—who would care for him? And what would the man who had died wish if he could still speak? He was tired, but promised rest. In the midst of his suffering he cared for others. I would care for the man who was hungry and sick and friendless.

I cared for him through days and weary nights, begging from the Samaritan villagers the help that they were loath to give to Jews. And when he was strong enough, again we traveled on.

We reached his home village. I was ready to hasten homeward when he

stopped me. "Stay," he said, "and take a blessing in my Master's name. Surely thou hast somewhat of his spirit. And on a day when I was with him, he taught us of his kingdom, and said to us, 'Inasmuch as ye do service unto one of the least of these my brethren, ye do it unto me.' Thou hast been kind to me, may his blessing fall upon thee. He it is whom Pilate crucified in Jerusalem some months since. He it is who broke the bands of death, and for weeks was with us. He it is who has gone into the eternal glory, and will one day come again for his own. I met him once near thy own village. The sun was setting, and he was weary beyond words. But to the multitude that thronged him that day, he said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I learned in after days that by forsaking self and sin we come to him. And that when we have faith in him and seek to live a life like his own, we find that rest and peace which he knew, which he promised to give to his own. Knowest thou that rest and peace, brother?"

Long I stood before him, silent. Again I saw the Galilean hillside and the face that seemed to see beyond the stars. Again I saw the thorn-crowned head, the look he gave me while he hung on the cross. And my heart reached out and took him. And I gave myself to a life that should be spent in ministering to the needy and the weary, and spreading abroad the news of him who could give rest to all the world. And into my heart came that for which I had hoped and sought so long. And to that other disciple of his I said, "Yea, brother, I know that peace and rest."

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**A MODERNIST ON THE CHURCH OF THE FUTURE**  
**INTERVIEW WITH REV. PERCY DEARMER, M. A., D.D., PROFESSOR**  
**OF ECCLESIASTICAL ART IN THE UNIVERSITY OF LONDON**  
**E. HERMAN, London, England**

FOR many years lovers of liturgical beauty found their way to St. Mary's Church, Primrose Hill, the only church in London where the pure English rite — one recalls Bishop Ken's "Anglican ritual without innovations, Roman or Puritan"—was, and is still, observed with the most intelligent and loving care. The tradition of St. Mary's was created by Dr. Dearmer (at that time vicar of the parish), and brought to such perfection that when the Alcuin Club wished to illustrate in one of its publications the Anglican liturgy as it should be observed, it unhesitatingly sent its artist to the morning service at St. Mary's. That service was most emphatically the outcome of Dr. Dearmer's temperament, and the preaching sustained the impression of profound and deliberate artistry.

But while it was in connection with ritual that Dr. Dearmer leaped into prominence, it became apparent as the years went on that he was far from a mere specialist in ecclesiastical esthetics. He had a theology of his own; and it was not the theology of traditional orthodoxy. He had revolutionary views as to the nature of the Church, the character of her sacraments, and the function of her ministry. He became increasingly convinced that the Church as at present organized was a traditional survival which could not hold a generation that had outstripped it. Already, as it were, he heard the feet of them that are coming to bury her. It was inevitable that so advanced a spirit would sooner or later find the ordinary work of a parish priest, even in so interesting a sphere as St. Mary's offered, too narrow; and it surprised no one when, having resigned, and

after a brief ministry in Connecticut, he accepted the chair of ecclesiastical art at King's College, London University. Art is his subject *par excellence*, and already he is communicating to his students his conviction that a Christianity which cannot create great art is a failure.

What did, perhaps, surprise even his intimate friends was his joining Miss Royden in her new venture, and thus throwing himself into the rough-and-tumble of a pioneer movement.<sup>1</sup> It was his share in the "Fellowship services," as they are called, which served as a starting-point for our interview. Dr. Dearmer is responsible for what is called "The Five Quarters"—a Sunday afternoon service lasting an hour and a quarter—which is unlike anything of the kind in London. Its unpretentious but exquisite music, led by a great master, Mr. Martin Shaw; its beautifully selected and rendered readings from the great writers and poets; its informal but carefully thoughtout address abounding in luminous suggestion—all these, and still more the *tout ensemble*, reflect Dr. Dearmer's personality.

Feeling this to be so, my first question related to his conception of the ideal church service of the future. What is to be the type of service that will hold the young generation as the traditional forms held their fathers? What kind of music and ritual preaching and teaching, fellowship and effort, will it represent? On every hand ministers and people alike are increasingly convinced that the present type of church service, whether liturgical or "free," has ceased to

<sup>1</sup>See article on "England's Great Woman Preacher," in *THE REVIEW* for July, p. 10.

grip. Where it attracts, it does not attract the best and noblest. But when it comes to the practical question of framing a new form, we are all more or less helpless. No one seems to have the creative touch, the sense of form, that is required for such a task.

"One cannot look at our magnificent church buildings," began Dr. Dearmer, "without feeling that they are not fulfilling their purpose. I, at any rate, cannot think of all the admirable ecclesiastical buildings all over the world, and generally in positions of advantage, without asking: Why are they not centres of the best life in their neighborhood? Now in order to be that, the people of the neighborhood must be made to feel that in these churches they will find that which the very best in them responds to. They must find a message that satisfies their highest moral ideals and aspirations, also beauty in music and in everything they see there. And beauty, I would like to add, includes ceremonial; by which I mean not elaborate ritual at all, but merely that everything about the service should be done in a beautiful way. It can be quite simple—the beautiful way is not necessarily the ceremonious way—but there must be the expression of purpose, a certain eloquent directness of meaning, and, of course, grace of action.

"Then, above all things, the people must feel that they are going to get the truth there—or the nearest thing to the truth that the preacher can encompass. Here we come to the crux of the matter. What the people think they find in church to-day, and what, in my opinion they actually do find, at least in the majority of cases, is a very narrow, provincial moral ideal, and, until quite recently, a curiously blind attitude to national and international ethics. I am afraid it is quite true that, in the average, church-

people get poor preaching, terrible music and art, and convention instead of truth. It is the last aspect that is the most serious. It is, in fact, nothing short of appalling to realize that people, when they do go to church once in a while, feel it in their bones that they are going to hear something purely conventional, and not a 'live' man stating what he thinks to be true.

"This, mind you, is not a matter of hypocrisy on the part of preachers; it is simply a mistaken fear of shocking people who, if preachers only knew it, are more than shocked by the preachers' timidity and apparent ignorance of modern thought. This was luridly illustrated in the case of Canon Barnes. When Dr. Barnes, in his sermon before the British Association, explicitly accepted the doctrine of evolution, the newspapers wrote as if he were the only clergyman in existence who did not believe that the world was created in six days. As a matter of fact, very few clergymen differ from Canon Barnes on this point; but for a whole generation they have been so afraid of shocking the old gentleman in the front pew that they have shirked and evaded these questions, taken refuge in 'safe' platitudes, and led people to set them down as old fossils out of all touch with progressive thought.

"That is the position in a nutshell. People would be drawn back to the churches to-morrow, if they found truth and beauty there, and if they heard sermons which made the ideals they have in their hearts clear and explicit. But, in my opinion, the Church must be worse before she is any better. It is not until preachers have emptied the pews that we can hope for any wide-spread reformation. The revolt has not reached its head yet; when it does, new things may be born."

"But," I interjected "is it not true to say that even to-day it is not the

advanced, but the evangelical—and, if you will, the obscurantist—pulpits that still draw the crowds? I find that the fullest churches are those where old-fashioned and, from the musical point of view often quite impossible hymns are the order of the day and where the preaching is explicitly 'gospel preaching.'"

Dr. Dearmer did not agree with me. "I grant you," he said, "that here and there great centres of this type with preachers of outstanding personality still attract great crowds; but I do not imagine that this holds true of the average evangelical church up and down the country. We must not be misled by the few successes here and there. Moreover, you must remember that the Evangelicals are the inheritors of a great tradition. They appeal to a remnant of what once was a great constituency, and I am afraid it must be said that they appeal to the less educated and (to a large extent, at any rate) to the downright stupid. You will doubtless have read Father Dolling's famous autobiography. In that book there is a chapter called 'Our Saints,' and I have a vivid recollection of my feelings when I first read that chapter. For there is no blinking the fact that dear Father Dolling's saints were one and all wanting mentally. It stared you in the face; these good people were all more or less idiots. No! we need something new: the old forms of thought are worn out, as are the old forms of worship, and if only our clergy took the matter seriously, they would meet for earnest conference and face up to the whole issue."

"Would you begin by trying to raise the standard of preaching, Dr. Dearmer?"

"My ideas about preaching are a little heterodox," was the smiling reply. "I hold that the Reformation spoilt preaching by laying down the rule that every minister must per-

force preach every Sunday, whether he has got anything to say or not. Now I am far from convinced that this idea has ever been successful. Before the Reformation certain special men preached at given seasons with tremendous effect. These preachers were not necessarily clergymen—one need only think of St. Francis and his friars. And while women did not preach, they did exercise a far-reaching influence over contemporary religious thought—the great instance of this is St. Catherine of Siena. At any rate, before the Reformation no one was encouraged to preach unless he had something to say and knew how to say it. To make preaching a *sine qua non* was, I feel, one of the mistakes of the Reformation. The Reformation had the pathetic conviction that every spiritual person must *ipso facto* be a perennial fount of eloquence. But as a matter of fact, the average pious minister is a bore. It is so easy to degrade the gospel by misstating it; so easy to delude ourselves into thinking that because we speak religion, our speaking must do people good. Only too often the preacher stands between Christ and the people. That seems a strong thing to say; but is it not true that most of the popular notions about religion are the result of listening to sermons? It would not be difficult to prove that the average pulpit is more responsible for the present-day misconception of Christianity than anti-Christian literature. When you talk to the average person about Christ, he will say, 'Oh, of course, Christ and his teaching are all right. As far as that goes, I'm a Christian too, but—I can't say I like religion.' And when you enquire what they mean by religion, it nearly always resolves itself into a string of misconceptions derived from the sermons they have heard.

"I admit, we have taken preaching for granted for so long that it would

be difficult to break through the tradition all at once. But, surely, the ideal course is for the authorities of the Church to use anyone, clerical or lay, man or woman, who has a message and the gift of presenting it, and to let such individuals make their contribution to the life of the whole. Because the average minister is not competent to preach every Sunday, this does not mean that there shall be no preaching except on very rare occasions. There is sure to be in every congregation at least one person who has something to say, and who would enrich the church's life if he were encouraged to exercise his ministry. I admit that such a lay ministry would need to be watched. Many people can speak very interestingly for ten minutes, but alas! they have no 'terminal facilities' and ramble on until their hearers' patience is exhausted. But given an intelligent supervision, lay preachers can be trained to give of their best."

This naturally brought us to the subject of women preachers, and I asked Dr. Dearmer if he thought that the average woman had a real gift for preaching. His answer was emphatically in the affirmative.

"I think women are born preachers; they do it so much better than men. They have tact, persuasion, delicacy of touch, quickness of perception."

I did not venture to suggest that, so far women preachers failed through insufficient intellectual discipline, notably on the theological side; for I knew that Dr. Dearmer's own faith in theology was a strictly limited quantity, and that he sets the humanities far above what is still termed "divinity." Our talk, however, now turned to the concrete question of his association with Miss Royden and the future of the "Fellowship services."

"As you know we have not yet found a permanent building where

we can expand on the fellowship side of our venture as well as increase the number of services. As you know, we expected the bishop of London to grant us the use of an empty church in a central situation, but he refused at the last hour, and we are still in search of a home. The evening services are now uncomfortably crowded, and people are being turned away."

"Is there going to be any development in the form of your services?"

"Well, our ideal is to have beautiful music and a beautiful interior, as well as a beautiful but quite simple ritual; and naturally a hired hall precludes us from attempting anything like a beautiful interior. As long as we have such a master of music as Mr. Martin Shaw, that side of things will be of the very best. I feel that people are in revolt against bad music, even though they cannot define what they mean by good music. Haven't you noticed the contemptuous look that comes over people's faces at the very mention of the word 'hymn'? They have come to identify it with vulgar music and silly words. Until the Church is prepared to give people the very best in music and art as well as in preaching, she will succeed only in appealing to the inferior elements of the population, and as education increases her appeal will grow weaker and weaker. There is no use in blinking it: we are not getting the best type of people, and we never shall until we give them a service to which the best in them can respond.

"And here I would like to say that the effect of really good devotional music and a really beautiful ritual will be to make people realize afresh that the church is not primarily a place where one hears sermons, but a place for prayer and worship. I hold no brief for the Roman Church. In my view, she has practically killed Christianity on the Continent. It is significant, for instance, that when-



ever a French art journal reproduces a picture representing a gospel scene, the editor finds it necessary to reprint the whole Scripture narrative, as otherwise his readers wouldn't know what on earth it was all about. But one Christian note which the Roman Church has preserved is the note of prayer and worship. A devout remnant of Roman Catholics still go to church purely to pray and to adore. And that is what we need here."

"Do you intend to have a sacramental side to your services?"

"As you may know," replied Dr. Dearmer, "I hold that the primitive sacrament was simply a common meal, the later Eucharist being a development under the influence of the Greek mystery-religions. Now the question is, Can we recover that primitive fellowship-meal? It is such a meal which, I am persuaded, was in Christ's mind when he instituted the Last Supper. And I cannot help feeling that in exchanging that conception for that of the Eucharist as we have it now we have lost the really big thing in Christianity. As far as our services are concerned, we are, of course, not a 'church,' and would need to be licensed to celebrate the Eucharist. (As you doubtless know, the bishop has authority to permit celebration anywhere, *e. g.*, in a private house.) But we hope to begin by cultivating the Eucharistic spirit in a common meal. Once we get our permanent home, we intend having tea after the 'Five Quarters,' and making it an occasion for genuine fellowship."

My last question related to the important subject of ministerial education. As I had long suspected, Dr. Dearmer has little sympathy with the somewhat scholastic training and narrow specialization which have been the ideal in the past. He does not believe that a weary grind at Hebrew and Greek and a long drill in exegeti-

cal and dogmatic theology are what the minister of the future requires. It is not by proficiency in outworn tongues and outworn creeds that the prophet will win his generation.

"Our Anglican training," he said, "has been lamentably poor, as compared to the standard of, let us say, the Scottish churches. But I do not think we shall improve matters at this late day by aiming at rigorous theological specialism for the average student. What our curriculum needs is widening and adapting to modern needs. Philosophy, psychology, the theory of education, social science, and, most emphatically, comparative religion, which so far have been optional, should be made compulsory for every student. Think of it being possible for a future clergyman to take his Arts degree in modern languages, and to graduate without having the least inkling of such a vital subject as philosophy! Small wonder that a further brief year at a theological college leaves him as incompetent for his duties as it found him! Then there is art and music. Every clergyman ought to know enough about these to take a keen and intelligent interest in his forms of worship, and to develop the right instinct for esthetic values and for fitness as well as beauty. I am glad and proud to say that my church was the first in the history of Christendom to establish a chair of Ecclesiastical Art—the chair I hold at present. And it is also not without significance in this connection that, for the first time in history, an influential group of Anglican and Free-churchmen has arranged for three simultaneous conferences on public worship. We want to investigate the psychological basis of worship, and to discuss the subject from every possible angle. Such conferences have in them the promise of a great reformation.

"But while I deprecate the dry-as-

dust technicality of theological education in the past, I would like to see some students in every class go in for special work in some department of theology. I would like to see one man, for instance, make a special study of the Eastern Church, the understanding of which is so important for Christianity to-day, since it gives us the key to the history and development of so much in our traditional teaching. Another might take up Coptic, and another Russian. One would specialize in philosophy, and one in the new psychology, while a third might become an expert in, say, the historical and cultural background of the gospels. We would then have a general body of clergy with a staff of specialists attached to each district, and the specialists would occasionally lecture in various centres. We should know where to turn to for a man who can talk interestingly about the Russian Church, or one who can give a course on the relation of the new psychology to Christian life and teaching. It is only in some such way as this that a ministry adequate to the demands of the future could be evolved. We have no time to lose.

The key to the present disquieting situation lies in the better training of the clergy and, as I said before, in the full utilization of the lay ministry. I hold that it is the duty of the congregation to find out who among its number has a message and can safely be asked to deliver it."

I left Dr. Dearmer feeling that in him the indestructible Greek spirit has achieved a twentieth-century incarnation—the Greek spirit yet not the same as of old because wedded to the modern passion for social righteousness and the modern hunger for reality. In his worship of the beautiful and the true—a worship which gives its own color and definition to "the good"—he is entirely Greek, as also in his scant patience with the stupid and the straitened. There is a hard, sharp-cut edge to his prophecy concerning the Church that is to be which suggests that he has not quite come to terms with the cross. In the last resort, he is neither wholly Greek nor wholly modern, but entirely himself—a man of untrammelled vision and haunting individuality who has a distinct contribution to make to the life of his church and generation.

## JESUS AND NATURE

The Rev. J. H. BODGENER, Wallasey, England

JESUS lived in such close fellowship with nature that it is doubtful whether we can see him clearly until we see him under the open skies. His picture will lack background if we omit the sunset, the flaming retinue of stars, the solemn mountains and the rose garden of Gethsemane. When first he appears among men, it is by the wave-washed shore. He teaches from a boat with his eyes looking upon the arable land and the solitary sower. When the Spirit drives him forth, it is in the direction of the desert where voices speak in the solitude. In vision

and ecstasy we see him on the mountain summit. Upon a tree sprung from the soil he was bound and exalted, and in his risen form he speaks to Mary where the dew glistens on the grass. "In him all things consist" and in him they found articulate voice. Thus, his Spirit is compared to the wind blowing where it listeth: his voice is as the sound of many waters: his eyes are as a flame of fire: fragrant and gem-like his words spring forth like flowers. "Oh, me! Oh, me! How I love the earth and all things," exclaimed William Morris;

but of the exquisite sympathy of Jesus for all things bright and beautiful and all creatures small and great who can tell? His touch upon the world of life was so sure and intimate that we cannot think of his parables as mere illustrations. He knew what birds and beasts, flowers and vines, were saying. "For the dumb and the generations of them that have no language" he was the voice. And so in his nature teaching he bids us look up and get away from self and listen to what the heavens and the earth are telling.

Science and biology are teaching us that we share the common stream of life that flows through the whole of creation, that the vital force that animates the genius of a Shakespeare is the same as that which breathes in the clod or wakes to beauty in the rose, with the exception that in the one case it is instinctive and non-moral and in man it becomes conscious and moral. A comprehension of this fact should inspire us with a deeper reverence for the earth and common things and may help us to understand the link of Jesus with nature. Stevenson says "The life of the plants flows through my finger tips, their struggles go to my heart like supplications." Our Lord's sense of the thrilling, trembling life in fields and vineyards throbs through the whole gospel story. With far keener penetration than a modern writer he saw "deep in the eyes of the animal the human soul . . . saw where it was born, deep down under feathers and fur or condemned for awhile to roam four-footed among the brambles . . ." With that perfect love which is the secret of sympathy and understanding, Jesus perceived the invisible things of the creation. He therefore holds the key that opens wonderland. He only can throw open the doors of new life to us.

We must go with Jesus if we would love and wonder and praise the earth

and sea and skies. Critics make it their business to discuss theories of abstract beauty and write volumes on the sublime. We may be grateful that Jesus accepted the world as he found it, that the sweet and simple things provided him with an unfailing source of joy. And when we wander through the cornfields or cross the purple-stained moorlands in his company we see with eyes of purity and discernment: there is restored to us the emotion of the child in the buttercup meadows. For it is "those first affections" which we must bring to nature if we are to see it with open vision. And these come back to us in that one who is in very truth "the fountain light of all our day," "the master light of all our seeing."

But whilst nature meant so much to our Lord, there was a higher manifestation of beauty. When Boswell expanded upon the magnificence of Greenwich Park, saying "Isn't it fine?", Johnson answered "Yes! but not equal to Fleet Street." If Jesus loved nature much, he loved man much more. In the gospels, nature's beauty occupies a secondary place and is of importance in its relation to people. The retreats of Jesus were not attempts to escape man's dominion. The shade of the olives or the loneliness of the hill top were sought in order that he might approach nearer to those he loved and for whom he was about to die. This leads us to study the meaning and purpose of nature in our Lord's ministry.

Nature can never be studied apart from man. Its beauty and its wonder are unintelligible until Adam appears in the garden. We are not left in doubt as to where we must look for the highest expression of God's handiwork. A little child clinging to Christ's robe is fairer than any lily. The human countenance transfigured by the sacrificial flame of love is sweeter than any rose. These were

the blooms that Jesus would fain have gathered from the garden of life. Yet how often did he find nothing but withered leaves. The desert had not as yet blossomed as the rose. There came to us, perhaps, times when we are acutely sensitive to the ugliness of our surroundings, so that the pain becomes physical. The squalor of the slum or the darkness and congestion of industrial areas in which some are compelled to live overburden and depress the soul. And not only the sinister vandalism of property and human lives but the hypocrisy of jerry-built houses and the smugness of villadom excite a kind of agony. Oh, for the untainted breeze of the moors and the open sincerity of the skies! But what must all the dirt and shame and destruction of town and village life have meant to the clean heart of Jesus? Galilee was not idyllic. We see it fair and beautiful because his feet trod its streets. Beggars, lepers, blind, crooked, diseased men and women, crept through the narrow streets. Outside, the lepers raised hoarse and horrid cries and madmen dragged their chains. Evil was embodied in its darkest and most appalling forms. Henry Drummond tells how that, after listening to disgusting confessions poured into his ears from undergraduates, he would go home sick at heart and take a bath. Can we imagine the sense of shame, the horror of darkness, that settled upon the heart of Jesus. He came unto his own, but it received him not, so noisome and evil was the world.

There was one realm unspoiled and untainted by the breath of rotteness and death, one house which in its ordered beauty and quietness reminded him of the Father's house. There was one pillow where he could lay his head, one roof that would not fall. There was a garden, there was a sweet sod beneath him, a blue vault above. Here he could pour out his soul in an

atmosphere free from the dissonance and discord of town and city. Here he could come and bid his disciples to "come and rest awhile."

If this ministry of nature was essential to Jesus, it cannot be negligible for us. Wrote Charles Kingsley:

"Believe me, there is many a road into our hearts beside our ears and brains: many a sight and sound and scent, even of which we have never thought at all, which sinks into our memory and helps to shape characters. Children brought up amongst beautiful sights and sounds will most likely show the fruits of their nursing by thoughtfulness and affection and nobleness of mind, even by the expression of their countenances. Those who live in towns should carefully remember this for their own sakes and for their children's sakes. Beauty is God's handwriting—a wayside sacrament."

Yes! a sacrament, a sign, a kind of half-way house given to us at intervals, a symbol of the fairer, diviner temple—the temple of God in man.

But mere contact with nature did not provide those high hours of visitation from the living God of which we read in the gospels. Those who know Richard Jeffries will recall a passage in *The Story of my Heart* in which he tells us how he would lie in the sand-pit "listening and absorbing through a long summer day until he became conscious of the being in which both man and God were merged—the ultimate reality." Walt Whitman also records how by a pool at Timber Creek the all-embracing love was upon him and, wrapped in a kind of trance, he realized the mystery of the whole. These are experiences which show what nature can do for those who patiently wait for her. But there is a world of difference between what nature's revelations show and what the witness of God's Spirit in his chosen servant, man, reveals. It will not be disputed that God does choose nature as the instrument through which he teaches certain great truths. Job, crushed by the burden of injustice—as it ap-

peared to him—sees God as the maker of Orion, Arcturus, and the Pleiades. Such observations of the workings of one who “preserves the stars from wrong” may steady the heart and head when they reel before the inscrutable problems of life. Yet, neither stars nor streams can speak the word of peace to the soul troubled with the ultimate concern—sin and shame. Nature can and does assist us a part of the way, but her ministry is strictly limited. She may provide a temple where we can worship, an oratory where in silence we can pray. These are means, but not the grace. Nature is not the God of our life nor the Lord of our salvation. In those silent vigils our Lord was not wrapt in still communion with a life force. There is something so intimate and personal in the approach of the soul to God that we must guard against the danger of confusing the audience chamber with the real presence.

There is however a darker aspect of nature. Creation is not so pacific as she appears to the casual eye, when smiling in the sunlight or wrapped in the mauve folds of twilight. There is a serpent as well as a dove in the garden. Struggle and tragedy are everywhere visible, as slaughter and war fill the book of history with pages of blood. This dark line upon the face of God has appalled the finest souls. Olive Schreiner, in *The African Farm*, dwells upon the subject.

“The ox dies in the yoke beneath its master’s whip, it turns its anguish-filled eyes on the sunlight but there is no sign of recompense to it. The black man is shot like a dog and it goes well with the shooter. If you will take the trouble to scratch the surface anywhere, you will see under the skin a sentient writhing being in impotent anguish.”

It is necessary to distinguish between the suffering inflicted by man upon the lower order and the seeming cruelties in nature herself. Even then there is enough to make us wince. At

this moment some cat is crouching to spring upon the innocent sparrow. Indeed we hardly put foot to ground without performing an act of annihilation to minute creatures. St. Paul seemed only to see this tragic side of the story, the earth in his view being under a curse, and creation groaning and moaning, waiting in long delayed hope for redemption.

Was Jesus blind to the ravine and rapine in nature? Putting the case on its lowest grounds, it is scarcely likely that a country bred man who moved and worked amongst beasts and in the fields would see less than a town dweller like Paul. “The Lord of all good life” lived very close to the soil and had much to do with animals and was an eye witness of the spectacle of suffering birds and beasts. According to tradition the sign over his father’s workshop ran: Easy Yokes. At the back of those beautiful words, “my yoke is easy and my burden is light,” there was a memory of some poor bullock dragging a heavy weight with bleeding shoulders because some rough and carelessly fashioned collar had been fastened to its neck. When Jesus looked upon the rose, we may be sure he did not forget the thorny stem upon which it grew. There are dark and crooked shadows in the gospel pictures as well as strong high lights. There were dead sparrows, and once the Holy Child had taken in his hand the stiffened form of a dead bird, the tears streaming down his face. There are echoes of the bleat of the lost sheep away on the mountains dark and cold. There are vultures in the desert and scorpions on the ground. Tares grew up among the wheat, and the ear of corn, so beautiful in its growth, must die. Death and destruction did not escape his notice. If perfect love never glossed over a pain in men and women, it could not have been unfeeling in the presence of animal suffer-

ing. How then could Jesus find in nature a temple where Olive Schreiner saw only a vast charnel house?

There is one clue which may help to explain the serenity of Jesus. The meaning and blessedness of sacrifice were clearly perceived by him. He saw the underworld yielding an automatic and instinctive obedience to the law of sacrifice, fulfilling the function of death in its wider and most beautiful meaning as the gate to higher and richer life. What was instinctive and unconscious and consequently non-moral in nature became, in his self-offering, a reasonable and obedient service. Crucifixion, the law of vicarious suffering, is no longer an unrelieved tragedy when it has a providential meaning and purpose. Death loses its sting when it spells victory. The whole world of sentient life was under the law of redemption through blood, a process divinely ordered, and one that fulfilled itself without resistance or protest. Jesus saw deep into the ways of God. There were not two laws, but one; and creation answered the dictates of a moving and loving will.

The French entomologist Fabre has made some contribution to this problem by his patient researches amongst the crawling caterpillars and the despised insect world. He confesses

the dismay that filled his mind as he observed the "atrocious acts of cannibalism in which the unconscious seem to delight," and asks himself whether there is any ray of light that can illuminate the tragedy. Towards the close of his life he sets forth his conclusions. His words are remarkable. He says:

"The victims are not merely predestined victims of their persecutors. They seek neither to struggle nor to escape, nor to evade the inevitable: one may say that they offer themselves up whole as sacrifices. They obey not the gloomy law of carnage, but a kind of sovereign and exquisite sacrifice, some sort of unconscious idea of submission to a superior and collective interest."

This kindly and loving student comes at last to rest and adore the Eternal Power whose imprint is everywhere revealed by the phenomena of nature.

We have here at least a hint that may help us to understand why Jesus could look steadily into the face of God among the ravenous beasts in the wilderness surrounded by the bleached bones of many a sacrificial victim. The fellowship of Jesus with nature was a fellowship with its suffering and death as well as its plenitudinous life and splendor. The slaughtered lamb was symbolical of the Lamb that was slain from the foundation of the earth.

## COMMENT AND OUTLOOK

By OUR LONDON CORRESPONDENT

### Targumisms in the New Testament

No scholar has done more to make the background of the New Testament more vivid and luminous than Dr. Rendel Harris, whose work is quite unique in its sheer wealth of fruitful suggestion. His latest study is an investigation into the relation between the Aramaic translation of the Old Testament known as the Targum and the New Testament writings, and we

hope he will give us the results of his researches in book form. Meanwhile he has expounded his main thesis in the *Expository Times*. Briefly, he believes that the practice of following the reading of the Old Testament lessons in the synagogue by parallel readings from the Targum—which, be it noted, is not merely a translation, but an expanded and "amended" version determined by a marked theologi-

cal tendency—was in vogue at the beginning of the Christian era. This does not mean that Dr. Harris relegates the written Targum to the first century, but he believes in its early existence as an oral "people's Bible."

Now the central purpose of the Targum is to combat anthropomorphism. It represents Hebraic monotheism in its doctrinaire and abstract form, and the final triumph of the Septuagint over the Targum as the accepted Old Testament translation involves the dogmatic triumph of Christian Hellenism over reforming Judaism. Dr. Harris proceeds to analyse the use of Aramaic readings in the New Testament, and submits that the agreement of these readings with those still found in Targums which were not reduced to their present form until long after cannot be a mere accident. He draws attention to the phrase "Sitteth at the right hand of God" in the Apostles' Creed, and sees in it a victory of Hellenism over Targumism which either omits the first verse of Ps. 110, or paraphrases it as expressing the reward of David for his devotion to "the law of my right hand."

Among other interesting passages which Dr. Harris analyses is John 12: 41: "These things said Esaias when he saw his glory," where the Old Testament has: "I saw also the Lord" (Isa. 6:1), but the Targum, from anti-anthropomorphic motives, substitutes "the glory of the Lord." To a similar cause Dr. Harris traces Mark 14: 62: "Ye shall see the Son of man sitting on the right hand of power" (in lieu of "God"), and Jude 24, where "before the presence of his glory" is substituted for "before him," as in Eph. 1:4.

#### English Presbyterians in the Vanguard of Progress

Presbyterians are a proverbially conservative folk, and English Pres-

byterians have long been supposed to lag quite half a century behind their Scottish brethren. It came therefore as a surprise to not a few that the English Presbyterian Assembly definitely pronounced in favor of the ordination of women as elders, and saw "no barrier in principle" to the admission of women to the ministry; while deciding that the latter question must be postponed, with a view to first educating the mind of the church. Meanwhile ministers are recommended to invite from time to time women of gifts and consecration to give addresses in church. Should the Assembly ultimately decide to admit women to the ministry, they should be subject to the same discipline, intellectually and ecclesiastically, as men, but should be compelled to resign their charges in the event of their marrying, which resignation may or may not be accepted by the Presbytery.

Two main points emerge from this forward step. The first is that women's ministry has come to be regarded by men of all schools as imminent; whether they welcome it or not, they are agreed that it is inevitable. The second point is brought out in a clause in the committee's report to the effect that one reason for delaying the question was "the present diversity of opinion among ourselves regarding the precise implications of ministerial ordination." Here, we think, lies the crux of the matter. If ordination merely implies the right to prophetic utterance and pastoral care, one can see no possible reason for barring women out. But if, on the other hand, it implies priestly and episcopal (*i. e.*, ruling) functions, then the question of women's admission to the ministry is, to say the least, an arguable one. The conflict which rages at present between the advocates of women's ministry and its opponents largely resolves itself into a conflict between two different conceptions of the na-

ture of the ministry. To make light of that difference is to betray a deplorable lack of historical sense, and nothing is gained by the parties labeling each other "obscurantist" and "heretical" respectively. Both conceptions enshrine aspects of truth, and only out of a synthesis of the two can the ministry of the future evolve.

### Albert Schweitzer Redivivus

It is now nearly fifteen years since Dr. Albert Schweitzer compelled the theological world to give serious consideration to a theory which, while not originating with him, found its most convincing and brilliant expression in his famous book, *The Quest of the Historic Jesus*. He did what his forerunner, Johannes Weiss, did not succeed in doing: he made the facile "blue-and-gold" Galilean idyll into which modern humanism had transmuted the gospel narrative an impossibility. Henceforth New Testament scholars, though they might not accept Schweitzer's eschatological Jesus—indeed, few scholars would be found to accept him—could never return to the romantic figure of a purely humanistic reading of the gospels. The way had been opened to a new conception which still awaits full birth.

Shortly before the war Dr. Schweitzer further surprised the theological world by relinquishing his academic prospects and becoming a medical missionary on the Ogowe River in Equatorial Africa. He proved himself a super-missionary—fiery-hearted, adventurous, apostolic, making full use of his unique equipment—he is a doctor three times over, in theology, science, and medicine, and an organist of the first rank. War cut short his labors and sent him to an internment camp, and today he is back in Strasbourg, "turned into a Frenchman by a stroke of the pen at Versailles."

A correspondent of the London

*Christian World* who heard Dr. Schweitzer preach at Strasbourg and had a talk with him afterwards was much struck by his earnestness and simplicity. It was a farewell sermon and the congregation was affected to tears. He is now engaged in collecting money for a new hospital on the Ogowe, whither he means to return next year. A contagious personality, he stands for the religion of experience. He thinks his contribution to critical theology has been made. "Now," he said to his interviewer, "I work on the positive side." He has had his share of despise and rejection, but it has not quenched his spirit. "I am an adventurer in life," he cried joyously; and it is as an intrepid and inspired adventurer, in theology as well as in life, that he will leave his mark upon his generation.

### "The Lamp-Bearers"

That informed and discerning student of national and international movements, Professor Alfred E. Zimmern, has been visiting Italy and noting the beginnings of new life in that somewhat stagnant nation. The war has given Italy a great shaking—in fact, it is the only country to which the great conflict has brought that moral and spiritual reinforcement which it was vainly expected to bring to the other nations concerned. The labor movement, for instance, hitherto a negligible quantity in Italy, has succeeded in forcing Signor Giolitti's hand, and even the misguided ranks of the Facisti show a new spirit of idealism in tragically perverted form.

But it is the intellectual and religious aspect of the new Italy which specially struck Professor Zimmern. Writing in the *Manchester Guardian*, he draws attention to the movement among Italian women—a movement on broader and more philosophic lines than kindred movements in English-speaking countries. Its adherents, Le



Portratrice di Lampade ("The Lamp-bearers"), as they are called, represent the *intelligentsia* of both sexes, and manifest a wealth of intellectual life little short of wonderful, considering the blighting effect of the pedantic Italian school system.

Regarding religion in Italy Professor Zimmern is optimistic. While not definitely Christian, the Lamp-bearers represent a distinctly religious movement typical of the spiritual awakening. In its programme the Bible and Tagore's *Gitanjali* are recommended side by side as reading with which to begin the day, and there can be no doubt that young Italy is largely turning to Asia for spiritual guidance. This, Professor Zimmern asserts, is natural in a country where Protestantism never has had or will have a foothold, and where Catholicism has been conventionalized. The present writer, judging from communications of impartial Italian correspondents, feels that Professor Zimmern underestimates the revival of Catholicism in Italy, and notably among the intellectuals—a revival which is admitted by honest anti-clerical writers.

#### Dr. Tagore's "Vision Splendid"

The many lovers of the Bengali poet who have watched his evolution into a political controversialist with more or less regret are asking themselves today what is his precise relation to the non-cooperation movement in India which is fraught with such momentous consequences for the whole world. Dr. Tagore himself is conscious of this, and attributed his not too friendly reception in America and Great Britain to certain misunderstandings regarding his attitude toward the extreme forms of Indian nationalism. During his recent brief stay in London he did much to dispel these misconceptions. Like most discerning students of history, he recognises in Mahatma Gandhi a great man

—the greatest, perhaps, of all India's sons—whose high sanctity and devoted life have wrung from so pronounced an anti-Ghandi organ as the *Indian School Reformer* the tribute that he has given to India a vision of sacrifice such as she had not had since the dawn of her religious life. But while Dr. Tagore is an enthusiastic admirer of Gandhi, he utterly deprecates the policy of separation from Western culture. He realises that neither East nor West can finally do without each other, and his magnificent project for turning his school at Shantiniketan (about ninety miles from Calcutta) into an international university centre is abundant proof that non-cooperation in the sense of refusal to share in and contribute to the life of the West has no sympathy from him. His university is to comprehend the whole range of Asiatic culture, including the Mongolian and Semitic, and to attract both lecturers and students from the whole wide world.

As is to be expected, Dr. Tagore much dislikes the term "non-cooperation." For him the collaboration of all peoples is the only hope for the future. He is animated by a splendid dream—a vision of India as the pioneer of world-citizenship. While seeking to express her national genius to the full and in perfect freedom, she must also provide a soil in which men of all races and nations will gain a new conception of freedom and collaboration for themselves and their countries. It is one of those dreams which fifty years hence may be referred to as "history."

#### — "A Beam in Darkness"

There is no nation today so ominously pregnant with evil possibilities as Japan. The Prussia of the East, it bids fair to give birth to a military imperialism beside which that of the Hohenzollerns was mere child's play.

But it is not all darkness in Japan. A large and growing number of her students have joined in the revolt against militarism and narrow nationalism which characterizes the world's best youth today. These young men are animated by the new world-spirit, not only have they caught the passion for social service and actively sympathized with labor, but—what is even more significant—they repudiate their country's attitude towards Korea and China, and express their conviction by seeking to enter into close friendly relations with the Korean and Chinese students in Japan. It is not surprising to hear that these young idealists with their world-vision are regarded by the Japanese government as distinctly dangerous. Professor Sakuzo Yoshino, of Tokyo Imperial University, himself a prophet of the new world-conscience, sees in them the hope of the future. "If the question was put to the students," he said recently, "as to whether or not we should withdraw from Siberia, ninety in a hundred would stand for withdrawal. If the question of giving Korea independence, or complete autonomy, was submitted, ninety out of a hundred would vote in favor of one or the other. If it was put to the students, 'Shall we withdraw from Shantung and give it back to China? ninety in a hundred would say, 'Yes.' " A "Young Japanese" movement has been launched in Tokyo, and great things are expected from it. "A beam in darkness, let it grow."

### New Light on the Pentateuch

Many of us can well remember the time when any attempt to suggest that the Hebrew language, literature and religion owed a debt to Assyria and Egypt was discountenanced by conservative scholars and frowned upon by the orthodox; the scholars declaring it to be quite unscientific, and the orthodox folk viewing it as a nefari-

ous design against the doctrine of the uniqueness of the Old Testament revelation. But the days when comparative philology and religion were regarded as a weird and unholy speculation are past, and to-day "simple shepherds" join with wise men in turning to the excavated treasures of Assyria, Babylon, and Egypt that they may know the rock whence our faith was hewn. In a lecture on "New Light on the Pentateuch," delivered before the British Academy by Professor A. S. Yahuda (the well-known Semitic scholar), this change of front was signally illustrated. He showed conclusively that the theory which attributed the development of the Hebrew language to Canaanitish influence and based it chiefly upon Aramaic was no longer tenable. To understand the development of Hebrew culture we must look rather to the Assyrians, the Babylonians, and the Egyptians. In regard to Genesis it is beyond dispute that much of its basis was Babylonian, whereas that of Exodus is strongly Egyptian. The whole story of Joseph is purely Egyptian, and many words in the English version are mistranslations of Egyptian words. For instance, the Hebrew word "kissed," in Gen. 41:40, which we have translated "ruled," is itself a mistranslation of an Egyptian word meaning "fed," which makes the meaning intelligible. The terminology of the sacrificial services in Exodus is also largely Egyptian. The structure and appurtenances of the tabernacle, the meaning of the various diseases and plagues, the names of the animals, and of the precious stones in the high priest's breastplate, are most of them Egyptian. The lecturer demonstrated that the Pentateuch was written under the influence of the highly developed Egyptian civilization, and it is only as we study its Egyptian environment that we are in a position to understand it.

# Editorial Comment

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CAN a great truth be overemphasized? The Y. M. C. A. secretary who told a speaker that for three successive Sundays his predecessors had dealt with the Prodigal Son, thought so; and the preacher at a college for women who asked what theme he should choose and was informed that he might speak about anything "except service and opportunity," met the same conviction. In both these cases the infelicity of repetition doubtless arose from the fact that the audiences faced different speakers on successive Sundays and that each speaker took the line of least resistance. He chose the obvious and easy theme without considering the chance that others might do the same thing.

**Overworked Truths** All preachers are subject to this temptation, not merely when they go abroad, but when they preach at home. It may not be altogether an unhappy thing that a man of genuine light and leading should be known to love certain aspects of divine truth so well that they will always be associated with him in his various parishes. But, unless he is a wise and industrious man, he will fall into a repetitious habit which will finally bring that particular phase of truth into temporary discredit among his people. It will not do to repeat even the greatest texts too often; not merely because the human mind is so constituted that it grows callous to the overemphasized truth, but also because repetition begets a suspicion of the industry and resource of the minister.

Here lies one of the fundamental distinctions between the dynamic and the static preacher. The latter seems content to offer truth as it has been prepared by others without special reference to the circumstances of his people. He not only takes this truth as other men have conceived, experienced, and expressed it, but he falls insensibly into the use of threadbare words and phrases, especially those which once seemed picturesque but have since become almost banal through repetition. The dynamic preacher, on the other hand, is quick to note the changes in experience that befall each generation. He instinctively shuns the hackneyed phrase and the overworked quotation. Even when introducing themes so great as the Father's love and the Savior's atonement he will choose both text and illustration with a view to the rebirth of his subject into the life of his own day. This man will never lack material or illustrative incident because he is a true student of the needs of men and the saving resourcefulness of God. The market with its basket of summer fruit will speak to him as it spoke to Amos; and the lily or the sparrow will evidence anew the Father's care. But he will find these things if he can in the market of his own town and the fields of his own walks.

This same sense of reality will keep him from fancying that any permanent gain can be won by the choice of strange themes or the use of the coarser language of the street. Nothing palls more quickly. The jocular manner and the slang phrase may be said to be overworked in the pulpit the first time of using; because without ever being repeated they will seem cheap and dull to the discerning hearer when he remembers them to-morrow, even tho he may have been surprised into laughter or applause to-day. The example of Jesus himself is regnant here. His illustrations reflecting common life were as fresh as the sunrise and his language simple as that of the field and

workshop; but his subject-matter was as august as the need of sinners or the love of God, and his treatment fitted it.

The masses of men still honor the great adventures of the soul. Happy the teacher who can bring to their help in undertaking them things new and old—the new with such courage that they shall never fear it; the old with such freshness of interpretation that they shall never despise it; and both with so devout a faith as to reveal the pulses of an ever fresh and vital spirit beating through them.

WE have been listening to some sermons lately—who has not? There have been almost as many listeners as there have been preachers! So hard it is to shake off the old Puritan trait of enjoying sermons! But what a difference! Many of these sermons would, just a few years ago, have been considered the baldest blasphemy. For what do we hear; what dare we applaud? For one thing, that we have no right to believe in God except in so far as we have felt him. A purely intellectual proposition that we “believe in God Almighty,” etc., does not yield the mildest interest. It is the appraisal of life that claims to be final. “Now this life is a failure”—which one does not end in death? “Life is a gamble”—Why not? Who are we that we should demand certainty? “Life is a farce.” But a farce is just a boisterous, noisy play. “Life is a joke—to be laughed at.” Just as much as it is a threnody telling of pain and sorrow and the bitterness of loss, as the psalmist thought long ago. And the God who presides over all this? What is he and where is he?

Religion always flows out of life. If it comes otherwise it is spurious. A superstition may embrace the very truth; if it is divorced from life it is still superstition. One of the greatest blessings that has come to the world in these last years—tho few counted it a blessing!—was this stripping and discrediting of the half values, the false religions, the immoral pretensions of millions of “believers.” They “believe” less to-day, let heaven be thanked! But they have more faith, we trust. The virile note drowns out indecisions and compromises. For many the hour has struck at last when they can think of God without a thousand hind-thoughts as to whether the world approves. Even the modern equivalent of the fagot and the thumb-screw has lost its compulsion, and God is invoked in the terms which has not yet found their way into any theology or into any school. When a God is on the point of being idolized, then the life has gone out of religion.

This attitude is not *skepsis*; it is just a certain irony over against the traditions of the world, entertained by men who want truth and who want more than that. They want to get next to the facts of life, ethical, esthetical, theological, sociological, philosophical; and having reached that point they want to get beyond the facts of life. To them religion is not ecstatic, but always subject to criticism. Sometimes the criticism is a protest; more often it is simply affirmative: a confession and a program of action. Sermons that grow out of such a spirit are getting quite common. And men seem to be quite willing and glad to listen to such sermons.

Most grown-ups can look back upon childhood hours of empty misery when we had "nothing to do." What would we not give for them now! For we have since learned the meaning of that magic word, leisure.

**The Wealth of Leisure** We knew nothing of it then, altho we knew, as we do not know now, the mystic ecstasy of play. Time to play, yes, that was radiant with an almost frenzied joy. When school was out and one snatched his cap and dashed out to freedom and the open—then! And yet, years that bring the philosophic mind, while they have robbed us of all that, have given something better in its place—a large, commanding sense of the resources of our world and of ourselves, infinite riches unlocked with the key of leisure.

Blessed is the man who can order and invest and realize upon his unmortgaged hours! An avocation, interests, pursuits, such as turn time into another dimension and make it the synonym of opportunity—how richly endowed is the possessor of these! In such gardens of leisure one may rest and recreate without limit. "In his law doth he meditate day and night."

Life should be shaped to provide for these leisure hours, or we shall find ourselves impoverished. Leisure, free or enforced, is sure to come to most men at some time. The working man "laying off," or finding himself with an eight-hour day and a strangely unfamiliar and perhaps embarrassing leisure, the business or professional man faced with a vacation or ordered by his doctor to take six months' rest, the housewife down with a sprained ankle, the minister waiting for his next parish—here is wealth, happiness, heaven, if—. Ay, there's the rub! For in that rest of leisure, what ennui may come, what restlessness, what waste of resources! No such misfortune can befall one who has learned to companion with nature, or literature, or science, or art, or with his fellow men, best of all, to commune with God in such a way as to turn every free hour to usury. Such leisure will mean to him not laziness, emptiness, ennui, but rest, refreshment, recreation, enlargement of mind and spirit.

The wise man foreseeth leisure and prepareth himself.

The earthly career of our much esteemed friend Dr. James M. Farrar closed suddenly on June twenty-second. His passing recalls the active and influential part he took in the development of an important feature of church life—the Children's Service.

**James M. Farrar**

It is less than fifteen years since *The Homiletic Review* first began to print an occasional talk suitable to the Children's Service. It is noticeable that from near that time and ever since the literature on the different aspects of that service, particularly in volumes containing talks to children, has grown apace. The editors soon discovered the need for carrying each month a sermonette or the material that would suggest the basis for one, and to this practice we have steadily adhered.

The junior congregations throughout our land are more numerous and stronger today than ever, and we think it will be generally conceded that the beloved and big-hearted Dr. Farrar had a large share in the growth of this excellent work.

## SENTENCE BUILDING

THE editors of this REVIEW have frequent occasion in the day's work to note infelicities or awkwardnesses of expression in the construction of sentences. These infelicities, etc., are in most cases evidently the result not of incapacity but of carelessness. They indicate indifference to the form of expression, even to clarity. Carelessness may sometimes be induced by haste; it may also be the result of a feeling that by reason of long practise the writer has become so facile and ready as no longer to require of himself examination of the mode and terms of expression. He assumes that he creates offhand a finished product. One consequence is a growing faultiness, increasing even to habitual slovenliness, that interferes with effectiveness. Indeed, contributions have been declined by editors because of the need for reformulation. Only in that way could they accurately, simply, and clearly express the views, proposals, or occurrences upon which they were intended to be informative. It should be remembered by every preacher that the most expert writers of English expend care—not "infinite," indeed, but great—on expression alone. Stevenson is said even in his later years to have spent a morning on a single sentence!

Here is an example from a recent offering typical of the lack of care which produces faltering expression, suggestive of indecision:

"One of the prevailing reasons why the Church is not taken more seriously by the average man of affairs is that it has no definite program, in so many cases."

This is correct grammatically, but

rhetorically feeble. Locate the italicized clause after "that," and the sentence gains greatly in force, ending in the word which gave the paper its title, and forming a proper cadence.

Almost the next sentence in this paper illustrates another point:

"Usually the building is locked during the major part of the time and is not *even available* to single individuals, who frequently would resort to its inviting calm," etc.

One wonders, since it is not "*even available*," what else it might be. Rhetorical analysis suggests that "*even*" is superfluous and weakening.

A "professor of English literature" recently fathered the following:

"At the best . . . we can *only gather* a few pebbles."

One is tempted to ask, what he would be likely to do besides gathering them? Did the writer not mean to say?—

"We can gather *only* a few pebbles."

Once more, the editors were asked to inform the public that "life will *finally either be dominated* by one or the other." Did not that writer mean to say: "Life will be dominated finally either by the one or by the other"?

On writer and public speaker alike rests the obligation to express thought with clarity, force, and (if possible) beauty. This can not be done except at the cost of painstaking work. No writer or speaker, however experienced or expert, ever gets beyond the necessity of careful and industrious revision of his production. Upon the preacher, who deals with momentous subjects, the obligation rests with a weight too often unrealized.

# The Preacher

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## *As To You*

"The Virtue of Making Goodness Easy" was the topic of a recent sermon preached by the Rev. Charles H. Lytle, of Brooklyn, N. Y. The text was taken from Luke 7: 40, "Simon I have somewhat to say unto thee."

The concluding part of the sermon said "the world needs all the goodness, all the honesty, all the frank and gracious affections, all the penitent and aspiring impulses we can produce, and each in making goodness easy for others, is a cultivator of the divine love among his humankind." This sentiment is fully endorsed by J. W. Foley in the following poem contributed to the *New York Times*.

Did you give him a lift? He's a brother of man  
And bearing about all the burden he can;  
Did you give him a smile? He was down-  
cast and blue,  
And the smile would have helped him to  
battle it through;  
Did you give him your hand? He was  
slipping down hill  
And the world, so I fancied, was using him  
ill;  
Did you give him a word? Did you show  
him the road?  
Or did you just let him go on with his load?  
Did you help him along? He's a sinner like  
you,  
But the grasp of your hand might have car-  
ried him through.  
Did you bid him good cheer? Just a word  
and a smile  
Were what he most needed that last weary  
mile.  
Do you know what he bore in that burden  
of cares  
That's in every man's load and that sympa-  
thy shares?  
Did you try to find out what he needed  
from you?  
Or did you just leave him to battle it  
through?  
Do you know what it means to be losing the  
fight  
When a lift just in time might set every-  
thing right?  
Do you know what it means, just the clasp  
of a hand  
When a man's borne about all that a man  
ought to stand?  
Did you ask what it was, why the quiver-  
ing lip  
And the glistening tears down the pale  
cheek that slip?

Were you brother of his when the time came  
to be?  
Did you offer to help him, or didn't you see?  
Don't you know it's the part of a brother of  
man  
To find what the grief is and help when  
you can?  
Did you stop when he asked you to give him  
a lift,  
Or were you so busy you left him to shift?  
Oh, I know what you mean, what you say  
may be true,  
But the test of your manhood is, What did  
you do?  
Did you reach out a hand? Did you find  
him the road?  
Or did you just let him go by with his load?

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## *Preaching and Practising*

Monday, in the bookstore, is a busy day; not that there is a great rush of trade, but from the fact that there are so many little things to be done. So Mr. Ondeck and Miss Gentleways—of the religious department—were busy dusting books, when the Rev. Mr. Tellit entered and greeted them. Monday for the ministry is a day of rest, and the Rev. Mr. Tellit never failed to appear in the bookstore on that day.

"Good morning, children," said he, cheer-  
fully.

"Good morning, sir," they answered, leav-  
ing their labors to await his commands.

"So pleased to see you both at church  
yesterday. Reciprocity is the soul of trade,  
you know."

And the Rev. Tellit sat heavily down in a  
chair. He was a good-natured, kindly man.

"Yes," said Mr. Ondeck. "Consequently:  
what can we do for you to-day?"

"Well, sir," said the minister, "first, I wish  
to catechize you both. Tell me, what did  
you get out of the service?"

"I got a great deal out of it," said Miss  
Gentleways. "The sermon was all about  
doing good regardless of the consequences."

Mr. Ondeck, who had dozed during the ser-  
mon, had a moment of panic, but recovering,  
said:

"The text was, 'All things to all men.'"

"Good!" exclaimed Rev. Tellit, with a

twinkle in his eye. "Between the two of you, the whole service is preserved. That is a splendid average. Splendid!"

At this moment a lady entered, and, coming up to Miss Gentleways, said she had some books to mail, and wondered if Miss Gentleways would have them wrapt for mailing.

"Certainly," exclaimed that lady. "No trouble at all."

And she hurried down to the shipping room.

She was no sooner gone than a gentleman entered, and, greeting Mr. Ondeck, asked him for some information.

"I don't want to buy anything—but can you tell me who wrote Ecclesiastes?"

Mr. Ondeck explained that there was no certain known author, but that it was attributed to Solomon. After profuse thanks, he departed.

Miss Gentleways had by this time returned with the wrapt parcel, and after expressing her gratitude, the lady took her parcel and departed.

She was hardly out of the store before Mrs. Homebody came down the aisle, carrying a large basket, which she placed carefully upon the floor, then said to Miss Gentleways:

"My daughter will be in soon to get this basket. Would you be kind enough to see that she gets it?"

"Certainly, Mrs. Homebody, I'll see that she gets it."

At this precise moment, a lady came up to Mr. Ondeck, and, greeting him by name, said:

"I hate to have to ask you to do this, but would you be so kind as to stop on your way home and leave this at Mrs. Tanner's?"

Mr. Ondeck was quite obliging, and the good lady departed with a pleased smile.

At this moment the Rev. Tellit took off his glasses, and, looking from Mr. Ondeck to Miss Gentleways, exclaimed:

"Well! Well! Well! To think of finding two people practising what I preach! Here, in the heart of trade, to discover two altruists! I am delighted."

Mr. Ondeck looked at Miss Gentleways, and the two burst out laughing.

"Altruism nothing," said Miss Gentleways.

"It's good business," whispered Mr. Ondeck.

"Hurrah!" exclaimed the Rev. Tellit, ris-

ing. "You have given me the theme for my next week's sermon. 'Christianity as a Business Force.'"

And he departed in high spirits.—*The Publisher's Weekly.*

## Conditions that Produce Hysteria

Let me here reiterate that to the normal person life seems good. Wherever a man or a woman is to be found who takes misanthropomorphic, pessimistic, cynical views of the world and its Creator, it may usually be concluded that that person is suffering from a vicious complex with its accompanying neurosis or hysteria. In this connection we must mention the psychoses or so-called insanities, especially of the melancholic or manic-depressive type, which exhibit all the symptoms of the hysterias, which, if they are not caused by false religious teaching, at least show a bad religious outlook, with all the fear of death and the hereafter, or of having committed the "unpardonable sin" (whatever that may be), and which give the patient a bad outlook on life. These have been considered extremely difficult or impossible to cure. It is likely, it may be said for the encouragement of the nervous patient, that these are of far less frequent occurrence than was formerly supposed, since the more frequent neuroses and hysterias have many of the same symptoms. Even for the psychoses, the outlook is more favorable than formerly, since in their incipient stages they are amenable to psycho-analytic treatment.—W. S. SWISHER, *Religion and the New Psychology.*

## Thoughts for the Thoughtful

More can be ascertained by observing contrary and contradictory views than by confining one's attention to the evidence that supports one's own presuppositions. . .

\* \* \*

Human nature is much the same everywhere, and all our social, political, and other activities rest on the intuitive assumption that all men have some features in common despite the innumerable variations and differences. Unfortunately the usual tendency is to insist solely, either upon the



resemblances, or upon the differences. . . .

\* \* \*

Powerful movements of thought are not stopt or shelved, they work themselves out; and if the endeavor be made to guide the course in accordance with the best knowledge, the soundest principles, and the freest inquiry of which the individual is capable, we may be sure of one thing: continued study will be found to provide its own solution of the problems. . .

\* \* \*

It goes without saying that if men take diametrically opposed attitudes to important questions there must be a certain amount of unnecessary error or misunderstanding which can be discovered and eliminated. . .

\* \* \*

To be impartial, we should not consider that those who believe in the existence of fairies or demons lie outside rational inquiry, rather should we recognize that they are as important for the study of religion as are those who are at no pains to hide their contempt for all that with which they have no sympathy. . .

\* \* \*

In dealing with minds other than one's own, one must attempt to enter into them with sympathy, and at the same time maintain that intellectual detachment which is needed for estimating them. This is analogous to the relationship between the parent and the child, when the parent enters as fully as he can into the feelings and thoughts of the child, but still preserves all that makes the difference between his own consciousness when he was a child and the stage he has now reached. . .

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The ultra-impartial mind that drifts away from its values, that has not firm elementary principles, may run the risk of passing from an excessive and hypercritical attitude to one that is really non-critical. . . —From "*The Study of Religion*." By STANLEY A. COOK.

### *Keeping Up With the Books*

There are ministers who desire occasionally a world-view of the trend of religious and theological thought. They would like to know not only in what directions Amer-

ican and British theologians are active, but also what reactions French, Germans, Scandinavians, and others are showing. Outside of the somewhat brief summaries like those in *The Expositor* and in book notices like those of our own Review, two journals furnish broad surveys of theological literature. The *Theologische Literaturzeitung*, (Hinrichs, Leipzig), presumably a biweekly but really appearing in double numbers as a monthly, long held first place. The general revulsion against all things German has cost this publication much. Its field, however, is Christendom, but its notices are often three or even four years late. This has always been annoying and lessened the value of the publication. It lists separately, however, books whose appearance is recent.

At present by all means the best medium for keeping up with the trend of recent religious, philosophical, and theological thought is the Dutch *Nieuwe Theologische Studiën*, edited by Dr. A. Van Veldhuizen. This is a monthly, published at Groningen. Its scope is comprehensive geographically, linguistically, and theologically. American, British, French, German, Scandinavian, Dutch, Italian, and Eastern literature is all represented, and as soon after publication as a reasonable time for arrival and perusal allows. The aim is not so much critical as expository; the content and meaning of each publication are briefly but adequately summarized. Even tho one does not read the Dutch summary, the *Studiën's* method of printing titles and authors' names in heavy faced type enables one easily to see what is going on in all the fields of religious and theological interest.

### *Viviani on France and Religion*

During his recent visit to this country, while in a conference with the Federal Council's Commission on Relations with France and Belgium, M. René Viviani spoke as follows of the attitude of France toward religion:

"Before the war there were those who thought that we were a light-hearted, skeptical superficial nation, without spiritual force, without moral inspiration. The true nature of our people came out in the war and the world realized that France had twenty centuries in which she has stood for the rights and liberties of mankind.

"Our nation is a country of tolerance, but also of profound faith. To us has been given

the privilege of suffering for mankind. It was one of our great statesmen, who was also an illustrious poet, Lamartine, who characterized France as 'The Christ of humanity.' His word is true in a deep and reverent sense. France has suffered for the sake of the world. It is still her mission to suffer, and from you above all things, she seeks moral and spiritual help in prayerfully and reverently fulfilling her mission.

"She means not only to protect, but to respect, religious faith. She believes in Christianity."

### *The Use of the Bible in the Pew*

Is there not a distinct gain in placing copies of the Bible in the pews of all our churches? We are inclined to the view that most preachers would give an affirmative answer and partly for the following reasons:

1. It would tend to make the members of the congregation more familiar with the books of the Bible than they are now.

2. Auditors would become actively rather than passively interested in Scripture passages.

3. It would not only cultivate a habit which in itself is good, but it would help to stimulate enquiry concerning troublesome passages and the books of the Bible as a whole.

4. Following the Scripture reading by the preacher has the advantage of concentrating the mind on what is being read rather than on the calendar of the day or on some other object foreign to worship.

5. Since preaching in America is largely topical in form, a better knowledge of the Bible would make expository preaching easier and more acceptable.

6. If the Bible is all we hold it to be—the king of books—why not thus encourage its perusal—especially in the American Standard Version?

### *American and British Preachers*

It seems to me that there is a great deal more "business" done by American than by English preachers. I do not offer it as a criticism (my knowledge is too limited), but I leave it as a query: Are there not cases where the minister is much more the business manager of an institution than the prophet of deep truth? Sometimes when I have seen his office and telephones and clerks and motor car, I have asked myself, Does this man have time to realize his own soul and its need of the silence in which

the great things of religion come through? What place in his bustling life has that deep communing behind the scenes in which the roots of spirituality strike into the soil of the eternal, and out of which he would come to his people with the words of a personal religion matured in fellowship with God? Is he running a "plant" or feeding a church?

RHONDDA WILLIAMS, in the *Congregationalist*.

### *A Quaker Platform*

An international conference of Friends held in London last summer, and attended by about 1,000 delegates, commended to the earnest consideration of all Friends a fivefold aim:

1. Further recognition in every relation of life of the Fatherhood of God, the brotherhood of man, and the vast implications flowing therefrom.

2. An endeavor after greater simplicity in our personal way of life, asking ourselves: How far does my life recommend to others the cause I have at heart?

3. The limitation of the return upon capital.

4. The surrender of the absolute control of industry by capital, the furtherance of the spirit essential for cooperation, and the fuller recognition of the sacredness of personality.

5. Some method for giving security of employment to the worker.

### *The Best Prose Similes*

In order to stimulate a deeper interest in the effective use of English, Grenville Kleiser offers a prize of One Hundred Dollars for the best list of fifty prose similes, selected from standard authors.

The contest is open to anyone, and the conditions are as follows:

Similes will be judged for their clearness, dignity, and significance.

A simile may be short or long, but must be complete in itself.

Sources should not be given.

A contestant may submit as many lists as desired.

Commonplace and trite similes will be rejected.

All lists should be typewritten and mailed not later than November first, 1921, to Grenville Kleiser, Room 606, 1269 Broadway, New York City.

# The Pastor

## THE CHURCH'S LIBERTY

Three recent instances of the attempt to restrict the Church's liberty of interpretation of the gospel as applied to social righteousness are grouped in a bulletin issued by one of the commissions of the Federal Council.

The most conspicuous of these was the proposal of the Pittsburgh Employers' Association to penalize any religious organizations that venture outside "the zone of agreement," by withholding funds until they come back into line.

The second was an attempt to curb the ministry under the aegis of the so-called Lusk committee appointed by the New York State legislature to inquire into "radicalism" in various institutions, including schools and churches.

The third case was implicit in a less definitely formulated opposition to Christian activity and teaching on social matters which brought from Bishop Charles D. Williams of Michigan an offer to resign his bishopric if his views on industrial and social subjects were thought a hindrance to the church.

The first of these educed, among others, a ringing reply from the Pittsburgh Ministerial Union as follows:

"Whereas, the Secretary of the Pittsburgh Employers' Association has issued a series of communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because they have not limited their message to a so-called 'neutral zone,' prescribed by those whom said Secretary represents; and

"Whereas, this involves as a principle and as a purpose the dictation to religious bodies as to what fields of thought and human service they may enter; and as to what constitutes the gospel of the kingdom; and

"Whereas, the church through all its history, when true to its mission, has zealously guarded its absolute freedom to proclaim the full gospel of Jesus Christ without dictation from any outside parties or any external authority; and

"Whereas, the said organization represents itself as speaking for the employing group,—an assumption which we are convinced is contrary to fact, particularly in relation to many high-type Christian employers; and

"Whereas, we fully recognize that in the industrial and economic fields, there is room for a proper diversity of opinion, therefore be it

"Resolved, that we, the Pittsburgh Ministerial Union resent this attempt of a commercial organization to prescribe limits within which alone the church and other religious organizations may move; that we reaffirm the right and duty of the church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the gospel."

The second case evoked as earnest a reply from Dr. Henry Sloane Coffin of New York City in part as follows:

"This amazing Committee, despite our time-honored separation of Church and State, has had the effrontery to deal with the churches. During the war we had much to say about the servility of the State-paid clergy of Germany. Is a Committee of the legislature attempting to reduce the American pulpit to a like bondage? This report treats ministers as sentimental creatures apt to be 'carried away by false specious idealism, masquerading as progress.' It asserts 'that there is an ever-growing tendency toward radicalism among the clergy' and proceeds to insult us by adding: 'Much of this attitude may be explained by the fact that they have been and are grossly underpaid, and for this reason they are unable to see economic problems in their proper perspective.' By what right has a committee of the state legislature dared to circulate at public expense such an insinuation that if ministers of the gospel were more highly paid their views on economic questions would be more conservative. With all our faults, dare any man say that we speak from our pocket books and not from our consciences? Is it not high time that in the face of such impudent presumption we respectfully inform this committee of the legislature that they have over-stepped their bounds, that the Church of Christ and her ministers recognize only one supreme Authority, the one Head of the Church who is at the right hand of God, and that in our teaching we shall apply his spirit to government, industry, social conditions and the consciences of men; and, unafraid, declare, just so far as we can see it, the whole counsel of God?"

In the third case cited the Michigan dio-

cessa convention declined to consider Bishop Williams' offer to resign, and added the following resolution:

"Resolved, further, that this convention desire to go on record as standing unqualifiedly for the American right to free speech on the part of the bishop and clergy, regardless of our respective and individual point of view, believing with confidence in the ultimate power of the gospel of Christ, and desiring only that that shall prevail in all the phases of our modern life."

It is not often that attacks so nearly simultaneous are made in several quarters assailing the Church's right to work for industrial and social righteousness; nor that so unanimously, though unconcertedly, the Church defends alike its liberty and the welfare of the social organism.

A part of the comment by Dr. William P. Merrill of New York on the Pittsburgh Employers' Association demand runs thus:

"The Church cannot afford to take orders from any outside group or class, or from any one except its divine Head. To allow any set of men to mark off its field, or limit its scope, or declare its function, is intolerable. The Church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the Church or leave it, to attack or defend, as one may deem best. The Church must be prepared to take the consequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the Church to alter by a hair's breadth its policies, or to restrict in the least its sense of a vital function in social matters, because the power of the purse is applied, is spiritual treason."

### *"Tips" for Young Men and Women*

SOME years ago Mr. Samuel Rowland of Brooklyn compiled a list of twenty-two simple rules for the guidance of the young men and women of his Sunday-school. As to all the rules Mr. Rowland does not claim originality. Some of them are taken from the Bible.

#### TO REMEMBER, PRACTICE, AND BETTER THEMSELVES

Always keep your promises and agreements promptly, without having to be reminded of them.

Do nothing you are ashamed of and nothing you are going to be sorry for.

ObeY promptly and perform your duties

without having to be told.

Whatever is worth doing is worth doing well, and do full measure.

Be polite, obliging and agreeable; it costs nothing and counts for much.

Sometimes put yourself in the other fellow's place.

Keep busy, look pleasant and have some style about you.

Be a credit to yourself and to your friends, and make good any recommendation given for you.

Stick to the truth. Be consistent and natural.

Keep control of tongue and action. Prov. 16:32, 14:29.

Take good care of your health and morals; especially keep in good condition your feet and your teeth, and your bowels open and regular. Good health and good morals are the greatest blessings and assets in life. Be temperate in all things.

Go to bed early; sleep is our best health tonic.

To do the best you can is not enough; strive to do the best that anyone can. Keep persevering. *Perseverentia omnia vincit.*

Try to be popular and friendly to every one, but not too intimate.

Read a little every day in the dictionary or encyclopedia. You will thereby learn something new in many ways.

Do not criticize, unless you can show a better way; nothing in the world requires less capital than criticism.

Do not try to change or argue about unimportant matters. Be tolerant and courteous in accepting the statements of others.

Think of good, useful and beautiful things, thereby toning up your mind to a high level, and improve every opportunity to uplift yourself. "The soul of all improvement is the improvement of the soul."

Favor the positive side of things, not the negative. Be an optimist, not a pessimist.

Respect your superiors. Conform to and obey the rules and laws under which you live; do not evade them, but give them your faithful and hearty support, believing them to be for the welfare of all until proved to the contrary.

Help the church with faithful and efficient service; it is the cornerstone of our civilization.

Be true men and women and good, loyal American citizens.

### *Folder Suggestion*

The following are the particulars given in a folder sent to us by the Rev. George Mahlon Miller, of Billings, Montana.

The folder is about 3¾ by 6¼ inches in size and has on the front page at the top the text—"I can do all things through Christ who strengtheneth me," followed by

"President Wilson Had Fourteen Points and so have we at the First Congregational Church, Twenty-seventh Street and Third Ave., North Billings, Montana. George Mahlon Miller, Pastor." At the bottom of the page is—

"Here are our Fourteen Points or definite aims for the year and the years ahead:"

The words "President Wilson" and "Fourteen Points" and the name of the church are in 18 point old English type. On the two inside pages the fourteen points are given as follows:

1. All the regular Sunday and mid-week services of the church well sustained. "A family church—with a family altar in the home and a family pew in the church."
2. Every department of church activity adequately organized and at work, including a Children's Congregation, a Young People's Society and a Brotherhood.
3. A minimum annual increase of ten per cent in the membership of the church and of each department.
4. Every member endeavoring to win at least one more for Christ and the church.
5. Every member contributing every week both to the current expenses and the benevolences of the church.
6. Moral and financial support to the limit, of our denominational and state work—including the Polytechnic Institute.
7. Our own Home Missionary parish in Montana.
8. Our own Foreign Missionary parish under the American Board.
9. A campaign of church publicity, including Newspapers, Weekly Bulletin, etc.
10. A program of parish evangelism, including the organization of Training Classes, Personal Workers League, etc.
11. A fellowship canvass and systematic visitation of the parish—"A call without a haul."
12. A weekly program for the social and recreational life of the parish. The lecture

room to be fitted up as a "gym" with a weekly schedule under competent supervision.

13. Every member vitally interested in every movement and organization that has to do with making Billings a good as well as a great city.

14. A building committee to be appointed at once to study out and bring to a congregational meeting called for that purpose, suitable plans, etc. Construction to begin as soon as conditions warrant. In the meantime, if the present edifice is too small on Sunday mornings, to arrange to hold those services in the Babcock Theatre.

Remember that this is to be an every-member church, with a place and a part for every one—young and old.

What will First Church be in 1925?

You are the answer.

"The things that are impossible with men are possible with God."

### *An Incident and a Thought*

It was Sunday afternoon. The big hotel clock near the office had just sounded its soft half-hour strike, two-thirty, when one by one I noticed the guests and transients leaving the dining room. Some were about to depart from the hotel, others were repairing to a quiet spot for a leisurely after-dinner chat. Leaving the dining room within sixty seconds of each other two aged matrons almost collided as they met near a bower of beautiful palms on a spacious veranda at the southern exposure of the hotel. Greetings exchanged, then both were comfortably seated. Soon the younger of the two began to relate a tale of woe, and it had all happened that morning.

It was the first Sunday morning after the Daylight Saving Time went into effect. The incident as she told it to her friend ran something like this.

Immediately after breakfast she left this particular suburban hotel for the big city, and not having regulated her time-piece—if she had one—or her watch on her wrist to the Daylight Saving Time, she missed her train. The feelings of one who has an engagement and fails to make the train that makes the engagement possible are not as a rule of the loftiest character. Then as the conversation developed she indulged in a tirade on the iniquitous Daylight Sav-

ing Time. One would have thought she would have halted after berating the powers that inaugurated this system. Such was not the case. That was but a prelude to a much larger question. Out into the deep waters of the world she briskly launched.

"My, what troubles we are having just now throughout the world. It is full of unrest. What are we coming to anyway?"

This conversation represents a type not by any means rare. The inability of some people to adapt themselves to new circumstances and conditions is quite common, as is the inability of many to see the way out of the world's unrest. It is an easy matter to adjust our watches to Daylight Saving Time or Eastern Standard Time. The big problem, however, of dealing sanely with the world's unrest is quite another and very different thing. It calls for the adjustment of our motives, our thinking, and our doings, so that they may accord with the ways of him who is in very truth our Daylight. Not until then will the world's unrest cease, politically, industrially, or socially.

R. S.

### *New York Bible Society's New Home*

On April 25th there was dedicated at 5 East Forty-eighth Street, New York City, a new Bible House, which is at once beautiful and impressive. The building is the result of many years of prayer and planning. It is a gift to the New York Bible Society in memory of one who was a successful business man and a true Christian. Just within the main entrance there is a bronze tablet, which reads as follows: "In recognition of the active interest which Mr. James Talcott had always taken in the distribution of the Scriptures this building is given to the New York Bible Society. Erected in 1920."

The New York Bible Society is one of the agencies that has had an important part in the giving of the Bible to a multitude of people. Its work began Dec. 4, 1809, and at the present time the Society is distributing the Scriptures in fifty-three languages. An important work of the Society is that of publishing the Scriptures that can not be obtained elsewhere. It is the only Society issuing the authorized King James version of the Bible in the new uni-

versal system of raised type for the blind.

Emphasis is put upon the free distribution of the Scriptures, especially among immigrants and seamen, in order that the people who come to our shores may have the word of God. There can be no better expression of America's welcome than to place into the hands of each stranger arriving at Ellis Island a copy of the Bible in his own language. More than a million seamen enter and leave the harbor of New York each year. To thousands of these the missionaries of the New York Bible Society carry friendship and good cheer along with the Scriptures. This work is national and world-wide in its influence. People from many lands come to America and many, after a sojourn here, return again to their own countries, thus the Bible and its message is carried to Africa, China, the islands of the seas, and all the regions beyond.

The Society, through representatives of many creeds, also carries the Scriptures into institutions, hospitals, prisons, homes of all nationalities, and hotels—more than forty thousand Bibles have been placed in the guest rooms of hotels in New York alone.

The work of the Society is limited to that of Bible distribution. No other literature is circulated, and there is no proselyting on the part of any of its workers. The open Bible is relied on as the great instrument by which moral darkness may be lifted. The Bible unaided is always a guide and a force, making for righteousness.

### *An Aid in Testing Amusements*

What is right and what is wrong can in some things be quickly determined. But in other things there is often doubt and questioning, say, for example, in amusements. What test shall we apply to them? Here are some suggestions given by *The Christian Commonwealth*.

"Do they rest and strengthen or weary and weaken the body or brain?"

"Do they make resistance to temptation easier or harder?"

"Do they increase or lessen love for virtue, purity, temperance, and justice?"

"Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?"

"Do they draw one nearer to or remove one further from the Christ?"

*World Sunday-school Statistics<sup>1</sup>*

Grand Divisions	Number of S. S.	Number Officers and Teachers	Number of Scholars	Total Enrollment
North America .....	165,944	1,697,520	17,065,061	18,762,581
Central America .....	167	606	13,061	13,667
South America .....	3,246	16,203	146,141	162,344
West Indies .....	1,617	8,953	128,437	137,390
Europe .....	68,189	680,189	7,943,440	8,623,629
Asia .....	32,854	65,704	1,314,156	1,379,860
Africa .....	10,015	46,007	660,218	706,225
Malaysia .....	538	307	15,369	15,676
Oceania .....	14,856	71,336	423,823	495,159
Grand totals .....	287,426	2,586,825	27,709,706	30,296,531

The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceania. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America was more than 2,000,000. The statistics for North America were those gathered in 1918, and since that time there has been a marked increase in the membership of the Sunday-school.

**MID-WEEK PRAYER AND CONFERENCE MEETING**

JAMES M. CAMPBELL, D.D., Claremont, Cal.

**Aug. 7-13—The Garden of the Soul**

(Jer. 31:12)

THE first act in the drama of divine revelation opens in a garden; and the first person that appears on the scene is our reputed progenitor, Adam the gardener. The story runs—"Jehovah God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah to grow every tree that is pleasant to the sight, and good for food" (Gen. 2:8, 9).

The expression "making a garden," is a suggestive one. We did not make the forest or the meadow; they were made for us; but we make a garden. Into the making of it there goes something of our own labor and skill. But we cannot make a garden alone. Except the Lord make the garden they labor in vain that make it. It is the same in regard to spiritual horticulture. In the cultivation of the garden of the soul we need the help of God. Any

success attained will be the result of our joint labor.

In the cultivation of the garden of the soul certain things are necessary. To the Oriental mind the first of these was water. Without water there could be no garden; with sufficiency of water the desert could be reclaimed and be made to blossom as the rose. Speaking of those to whom spiritual prosperity was promised, the prophet says, in the text referred to above, "The soul shall be as a watered garden." But if the rain and dew fail to descend we must get our supply from other sources, and help God out by doing the watering with our own hands. Oliver Wendell Holmes remarks: "There is in the garden of my soul a little plant called reverence, which I find needs to be watered once a week." It needs to be watered oftener than that, but at such an interval it needs a special watering; and the Sabbath was made for man to give him the time and the opportunity to attend to that particular duty.

Whenever the water of life falls

<sup>1</sup> From the Tokio Report of the World Sunday-school Convention.

upon our thirsty hearts our drooping graces are revived. Everything lives that the water touches.

"I think of the garden after the rain  
And hope to my heart comes singing again."  
A Scotch poet reminds us that  
"Ilka blade of grass keeps (holds) its ain  
drap 'o dew."

This means that for every separate soul refreshing and reviving grace has been provided.

Next in importance to an adequate supply of water is the proper fertilization and cultivation of the soil. The ground that has been broken up and pulverized and manured has to be stirred up frequently so as to prevent the tender plant from becoming earth-bound, and also to bring to the surface the elements of nutrition hidden in the soil. The stones also must be gathered out lest they press down upon the tender shoots and keep them from springing into the sunshine. Above all the weeds must be rooted out before they overshadow and choke the tender plants. In the same way our utmost attention must be given to everything that would tend to promote or hinder the development of the Christian graces growing within the garden of the soul. No pains are to be spared to make our little spiritual garden-plot produce its utmost.

The care of his personal soul is man's first concern, although by no means his only one, or his main one. No man should seek the ultimate end of his life in himself. He should seek to make the most of himself so as to increase his value to society. He should seek enrichment of self in order to the attainment of enrichment of service. But he must begin with self, for improved social service can come only from improved personality; and nothing but the most bitter regret will come at the end of the day to any one who has made public service of any kind the occasion for neglect of the soul's culture.

## *Aug. 14-20—The Blessing of Rain*

(Isa. 55:10)

Rain is one of the greatest earthly blessings. The land upon which no rain descends is barren. To those dwelling in a dry and thirsty land like Palestine Jehovah could give no greater mark of his favor than the promise of the abundance of rain. Like every other good and perfect gift rain cometh from above. It is heaven's gift to man. To heaven we look for it; to heaven we pray for it.

The manner of its coming describes what the ancients called one of the "wheels" or cycles of nature. The sun by evaporation draws up moisture from the seas and rivers, which forms into clouds which fall upon the parched ground, percolating to the roots of every growing thing, and feeding the hidden water springs. The poet Shelley represents it singing as it falls:

"I bring fresh showers for the thirsty  
flowers  
From the seas and the streams;  
I bear light shade for the leaves when laid  
In the noonday dreams."

While in itself a blessing unspeakable, rain has generally been taken as the symbol of greater spiritual blessings.

1. It is the symbol of God's unceasing and unchanging goodness. His promise to give seed—time and harvest has never failed. Enough rain has fallen somewhere to keep the world supplied with food. And so it has been in the time of spiritual drought. When the early and the latter rain has failed to come unexpected showers have refreshed God's heritage.

2. It is the symbol of divine impartiality. God causes his rain to fall upon the evil and upon the just. He gives not on the ground of merit but on the ground of need. We are not always satisfied with the way



God dispenses his rain any more than we are satisfied with the way in which he dispenses other blessings.

"Vexed sailors curse the rain  
For which pious shepherds prayed."

If rain fell according to every man's wish or whim, what a topsy turvy condition of things would ensue! God knows what is needed and sends at one time "floods upon a dry ground;" at another time

"A little rain to fill the lily cup  
Which hardly moistens the field."

And who knows what to send better than the All-Wise?

3. It is the symbol of the divine principle involved in the distribution of material gifts. That principle is that alike in giving and in withholding God is governed by moral ends. In the interest of moral ends the whole universe is run. An illustration of the outworking of that principle is found in the epistle of James in the story of Elijah's control of rain through prayer.

4. It is a symbol of the Holy Spirit of whom it was prophesied, "He shall come down as rain upon the mown grass," (Ps. 72:6).

5. It is a symbol of the word of God which descends from heaven and returns not thither until it has accomplished its predestined ends.

Three general remarks in closing:

(a) Rain is from God. The ancient Hebrews, who knew nothing of second causes looked upon it as coming from him direct. They were wiser than some of our modern scientists. (b) God's gift is to be prepared for. We are to open the furrows that the earth may drink it in. (c) We are not to call in question the method in which it is sometimes sent.

"The hooded clouds like friars  
Tell their beads in drops of rain."

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessing on your head."

## *Aug. 21-27—Man's Debt to Rivers*

(Ezek. 47:6-12)

Prominent in the initial scene in the story of creation found in the book of Genesis is a mystic four-branched river which went out of Eden and watered the garden. This mystic river was afterwards described by Ezekiel as issuing from the threshold of the temple. Small at first, it gradually increased in volume until it overflowed the land; healing the waters of every dead sea, and enriching every waste place. Everything lived whithersoever the river came. Of this mystic river the Hebrew seers caught fugitive glimpses, and declared to prosaic souls; "There is a river the streams of which shall make glad the city of God." And as the New Testament closes St. John bids us behold this mystic river, which he describes as "the river of water of life, bright as crystal, proceeding out of the throne of God, and of the Lamb."

The rising river which Ezekiel saw is a symbol of the river of divine providence which flows adown the ages, vivifying and beautifying whatsoever it touches.

It was but natural that rivers should be taken to prefigure the higher gifts of God, for rivers fill an important place in the scheme of creation and in the life of man. They are the highways of commerce, the primary source of power in the development of human industries. Along the rivers the world's civilization begins. Cities and villages spring up upon their banks, resembling beads upon a string.

The rivers have many lessons to teach us. And first of all they are suggestive of the unchanging in the midst of the changing. Men may come and go; cities built upon their banks

may grow and decay, but they flow on undisturbed forever.

The ancients delighted to speak of the river of time which flows into the silent sea of eternity. John Dyer calls upon us to

"See the rivers how they run  
Through woods, and meads, in shade and sun,  
Sometimes swift, sometimes slow,—  
Wave succeeding wave they go  
A various journey to the deep  
Like human life to endless sleep."

Rather let us say—like human life returning to its primal source in the ocean of God's eternal love.

An interesting line of study might be followed by considering the famous rivers of the world in the light of their historical associations, and of the important part which they have played in mundane affairs; but for present purpose the main thing to be emphasized is the end they serve as earth's chief source of fertility. Without them this earth of ours would be a howling wilderness. Of the mystic river of Ezekiel's dream it is said that upon the banks of the river shall grow every tree for food whose leaves shall not wither, neither shall the fruit thereof fail.

The life-giving power of rivers is strikingly illustrated in the Nile as described by Shakespeare:

"The higher Nilus swells  
The more it promises; as it ebbs the seeds-  
man  
Upon the slime and ooze scatters his grain,  
And shortly comes the harvest."

Rivers are suggestive of the source of spiritual fertility. In God the good man finds his life; from the river of his love his soul is nourished. "He shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season; and whatsoever he doeth shall prosper (Ps. 1:3).

## *Aug. 28-Sept. 3—Patterns of Industry*

(John 5:17)

Divine industry is here held up as a model. Jesus says, "My Father worketh until now, and I work." Divine activity is ceaseless.

"God works in all things; all obey,  
His first propulsions from the right."  
But God did not wind up the world like a clock, leaving it to go by its own momentum. From the beginning until now he has kept his hand upon it, moving and molding it by his creative power.

Every new discovery of science gives an enlarged conception of the scope of his activity. The atom, which was once thought to be solid and inert, has been found to be comprised of a multitude of electrons which are relatively as far apart as the stars in our planetary system, and keep revolving with a rapidity of motion which is bewildering, some of them attaining a velocity of thirty million vibrations a second. To keep things in motion God keeps working. Looking beneath the surface of things we are not only led to exclaim, "What an imagination God has!" but also, "What a worker God is!"

The most advanced science is beginning to call in question the Newtonian theory of gravitation, and recent experiments tend to show that gravitation does not operate upon substances according to bulk and weight, but according to their essential qualities. If that revolutionary conclusion should be established by further experiments, what then? Simply this, that we shall understand better one of the laws which govern God's actions. For what are the laws of nature but the ascertained methods by which God works?

God's ways of working, alike in nature and in providence, are past finding out. We can only dimly guess at

them. And just because he works in the unseen more than in the seen, we are apt to be blind to the wonders of his doings, and in our ignorance and self-conceit to strike the attitude represented in the question of the ant and the elephant, "Which of us is doing the pushing?"

As God's messenger and representative, Jesus was a tireless worker. He says, "My Father worketh until now, and I work." "I am here to do his work, to carry on and to carry out the work which has engaged him from the beginning." Jesus pointed to the works that he did as supreme evidences that he and the Father are one.

Continuity of activity is suggested by the statement of Jesus regarding himself, "I work," "I am working; I go on working!" He did the works of God while here in the flesh; he is doing them still. He is not dead. He is the ever-living, the ever-working Christ. He is working with us as he did with his first disciples when he sent them forth to fulfill his great missionary commission.

But here we have more than a pattern of industry; we have an example of industry rightly directed. Work is of value only when it has a worthy end. Divine works are a pattern for us because they are beneficent works. There is a great deal of nonsense spoken touching the dignity and the sacredness of labor. "This is the modern doctrine of righteousness. The busier a man is the holier he is. The more he does the more righteous he becomes. Industry and efficiency have become the hall-marks of holiness." (So Dr. Richard Roberts.) According to Jesus the value of a man's work is determined by the spirit in which it is done. "The altar sanctifies the gift;" and the motive qualifies the deed.

George Herbert finds in a Christ-born love the motive that makes human industry sacramental, and says of the expression, "For Christ's sake,"

"A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for thy laws  
Makes that and the action fine."

## FROM OUR CONTEMPORARIES

### The Idea of God

Dr. Theo. F. Herman begins his article on this subject (*Reformed Church Review* for April) by relating the boyish ideas concerning Deity entertained by himself and John Fiske—respectively typified for them by a white-haired barber and a venerable bookkeeper. The Christian conception is "the God and Father of our Lord Jesus Christ"—originated by Christ out of his own experience of God's fatherliness. But this is not the God-conception of the traditional systems.

"There is an almost immeasurable distance between the God and Father of our Lord . . . and that Triune Deity who has been the constructive principle of Christianity throughout the ages."

Christ's God "had been thrust back into the clouds of speculation and lost in the bewildering maze of metaphysics." The tra-

ditional conception is of a "transcendent metaphysical Deity, . . . an incomprehensible absentee God." Consequently out of men's lives the vivid sense of God has faded—men are not atheists but agnostics. But the new conception of the universe (as not static, but an unfinished growth) requires a re-statement of the doctrine of God. This must come not on a priori basis, but must take its start in empiricism—the testimony of experience [which was the basis of the Founder's doctrine].

### The Problem of Evil

Dr. E. C. Gordon of St. Louis, Mo., in *The Bibliotheca Sacra* for April reduces the attempted answers to this problem to five, as follows:

(1) Pessimism,—which denies the reality of any good. This is a doctrine of despair accepted by few. (2) Optimism,—which

denies the reality of evil, since evil is good in disguise, essential in the long run to the evolutionary processes of nature. (2) Materialism, which denies the existence of all personal superhuman power and intelligence good or bad. This theory rests upon a partial basis, omitting many of the facts. (4) Dualism, which postulates two eternal and presumably equal forces, waging mutual perpetual war. This is "the best creed ever devised by men unassisted by a direct revelation from God." But it is not a satisfactory solution, even in its later postulate of a third power above the two opposing forces. (5) Christian monotheism, which confesses failure to answer the philosophic problem satisfactorily, but offers a remedy. It denies that nature is "all that is," postulates a Being antecedent to nature and its Producer, who created intelligences with freedom and the power of choice, some of whom chose evil. Why this Being acted thus he alone knows. But Christianity offers a remedy for both physical and moral evil in Christ and the atonement (the last employed in the Calvinistic-substitutionary-sense).

### New Testament Criticism

*The Pilgrim* (London, Longmans Green) is a quarterly "Review of Christian Politics and Religion" in its first year. In its third number (April, 1921) the Rev. A. E. J. Rawlinson (of Christ Church College, Oxford) has an article on "New Testament Criticism," in which he aims to sum up the results of historical study as applied to this part of the Bible. As regards the gospels the difference between the synoptics and the Fourth Gospels is stated much as we have been accustomed to hear it—parallel to the difference between Xenophon and Plato as expounding Socrates—with this difference:

"The value of the Fourth Gospel as an historical document consists in this, that it reflects as in a mirror the Christianity of Asia Minor at the end of the first century A. D."

The New Testament writings—  
"are primarily documents of Christian faith, written by believers for believers, taking for granted a common conviction about Christ."

The Tübingen school is like a dead horse—

the documents are earlier than its theory required. The historical accuracy of the Acts is in general sustained, and evinces firsthand knowledge of those parts of the Roman Empire which it touches.

As to the origin of the gospels: there was probably a period of oral preaching, with the Palestinian text, "The Messiah is Jesus," and the next for Gentiles, "Jesus Christ is Lord." Then came a manual or manuals of "Sayings" of the Master (the "Q" of the critics), followed by Mark, who presupposed "Q" and supplemented it. Matthew and Luke are identical in method of composition, but the former was for Jewish and the latter for Gentile readers, and both used, in accordance with particular design, "Q" and Mark and additional material. Mark portrayed Jesus as the conqueror of demons, Matthew thought of Christianity as the fulfilment of Jewish law; and Luke is the gospel of mercy. John proclaims Jesus as the only begotten of the Father, life and light of men, and the living bread.

The New Testament documents are those of a missionary church, suited for Jews and gentiles, behind which is the Jesus of history "as divine as God and as human as man."

### Human Evolution

Professor J. Arthur Thomson of Aberdeen discusses "General Aspects of Recent Advances in the Study of Organic Evolution" in the April *Methodist Quarterly Review*.

He ends by stating the "fundamental preconditions of progress" for mankind. The physical precondition is increasing mastery and more economical utilization of the energies of nature. The biological precondition is healthfulness. And beyond these "the fuller embodiment of the true, the beautiful, and the good." The "momentum of organic evolution" is with man rather than against him. Beauty is nature's seal of approval. The premier place in nature is with those creatures which are good parents, good mates, good kin. And survival is the reward of those which faced the facts and mastered their surroundings.

# The Book and Archeology

## LIFE AND LETTERS OF ST. PAUL'

Professor JAMES MOFFAT, D. D., Litt. D., United Free Church College,  
Glasgow, Scotland

### *Aug. 7—Paul in Cyprus and in Antioch of Pisidia* (Acts 13:1-52)

FROM the church of Antioch, not from that of Jerusalem, the first foreign mission movement was launched. Luke's language (verses 1-3) suggests that it was a new departure, decided upon only after careful thought and prayer. A revelation came to one of the local prophets that Barnabas and Saul were the men for the mission, and they were dispatched with John Mark on a tour which embraced the large island of Cyprus, off the coast, then part of southern Asia Minor. They started not earlier than March or April, navigation being generally avoided during the winter months.

1. As Barnabas belonged to Cyprus, the mission naturally turned thither in the first instance. The one incident recorded by Luke took place at the western sea-port of Paphos, where the Roman proconsul resided. Christianity had been already preached in Cyprus, but for the first time it then came into contact with the Roman authorities. Sergius Paulus was evidently a man interested in religion, and summoned what he imagined was a company of itinerant lecturers, to hear about their philosophy of religion. But the impression they made roused one of his associates, a Jewish sorcerer or fortune-teller, who had been playing upon the proconsul's superstitious nature. This man endeavored to dissuade his patron from attending to the rival cult. It was

much the same situation as that of Columba encountering the Druids at the ancient Scottish court, or of modern missionaries confronted by medicine-men who have a jealous hold upon some savage potentate. Saul's superior magic enabled him to blind the sorcerer. And this completed the impression made by the Christian evangelists upon the proconsul. The significance of the episode is its description of Christianity again encountering one of the semi-superstitious cults which thrived in the Roman empire of the East at this period. Simon Magus and Elymas represent religious movements which Christianity had to uproot in the soil.

The change of name, from Saul to Paul, which Luke mentions incidentally at this point, may be significant. The apostle, face to face with a Roman official, may have assumed his Roman name of "Paul." After this, it is used of him invariably by Luke. The words of verse 9, "who is also called Paul," probably mean that he too, like the proconsul, had the name of Paulus. The apostle "was inaugurating a new policy. He was appealing direct for the first time to the Graeco-Roman world as himself a member of that world."

2. The party then sailed north to the coast of Asia Minor, and when they reached Perga, the capital of Pamphylia, John Mark left them. He returned to Jerusalem either owing to homesickness or because he was out of sympathy with the program and method of the mission. Paul and Barnabas pushed on into the interior,

'These studies follow the lesson-topics and passages of the International Sunday-school Series.

till they reached Antioch, the military center of Pisidia, about 3,600 feet above the sea-level. Luke describes Paul's sermon in the local synagog at full length as it produced a sensation which led to an epoch-making utterance of the apostles. Pisidian Antioch was the scene of a crisis. So great was the success of the Christian apostles, and so vehement the opposition offered by some of the local Jews, that the decisive words were spoken, "We turn to the Gentiles." A violent persecution followed. The Christian missionaries were driven out of the town, but their work remained, and with a dramatic stroke Luke ends the account of the mission by noting that "the local disciples were filled with joy and the Holy Spirit." Their sincere enthusiasm was too deep to be affected by outward persecution or by the enforced absence of their missionaries.

3. Paul's speech is a trenchant exposition of Jewish history, partly along the lines of Stephen. His guiding thought is "the promise made to the fathers" by God, which is realized in Jesus the true Messiah; faith in Jesus secures a forgiveness which the law itself could never offer, and this faith rests upon his death and resurrection, which are the real means of the divine redemption. Since such a faith is human, i. e., not bound up with the Jewish law, anyone, whether born a Jew or not, is capable of believing. Hence, if the Jews obstinately refuse to believe, God's purpose must pass over and beyond them to the Gentiles.

### *Aug. 14—Paul in Iconium and Lystra* (Acts 14:1-28)

From Perga, an ecclesiastical center, and from Antioch, a military and official center, the apostles now passed to an outlying minor town, Iconium,

in a district which had close connection with the Jews of Tarsus. Here the mission divided the town. Finally a fierce attack from both pagans and Jews drove the apostles away. This time, they did not fly so far—only about eighteen miles southwest to the Lycaonian town of Lystra.

Here an extraordinary outburst of local superstition took place, and for the first time the apostles enjoyed an inconvenient popularity. Their success, that of preaching and of healing—for Paul cured a crippled beggar—prompted the Lystrans to regard them as gods on earth, Barnabas as Jupiter and Paul as Mercury (the messenger and spokesman). The local Phrygian legend told how these gods had in far-off days visited the earth, and the apostles, Barnabas with his imposing presence and Paul with his eloquence, seemed to be repeating the visit. They had to protest vehemently against divers honors being paid to them by the folk of this country town. But the scene soon changed for the worse. The Jews of Antioch and Iconium had followed them up with relentless malignity, and in a riot Paul was stoned and flung out of the town as a dead man. He recovered, however. But next day, the apostles thought it better to change their quarters. As there was no synagogue at Lystra, it is difficult to see how these Jewish emissaries managed to excite popular feeling against the apostles; but probably their refusal of supernatural honors had lessened the enthusiasm of the Lystrans, who might easily swing from adoring to stoning the two strangers.

Their next center was Derbe, which lay further east in the hill-country. After this, they returned on their tracks, revisiting and organizing the groups of disciples which they had formed, and finally reporting the success of their mission at Antioch in

Syria. It might have been easier for them to return home from Derbe by the shorter route overland, via Tarsus, instead of facing the dangers of the places where they had already been attacked. But the interests of their converts were paramount. The apostles told them that they would have to pass through suffering on their way to the kingdom of heaven, and their own action gave force to their word; their moral courage and unflinching spirit proved that they did not preach one thing and practice another and an easier.

The revolutionary feature of the mission was its organization upon non-Jewish lines. Nothing was asked of the convert except faith; they were not circumcised, nor were they bound over to keep the Jewish law. God "had opened a door into faith for the Gentiles," and as Gentiles, or non-Jews, they had entered. This was the moral of the story. The Antioch church approved. But what of the strict, Jewish Christian mother-church at Jerusalem? Would they take action against this liberal innovation? Time alone would tell.

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*Aug. 21—Paul Prepares for  
World Conquest  
(Acts 15:1—16:5)*

The principle raised by the practical success of the Antioch church in its home and foreign missions was fought out at Jerusalem soon afterwards. Some emissaries from the Jerusalem church visited Antioch and told the local Christians that they were incomplete Christians, that no one could be a Christian unless he was circumcised like a Jew. That is, the door into Christianity must be the door of Jewish rites and legal practice. Anyone might enter, but only through that sacred, ancestral door. This high-flying assertion by some of the scrupulous Jewish Christians led

to serious trouble, and finally the Antioch church dispatched Paul and Barnabas to represent their cause before a church-meeting at Jerusalem.

The report of the proceedings (verses 6-29) shows that the majority were willing to accept the divine logic of facts; the narrow minority were overruled by the persuasive speeches of James and of Peter, both of whom agreed that no exception could be taken to the admission of non-Jews and to their exemption from circumcision and the Mosaic law. A door into faith other than the Mosaic law had been opened. No one could deny that. It is true that this had not taken place at Jerusalem, and the case of Cornelius, to which Peter could alone appeal, was an exception. Still, the apostles sided with the broader movement. No difference of race, no external differences like circumcision, availed anything before God "the Searcher of hearts"; the success of the Gentile invasion was a clear indication of his will. Only, for the sake of avoiding needless misunderstanding, the "council" proposed to the non-Jewish Christians that they should carefully avoid four things:

(1) food which had been offered to idols, i. e., meat at table or for sale in the markets left over from what had been consecrated to pagan deities in sacrifice, and therefore, from the strict Jewish point of view, contaminated; (2) the flesh of strangled animals, i. e., meat from which the blood had not been drained, meat prepared by the butcher, instead of in the Jewish "kosher" fashion; (3) blood, in any shape or form, which would be a violation of Leviticus 17:10-16; and (4) sexual vice. The point of these regulations, especially of the first three, was that by observing them Gentile Christians would not create any difficulties about social intercourse in communities where the Jewish law was honored by Jewish Chris-

tians. The decree was a compromise, and purely a temporary, perhaps a local, measure. For the time being, however, the controversy was stopped. Paul and Barnabas returned to Antioch, and the work went on.

Presently they were dispatched on a second mission further afield. Originally, it was no more than a proposal to revisit the scene of their former activities, a proposal emanating from Paul. Unfortunately the two men quarrelled. Barnabas wished again to take his relative John Mark; Paul, who had not forgotten the youth's previous defection, objected. The result was, two missions instead of one, but only one of them had any significance for the world. Barnabas and John Mark went off to Cyprus. Paul with Silas received the church's blessing for a tour of their own, which took them overland through Syria and Cilicia to Derbe and Lystra, where they enrolled a third member of their party in the person of Timothy, a popular young Christian. As his father was a Greek, Paul had him circumcised, in order to avoid any difficulties in approaching Jews or in meeting Jewish Christians. He was going among Jewish circles, and, as he regarded circumcision merely as an indifferent matter, he had no scruples in asking this young half-caste to undergo the painful rite for the sake of the mission. No principle was at stake. Legally Timothy became a Jew to save the Jews. It was purely a matter of effectiveness, and Paul was far above any petty scruples, as was Timothy himself.

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*Aug. 28—From Asia to Europe*  
(Acts 15:36—16:18)

After picking up Timothy, the apostles went through Phrygia and Galatia, but evidently felt uncertain about their route. One district after another seemed impossible. Eventu-

ally they made their way down to the coast to the seaport of Troas, after crossing northern Asia Minor without finding any suitable opening. Luke is not interested in the Asiatic churches. As he writes, we feel that his major concern is with the churches across the Ægean in Europe, to which the apostles now proceeded. A mysterious control of the spirit directed the apostles westward.

It is at this point, as the sudden change to "we" indicates, that Luke himself joined the party. Paul had a vision at Troas, in which he saw a Macedonian inviting him across the sea: "Come over and help us." This may be a symbolical way of denoting that Luke was the Macedonian who first suggested the mission overseas. In any case, the party acted upon what was considered to be a divine indication. They sailed over, and started work first of all at the Roman colony of Philippi, the leading city of the province of Macedonia. Here there were few Jews and no synagogue. But at an "oratory" beside the river, some women were reached. The prominence of women in the Macedonian churches is a feature. Lydia, a tradeswoman from Thyatira, accepted the gospel; she was evidently an independent, capable, prosperous woman, already drawn to Judaism; now her religious instincts were fully satisfied by the gospel of Christ, and in her Paul made his first European convert. The next episode also concerns a woman, though one of a much lower class, a slave-girl possessed of supernatural powers which acted through ventriloquism. Her disordered mind was excited by the sight and speech of the apostles; she took to calling after them on the street, and finally Paul exorcised the evil spirit from her personality.

So began the Christian mission in Europe, by touching two very different classes of women, by appealing to



sane religious feeling and to insane mental trouble. Christianity had now crossed from the East to the West and in Macedonia it found a receptive soil. The Macedonians, says Renan, were a sort of Protestant peasantry, a sound, strong race, hard-working and honest. And the subsequent Christianity of the province was colored by its national characteristics. Thus the church at Philippi, then founded, was never exposed to the derisive, captious, questioning spirit which affected the church at Corinth. It was a generous, affectionate church, with which Paul felt specially at home. His relations with it were of particular confidence and intimacy.

Note in the whole passage (1) the two-fold action of God upon the apostles, inhibiting them and directing them. Sometimes (verses 6-7) a mysterious arrest was laid upon them; they were conscious of God saying "no" to some suggestion or impulse of their mind. Again, in a dream the

positive marching orders came. The divine leading was partly negative, partly positive; the word is now "Forbear," now "Forward." (2) The ordaining of this does not emerge till after we have acted upon it. Not until Paul and his company reached Macedonia and looked back upon their past and recent experience did they understand why it was that they had been, as it were, hedged up to this route. (3) the use to which we are to put a true vision of God is to act upon it. "When he had seen the vision, we straightway sought to go forth into Macedonia, concluding that God had called us to preach the gospel to them." One man's vision affects his fellows, and the effect is prompt obedience to the divine monition. (4) Yet the normal direction is through the ordinary faculties of insight and prudence; Paul and his companions are not bound by a supernatural, directing hand invariably; their powers of judgment are to be employed.

## OBEDIENCE AS A CHRISTIAN VIRTUE<sup>1</sup>

RUSKIN once said that the first thing you had to do with a life which you desired to educate was to make it clean and obedient. Obedience lies at the threshold of the divine education. Abraham's capacity for his great career as a man of God is shown at the outset: "So Abraham departed, as the Lord had spoken to him." He did what he was told. God's revelation does not suggest, it directs and orders; and it always makes changes in life. He who obeys it discovers, as he obeys, how reasonable and wise the orders are. For obedience of this kind is the outcome of faith in a will and wisdom higher than our own. And often it is obedience to sealed orders, as in the case of Abraham; one step has to be taken,

altho we do not see what is to be the next step. Yet to pass the test of obedience is to be initiated into a new conviction of God's ability to order life rightly.

The passage from Matt. 7:16-29 underlines the truth that the only safe course is to act upon what we hear God saying to us. The temptation is to satisfy ourselves with discussing religion. But no life is secure which divorces action from hearing. Jesus sees his audience breaking up after the long, searching sermon, and he warns them that the supreme test is obedience to his words; it is not by calling him "Lord" enthusiastically, not by admiring his criticisms of other people, but by making his commands the

<sup>1</sup> Gen. 12: 1-4; Matt. 7: 16-29; John 14: 21-24.

basis of a practical service, that he is satisfied. His words are the expression of God's will for men, and they can only be received by the cooperation of the human will.

At the end of his life, he reiterates this warning to the disciples (John 14:21-24). Judas mildly protests against the idea that the divine revelation is not to be promiscuous. Jesus explains that the conditions of receiving his revelations are not promiscuous; they amount to a personal love for him that issues in obedience. And, he implies, is that to be expected from all and sundry?

This is a further lesson upon obedience. It is more than an elementary stage of education; it is the constant and growing condition for the understanding of God, for the realization of God's presence in life. Obedience is the proof of love, and the presupposition of fellowship. And no one can take it for granted. Even Jesus could not, in his own hearers. "If a man love me," he said. He has no doubt as to the response of God to obedient affection; but, unlike Judas, he can not assume lightly that this implicit obedience will be forthcoming in human nature as a whole.

## STONEHENGE, ENGLAND

AMONG the best-known prehistoric monuments are those at Stonehenge, belonging probably to the bronze age, in several respects unique, representing a past age and a perished race. The principal object of interest there is "the sanctuary," consisting of a huge circle of great monoliths and triliths (each trilith consists of two perpendicular stones with a "lintel" resting on them), and an inner row of horseshoe shape, with opening toward the midsummer rising sun. An "avenue" of earthen banks extends eastward a considerable distance. This sanctuary is the center of a number of burial mounds, barrows, or tumuli, these extending for a distance of three miles all around. Some of the monoliths and triliths have fallen, and others were leaning at dangerous angles. For some time partial restoration has been going on to preserve this monument. The following account from a recent issue of the *London Times* may interest our readers.

Stonehenge is again left to its splendid solitude. The workmen have departed and the cranes and unsightly props have been removed. The great trilithons of the outer circle, flayed by time and weather and tottering to their fall, have been restored to their original vertical position. These mighty stones, which have stood for centuries the silent witnesses of a forgotten age, will stand again for centuries to come. Here at the next summer solstice pilgrims to Stonehenge will stand under the shadow of the central trilithon and see the sun rise over the "Friar's hele" much as our ancestors did in a remote and forgotten age.

To one standing there in the failing afternoon light on the rain-driven plain with low, dark clouds racing overhead, this ancient temple of the sun had a grim and forbidding aspect. It was difficult to conjure up in the mind a vision of those solemn, religious rites of which it was once the scene. But the reflection was forced on one that those ancient Britons who assembled in this mysterious circle to worship the rising sun were the forbears of a world-flung race on which the sun never sets. If the builders of Stonehenge could return to see, they would marvel at the endurance of their own handiwork. They would think they had builded better than they knew, for they could not suspect that these ancient stones have been preserved by the hand of modern man.

The first and most urgent stage has thus been completed by the Office of Works in the preservation of Britain's finest monument of antiquity. The four great monoliths on the north-east side of the outer circle have been restored to the vertical, and their three lintels, or transverse stones, returned to their original positions. The trilithon on the southeastern side of the outer circle has also been restored to stability. This trilithon was in a perilous state. One of the monoliths had listed to the south and the other to the north, and the lintel had been forced out of position to such an extent that at one end only a small portion of it rested on the upright. The uprights now stand firm and erect, and the lintel, which weighs six or seven tons, has been replaced in its original position.

All these upright stones now rest on a solid bed of reinforced concrete 3 ft. thick, and they are held in position by broad and continuous trenches of reinforced concrete brought nearly to the ground level, allowing sufficient depth for turf and a bed of humus below it. The grass has grown

green again and there is no visible sign that the foundations of the monoliths have ever been disturbed. The lintels were replaced with such care and exact measurement that they needed very little adjustment. The lintel of the southeastern trilithon is held in place by dowels with leaden caps, which, of course, are hidden from view. The stone work of the three north-eastern trilithons was less worn, and it was not found necessary to provide lead-capped dowels for the support of their lintels. It is not proposed to deal further with any of the other trilithons or monoliths that are still standing.

There remain the stones which have fallen and lie prone on the north-west side. The greatest of these is the mighty trilithon of the inner horse-shoe, with its monster lintel weighing 40 to 50 tons. Since its fall one of the trilithons of the outer circle nearby has also fallen, and the lesser lintel has fallen across the greater and been broken in the middle. It is proposed to re-erect at least this great trilithon of the horse-shoe. But this work has had to be postponed, probably until next year. It is not urgently required for the preservation of the monument, and the money for it cannot at present be found. The work has been carried out with admirable judgment, delicacy, and care, and nothing has been done to detract from the prehistoric interest of Stonehenge.

While this work was in progress, a scheme of archaeological research has been carried out by the Society of Antiquaries. The excavation of the foundations of the monoliths was done with the greatest care. The soil was removed in layers according to datum level; usually 6 in. at a time; and each layer was carefully sifted and examined. Among the objects found in the soil thus removed were roughly-worked flints and flint instruments, fragments of pottery of the Bronze Age and the Romano-British period, part of an armlet of two-strand bronze wire, an iron nail and buckle, and one or two indefinite fragments of brass or bronze. There were also found a George III, farthing, a sixpence of Elizabeth, and a Lee-Enfield cartridge, which had, no doubt, fallen through cracks in the sun-baked soil.

The most interesting part of the archaeological work is the examination of the Aubrey holes and of the so-called Slaughter Stone. These holes are the depressions on the inner edge of the outer ditch or earth-work encircling Stonehenge, which are shown on the plan made by Aubrey in 1666, but have long since disappeared from the

surface. These cavities have been discovered at regular intervals of 16 ft., with the exception of two on the southeast side, which are rather closer together. Twenty-three of these holes have already been excavated, forming a half-circle from the Slaughter Stone to a point at the south-west of the circle. The excavation of the half-circle is not, however, yet complete, as there is an intervening barrow on the south, and four holes have been left until attention can be given to that. The barrow has apparently been opened before and it will therefore require very careful examination.

The holes vary little in shape and size. The biggest is 3 ft. 5 in. deep, with a maximum diameter of 5 ft. 3 in. and a minimum of 4 ft. 6 in. The smallest is 2 ft. 6 in. deep, with a maximum diameter of 2 ft. 6 in., and a minimum of 2 ft. 5 in. There can be little doubt that they once held upright posts. With the exception of four, all the holes bore evidence of cremated human remains having been deposited in them, and at least three show signs that actual cremation had taken place in them. Here also were found pieces of Bronze Age and Romano-British pottery, and also a hand-made ball of chalk, unburnt animal bones, and a strap ornament of bronze and a bronze head of the Roman period.

Aubrey's plan does not show the Slaughter Stone lying in its present position. It shows two large upright stones inside the *vallum* and one outside. These no longer exist, and their sites have not yet been discovered, but later search may reveal them. The Slaughter Stone was examined by Cunningham in 1801, and under the stone has now been found a bottle of port, which presumably he left for the refreshment of future excavators. The seal was intact, but the cork had decayed with old age and nearly all the contents of the bottle had disappeared. In the bank on the west of the stone a large hole about 10 feet in diameter and 6½ feet deep has been uncovered. In the upper layer a coin of Claudius Gothicus was found, but nothing more until the bottom of the hole was reached. Here two deerhorn picks were resting against the curved side of the cavity, and there is evidence that a large stone once stood in the hole. Nothing has yet been found which throws light on the date of the construction of Stonehenge, but that discovery may yet come.

# Social Christianity

## THE PROFESSIONS AND THE PEOPLE

Professor RUDOLPH M. BINDER, Ph.D., New York University

### *Aug. 7—Law, Theology, Medicine, and Teaching*

SCRIPTURE LESSON: Eph. 4:1-12; 1 Cor. 4:1-2; 12:4-6. Moses may stand for law; Paul, for theology; Luke, for medicine; and Jesus, for teaching.

INTRODUCTION: Few people realize how closely the advance of civilization, both material and cultural, has depended on the professions. They have formed the mental background and formulated the basic principles of civilization.

In early history and in prehistoric times there were no professions. Every man did everything for himself as best he could. The result was stagnation. Why? Because if every man has to attend to everything which he needs for a living, there is no opportunity to develop his particular talent, since he has to be "Jack of all trades." But progress depends on specialization or the division of labor, since in that way only are at least some men given an opportunity to follow their particular tendency and exercise their own talent. For, let us remember, the parables of the talents and of the pounds have a literal application in life. Men are gifted differently, and each has a particular endowment which, if developed, will enable him to make a special contribution to society. The gift need not be large, since some men have only one talent, others five; few have ten. The point that must be insisted on is that this gift is unique; no two individuals are exactly alike, and this dissimilarity or uniqueness is manifested by the ability to do some particular work well. Civilization has progressed in almost exact proportion as individuals had an opportunity to follow their particular bent, because every person was thus able to make a contribution to society. This was impossible under earlier conditions when every man had to do everything for himself.

The most important contributions to society were, however, made by the men in the professions. This is due to the fact that the most courageous and resourceful

men went into them. It took courage for the medicine man of early times to face the unknown powers of the spirit world; and it required resourcefulness to handle them properly, because (as was supposed) the spirits were full of tricks and whims and often of malice. And later courage and resourcefulness were required to face the equally unknown powers of nature. The scientist of earlier times was usually looked upon as a magician, e. g., Paracelsus. The most courageous and resourceful men are, however, as a rule the most generous and give freely of what they have found. Perhaps the earlier men in the professions did not do this, because they had to make a living by means of their knowledge. Later, as soon as society became better established and organized, they did. Professional men were imbued with such a deep social spirit that they refused to take even the freely offered gifts of the beneficiaries. Socrates upbraided the sophists for charging fees for instruction, and Hebrew rabbis had to learn a trade in order to support themselves and to be able to teach without compensation. When knowledge became so extended that men had to specialize, remuneration became necessary because the specialists had to devote their whole time to that branch. It is, nevertheless, true that professional men have given most willingly of their knowledge to the welfare of society, and the most valuable contributions have been made by them.

A profession is an occupation or a vocation chosen primarily for purposes of service and self-expression. The artist and the literary man strive chiefly for self-expression, the teacher, the preacher, and the physician aim principally at service. The older professions which form the subject of this lesson, have, on the whole, been remarkably true to the spirit of service.

THE OLDER PROFESSIONS: The first profession is that of the ministry, since the other professions sprang out of it. A brief history will illustrate this process.

The merit which stands highest to the

credit of the priesthood is the endeavor to form some sort of philosophy. Such attempts were made as soon as society got somewhat settled. Many of the mythologies and most if not all of the cosmologies, cosmogonies, and theologies of early times owe their origin to the priests. While some of these endeavors were crude and childish, they have the merit of having stirred up man's power of thinking, because here lies the chief difference between himself and the beast. The latter takes things for granted as they are, man tries to find a reason for them. There is that everlasting question—why, how, hence, whither? From the point of view of stimulating thinking power, one reason is as good as another. We smile at the naive explanation of occurrences given by our children, and we do not always correct them, because we know that with larger experience and greater maturity their reasoning will change. What alarms us is when a child does not think at all, when he merely stares at things and takes them for granted. With good cause, too, we are anxious, since such a child may never reason correctly—necessary intelligence may be lacking. Similarly, those peoples who in the early stages of their existence had a crude but rich mythology were the ones who later gave us the beginnings of science and philosophy; those devoid of it remained on a low level of civilization, owing to lack of intelligence.

The test of knowledge is workability. The priest might claim that the deity wanted this or the other thing done. Who could tell? The only way to prove the claim was by some definite demonstration of the pleasure or displeasure on the part of the deity. The priests were thus driven into the study of nature. One of the earliest tricks was the prediction of an eclipse, which the priests were able to make owing to their study of the stars. It helped them greatly to maintain their authority. They extended knowledge along other lines. Division of time into various portions was in Babylonia the work of the priests. Geometry had its inception with the priests of Egypt, because the inundation of the land by the Nile made necessary some measuring and recording of the extent of the fields.

The priesthood thus made the beginnings of science and philosophy, and has continued its work to this day. The first layman

elected to the presidency of Harvard University is still living. The clergymen have been the torch bearers of knowledge in many fields. They have given freely of time and energy to make the world a better place in which to live.

**THE HEALING ART:** This was at first connected with the priesthood. The terms "priest" and "medicine man" were practically interchangeable. Since every favorable or unfavorable occurrence was attributed to the direct action of deity, it was natural that cure for disease was to be found in handling that august being properly. This was the work of the priest, and he was driven into the role of healer. The formulæ invented for this purpose were not always effective, even though we allow a considerable margin for faith-healing. The priest was compelled, consequently, to look around for natural means of cure. Keen-eyed as he was, he discovered herbs and roots which had medicinal qualities. It may have been a lucky guess in some cases, in others the result of observation; the patient often paid the penalty with his life—as he does to-day when the diagnosis is faulty. At any rate, a treasure of information was eventually gathered which was useful and effective. The Egyptian priests, for instance, were familiar with about 700 remedies, some of which are still in use. They even specialized to a considerable extent.

Gradually the art of healing was separated from that of ministering to the deity, and it became a science. It is impossible to speak here of the miracles of medicine—for thus would its modern achievements have been called in another age; a word of appreciation is, however, needed. There is now no profession which works more unselfishly and efficiently for the welfare of mankind than that of medicine. It has not only discovered the causes of many diseases and invented cures, but has by means of hygiene, sanitation, and diet established a positive ideal of good health.

**LAW AND TEACHING:** Only a few words can be said about these. They, too, had their origin in the priesthood. Law was largely what the deity was supposed to order men to do, and the priest was the one who could best state and interpret it. Only as its provisions became more numerous and were recognized to be of social origin did

it become necessary for a special class, the juriconsults, to devote themselves to the study of the written and unwritten requirements of society. At the present time many specialists have arisen in the legal profession owing to the numerous new laws and regulations passed every year by the various legislative bodies. The opening of the profession to anybody who could pass certain examinations has not affected practice of the law favorably, since many of the candidates look upon the law as a business. The result is that law is today the least socialized of the older professions.

**TEACHING:** This profession has always been permeated with the social spirit. At great sacrifice teachers have given freely of their knowledge to a not always appreciative world. At the present they have to be content with what has been euphemistically called a "psychic income" in order to fulfil their mission. The following comment illustrates the situation clearly:

"The Literary Digest quotes a young woman as follows: 'After four years in university and four years' teaching experience, I receive \$12.50 per week. The woman who scrubs the floors gets \$2.50 a day, meals and car fare. She can wear her shabbiest clothes; I must set my pupils an example of neatness. Why bother with an education?' We should say that depended upon whether one would be content with being a scrub woman, or would prefer to be something else, even at the cost of some sacrifice. We have no sympathy with that lack of appreciation of real values which pays a scrub woman \$2.50 a day and a university trained teacher \$12.50 a week. We are sure, however, that the teacher gets more real satisfaction out of life than the scrub woman, unless, indeed, she is thinking more of pay than of service. Furthermore, while there are all too many cases of this kind, there is no trouble about showing the money value of a college education. The country should be ashamed of the pittance which it doles out to teachers and preachers, but it shows its appreciation of the value of an education in other lines."

### *Aug. 14—Communication and Transportation*

**INTRODUCTION:** The occupations which are to be treated in this and the following lessons are among the new professions, having arisen in recent times. They are classified in this way because expert knowledge is necessary for following them and because they are imbued with a certain proportion

of the social spirit of the older professions. Society will be increasingly benefited as these occupations approach the character of the professions discussed in the preceding lesson. Indeed, the future of society depends to a large extent on their socialization, because they have come into the control of a large proportion of the means on which material civilization depends. This implies to some extent control of cultural civilization. If an author has something important to say, the publication of his book depends considerably on the commercial profit which the book is likely to bring to the publisher; few publishers are willing to take a chance with a book since publishing has become commercialized. The result is that most universities have been compelled to establish presses of their own in order to give the world the benefit of commercially unprofitable books written for an exclusive audience. This may be a small matter, but it is important that the other new professions which deal with the various forms of material civilization should conform to certain principles if society is not to suffer seriously. The so-called "public service" companies which deal with necessities have consequently been compelled to reduce profits to a certain limit in order to avoid the exploitation of the public. Here belong companies furnishing gas, electricity, water, transportation, and communication. During the World War the price of the most important foods were regulated, and an attempt was made to fix the prices of other commodities.

**COMMUNICATION:** This is of the utmost importance both to society and to the individual. The individual is to a large extent what society gives him; but it can give only through its means of communication. Wherever individuals have been in more or less complete isolation, they have been little more than animals, with higher capacities, perhaps, but undeveloped. Such a person might cry and express his feelings by means of shrieks and gestures; he could not enter intelligently into social life. Again, wherever the means of communication were few and simple, society was confined to narrow circles. A person who speaks the language of a small clan only, or even of a small nation, is tremendously handicapped; he cannot leave his people's limited territory without meeting all kinds of difficulties.

One reason why there was less internationalism in ancient times was the impossibility of conveying information quickly and accurately to long distances. How was a monarch, for instance, to suppress a rebellion in a distant part of his dominion when it took several days for the news to reach him and weeks to get his troops to that place? It took Alexander the Great only twelve years to overrun the then known world; but it took only one year after his death to have that empire dissolve its parts, partly because no one knew what happened in any other part. On the other hand, only highly developed individuals have grasp and power sufficient to improve the means of communication, and thus help society to develop further.

The mechanism of intercourse consists of four factors—expressiveness, or the range of ideas and feelings it is competent to carry; permanence of record, or the overcoming of time; swiftness, or the overcoming of space; diffusion, or access to all classes of men. Oral language is superior to gesture-language; it carries farther, overcomes intervening obstacles, and is capable of extensive variation. In order to understand that oral speech is indefinitely flexible and plastic, one need remember only that several million words of the hundreds of languages spoken are variations of a few natural sounds which our near relatives among the higher animals can produce. It is due to this fact that spoken language is still the most prevalent means of communication. Writing, on the other hand, gives permanence to ideas, and enables posterity to profit from the achievements of ancestors. Thus civilization has gradually been built up through the accumulation of ideas. Without writing we might still be in the age of savagery or barbarism. The Wood-Veddahs of Ceylon, for instance, have had a longer natural history than the English; owing, however, to the absence of writing, their past is a blank, and they are on a low level of civilization. The past had, then, languages limited both in expressiveness and in permanence. This confined civilization within narrow circles.

Swiftness and diffusion were necessary to carry civilization into larger spheres. The printing press was the first step in this direction; it made diffusion of knowledge comparatively easy. The telegraph, tele-

phone, and wireless have completed the process, and today civilized people everywhere may be in almost instant communication with their friends in London, Paris, Berlin, or New York. The affairs of distant peoples have become ours. What the best minds have prophesied—a coming brotherhood of man—has become a fact as far as human knowledge can bring it about.

TRANSPORTATION: To read about people is interesting; to see them, at least when we are not in danger of our lives, is more so. Travel by steam has made it possible even for comparatively poor people to visit foreign countries and get in fairly close contact with the inhabitants. This means in many cases the establishment of friendships, exchange of views, and broadening of outlook. Transportation has, furthermore, made possible exchange of commodities from the raw products of the most distant isle to the most finished products of human ingenuity from a commercial metropolis. This has given us a new valuation of men on the basis of what they can do for us. You can not hold a man in entire contempt who in some way adds to your comfort or to your knowledge. There is practically no people living anywhere that may not do one or the other.

The recent World War has brought the importance of transportation to the attention of mankind from a new angle. An army of 4,000,000 men on a line of 600 miles long by twenty miles broad, requires a daily shipment of food alone of 25,000 tons. The supply of ammunition required in these days of quick-firing guns is enormous. The total consumption of shells in the attack and defense of Verdun in thirty weeks was estimated at 60,000,000 equal to 3,000,000 tons of steel. During the month of September, 1917, about 500 trains or 25,000,000 cars of ten-ton capacity were required to keep the French lines supplied with ammunition. Sherman, in his march through Georgia, carried sixty guns and 200 rounds of ammunition per gun. The total expenditure by 310 Federal guns in the fight at Gettysburg would last for about seven rounds for the same number of modern guns. A single mile of completely entrenched line may require 1,000 miles of

barbed wire, 1,000,000 running-feet of lumber, and 6,000,000 sand bags.

### *Aug. 21—Banking and Finance*

**INTRODUCTION:** Bankers and financiers are among the most important people in modern civilization, and produce not only material but cultural values. They represent a new system of ethics such as antiquity never knew. It is a long distance between the man who barter a skin for, let us say, a few fish (but holds on with one hand to the skin while with the other he takes hold of the fish, letting go the skin only when the other man releases the fish) and the steel magnate who cheerfully sends \$10,000,000 worth of steel rails to the interior of China on an order received from a banker in London. This is a difference not only in material civilization, but in democracy and morality. We trust a man we have never seen because our cultural civilization is based on a high valuation of man and faith in his integrity.

**THE PURPOSE OF BANKING:** This may be expressed as the facilitation of exchange of commodities. Barter is cumbersome; the carrying of cash, whether in coin or bank-notes, is risky; money can be lost or stolen. This inconvenience is felt by those who travel in out of the way places where banking facilities are few. It was a decided step forward when the system of checks and drafts was introduced. This requires the carrying of a small book only, the blanks of which can be filled out as occasion requires. This system is, moreover, much less subject to counterfeiting. Counterfeiting may require skill, but once the dye and the press are perfected, much money may be printed. It takes an equally clever expert to forge a signature, and the process has to be repeated for every check.

When an extensive and complicated system of credit became necessary, owing to the volume and intricacies of modern business, a new agency arose. It could come, however, only when morality had risen to a sufficiently high level to trust not only the distant consumer but the intermediary agent, i. e., the bank. Hence, one of the first concerns of a bank is to inspire confidence in its integrity, so that the seller and the purchaser, often separated by thousands of miles, may entrust their affairs to it. This requires the

assistance of a fair amount of confidence, which the bank increases and stimulates. This is one of those numerous circular movements in society, where function creates organ, and organ increases and diversifies function. The extent of business done on credit and by check is indicated by the bank clearing which in 1886—the first year for which figures are available for the United States—were only \$52,126,704,488, but had risen to \$321,461,327,000 in 1918; those for New York City were \$5,632,912,098 in 1850, and \$174,524,179,029 in 1918. The tendency throughout the civilized world is toward a larger faith and trust in the integrity of our fellowmen as indicated by larger bank clearings.

Another function of the bank is the encouragement of thrift and building of homes. The savings banks in their various forms have this particular purpose. It is impossible to tell how many homes have been built and farms bought by the aid of these institutions. A glimpse may be had from the increase in deposits from \$1,550,023,956 in 1890 to \$5,902,577,000 in 1919, and of depositors from 4,258,893 to 11,434,881 during the same years.

**FINANCE:** What banking does on a smaller scale, finance does on a larger. Many large undertakings, national and international, would have been impossible without the co-operation of many banks, or finance. When an enterprise costs \$100,000,000 or more, when a government loan of perhaps half a billion or more has to be floated, no single institution is able to assume the responsibility. A combination has to be made for this purpose.

In order to stabilize and extend the enormous business of our times, every country financially prominent has a central bank, e. g., the Bank of France, the Bank of England, the Deutsche Reichsbank, each of which is connected with both the government and the other banking institutions. The Federal Reserve Bank System, established in 1914, serves a similar purpose for us. It has been a great help to business and to society by acting as a control over financial operations; the Federal Farm Loan Act of 1916 offers farmers special facilities for obtaining loans on easy and long terms.

**INTELLIGENCE AS A FACTOR:** It is plain that activities on this enormous scale depend on high intelligence combining ability to



solicit deposits by integrity and to invest funds profitably. Bank failures have been remarkably few, and the surpluses of all the more firmly established institutions indicate wisdom of management. What the banker needs in addition to intelligence is ability to inspire confidence in prospective depositors so as to collect the many scattered small but idle savings into a large loan-fund which may be utilized for social service by those who are able but lack funds. He must be a man with professional training and the spirit of service.

Those features are particularly necessary at present. The World War has played havoc with economic and political situation. Political recovery has been slow because the economic conditions are still topsy-turvy. When men cannot work, they cannot buy food and clothing; and without these they cannot work. A vicious circle is thus started which requires a long time for adjustment. The debt-ridden nations are unable to break the circle without the aid of the financier. Hence most of European diplomacy is at bottom concerned with the raising of loans either from neutral nations or from America. It must be said in honor of our financiers that they have been sufficiently far-sighted to recognize the danger lurking in this situation, and that, partly from motives of self-interest and partly from those of service, they have extended and are extending every possible aid. It would be difficult to estimate what importance attaches to these international loans. One thing is certain, though: Europe cannot recover quickly without the assistance of the international financiers. The future historian will recognize this fact.

### *Aug. 28—Biology, Chemistry, Physics, and Engineering*

INTRODUCTION: Neither the professions mentioned nor those yet to be discussed could have accomplished much without the foundation of science. Sciences are of two general types, theoretical and practical, or pure and applied. A science may be pursued either for the sake of knowledge or for the sake of possible uses. But for every science an application will be found sooner or later, because what is sound in theory must eventually become practical. Mathematics, for instance, is the most abstract of

sciences, yet its reasoning underlies the other practical branches of knowledge. Man is by nature intended for action and this crops out even in his pursuit of knowledge for its own sake. The "urge toward the practical" is always with him. These remarks indicate that the question of pure and applied science is academic, and refers more to motive than to treatment.

BIOLOGY: This point is clearly illustrated in biology. Charles Darwin and Gregory Mendel, the founders of modern biology, were interested primarily in the explanation of the gradual changes which have occurred in the organic realm and are summed up in the term "evolution." Darwin especially was anxious to prove that organisms are fluid and plastic, and that the tendency was on the whole toward higher forms. Mendel, on the other hand, was trying to prove that special characteristics are handed down from generation to generation in a certain order according to more or less fixed laws. The two theories supplemented each other, and it took but a short time for plant and animal breeders to see the importance of heredity. No denial was made of the fact that men have for many generations applied certain laws of breeding; it was, however, merely a matter of observation, and was a failure as often as a success. Scientific breeding became known only after the laws of heredity were discovered. A few illustrations will suffice.

Wheat was formerly grown within narrow limits, and was on the whole of poor quality. The ancients knew it, but used it less frequently than rye. By careful selection and mating its area has been extended from the middle regions of the northern temperate zone to Nicaragua in the south and to the Yukon valley in the north. A similar extension has taken place in the southern hemisphere, and the range of wheat has thus been increased threefold within a half century. Moreover, its quality has been improved simultaneously in amount of yield, digestion, and nutrition. Wheat forms now, next to rice, the staple food for the largest number of human beings. What has been done with other cereals may be illustrated by the improvement in barley.

Professor R. A. Moore, of the Agricultural College at Madison, Wisconsin, experimented with barley for twelve years, beginning in 1899. Three varieties proved

superior after three years' experiments. After the selection of these three varieties, 3,000 grains were "passed," and of the plants resulting, the best 100 were selected the following year, and the next year only the twenty finest. The selection was then reduced to the ten best specimens for the succeeding year's seeding. The problem was to produce a barley which would combine the qualities of large yield with resistance to "blueing" in the pearling process for soup. Previous to the experiment about twenty per cent of the barley had turned blue in pearling. The result was a new variety which pearled 100 per cent true, yielded 86.5 bushels to the acre compared to the average of twenty-nine bushels for Wisconsin and about twenty-five for the United States. "Wisconsin No. 55" became the standard; it ripened uniformly, malted uniformly, and milled true for pearl barley. The economic gain was large. With the higher yield and the better price, the year's gain of the barley growers was over \$12,000,000 from this crop alone. A variety of corn yielding sixty bushels compared to the average of 35.4 for Wisconsin was produced by similar experiments, with much greater financial gain owing to heavier crops and better prices; and a variety of oats was developed yielding about sixty-two bushels per acre compared to the Wisconsin average of 36.8. These are only a few cases to prove that biology has been of great value to farming. The successful combinations of Luther Burbank and others are too well known to need more than mention. Similar successes have followed experiments in the breeding of farm animals, the value being increased anywhere from twenty-five per cent to seventy-five per cent in different species.

**CHEMISTRY:** In one way chemistry is an old branch of science, but it is entirely new in another. Its aim has always been the same—the transformation of matter; its methods have changed completely from the superstitious formulae used in the search for the philosopher's stone to the exact weighing and calculating of today, making prediction of results measurably certain. Synthetic chemistry of modern times produces one marvel after another.

The layman is interested in the wonders of the great bridges and skyscrapers; he is unaware that the exact calculations of the engineer and architect as to the strains and

stresses to which every pin and bar, stone and arch are subjected would be impossible without the chemist who analyses the composition of the material. The transformation of the crude ores into steel and alloys, which may be given any conceivable degree of hardness, strength, toughness, and elasticity, depends ultimately on chemistry. And so does our food to an increasing extent, since the salts and the minerals which supply the food for our crops are being supplied to exhausted soils by chemistry. Health, too, depends to a large extent on chemistry, because we rely on it for the analysis of the nutritive qualities of food and the purity of drugs. Frequently a slightly incorrect filling of a prescription may bring about results different from those expected, hence the chemist has to be an exact scientist so as to produce the results intended.

Biology and chemistry have conferred great boons on society by their contributions. They have done it because the men who pursue these sciences have generally been animated with a professional spirit.

**PHYSICS AND ENGINEERING:** These departments are closely akin; the latter is the application of the various principles of the former. There is nothing in engineering which is not derived directly or indirectly from physics. The two are, nevertheless, fairly distinct in regard to subject matter and motive. The physicist strives to discover the principles leading to knowledge of the ultimate constitution of matter, while the engineer is concerned primarily with the construction of various useful things on the basis of known principles. From the point of view of application there is another difference; the physicist has given us among other things the telephone, telegraph, wireless; the engineer bridges, railroads, factories. The former gave means of communication, the latter of transportation. The physicist is primarily a professional man, usually a teacher in a college or university; the engineer has become to a large extent a business man with a keen sense for money values. Owing to the aim of the physicist to search for the ultimate constitution of matter, there is comparatively little specializing in physics; in engineering there are many fairly distinct sub-divisions, e. g., civil, electrical, mechanical, industrial. It will be impossible to treat the different

branches separately; an intimation only can be given of the valuable work of the whole profession. This may be done best by looking at the city of modern times as a product of engineering.

**THE CITY:** Urban population is constantly increasing at the expense of the country. The more developed a country, the larger is its urban population. In 1880 only 29.5 per cent. of our people lived in urban districts, in 1910 the percentage was 46.3, and in 1920 it was nearly 52. This means that many problems have to be solved in order to feed the city people and keep them healthy.

Engineering provides the city with means of transportation and communication. The very streets are dependent on the skill of the engineer; they are used for so many purposes that technical knowledge is necessary in their lay-out to avoid conflicts. On the surface they are used for walking, vehicles of all kinds, and street-cars; underground they carry subways, pipes for gas, electricity, water, steam, mail, and sewage; above ground there may be elevated railways, wires for telephones, street-cars, electricity.

The engineer must provide means for transporting and distributing the food which the city needs. This has to be brought from distances of thousands of miles; the milk supply alone of New York comes from places three hundred miles away. This means that special cars are constructed for milk, for beef from Chicago and Omaha, for lamb from New Zealand, for fruits from the tropics—to mention only a few articles.

The water supply of a large city is a serious consideration. The mechanical engineer of ancient Rome solved the problem of getting a sufficient quantity of water into the imperial city; but he could not procure a proper quality of it, and epidemics were frequent while endemics were perennial. The modern chemical engineer has solved that problem, and nearly every drop of water consumed in large cities is chemically pure. The result is that cities enjoy as good health as country people as far as that depends on water, and epidemics are rare.

The refuse of a city must be disposed of quickly if trouble is not to come. The sanitary engineer has solved this problem to the satisfaction of cities which insist on efficiency. Chemistry, transportation, medi-

cine, and other branches of knowledge had to be called in to assist. In some European cities sewage has become a means of profit instead of a heavy expense, owing to greater insistence on the avoidance of waste.

Ice is a necessity of the city. The farmer has his cool cellar, deep well, or spring-house where he may store whatever foods need a low temperature for preservation. Since his foods are usually fresh, they are in less need of refrigeration than food in the city, which may have left the farm days or weeks before consumption. Ice has become, consequently, an important item in city life, especially in America. Unfortunately, this product of nature is rarely free from disease germs and cannot always be had, especially in the warmer seasons and climates. Even when the water is comparatively pure, the contamination which usually comes from the men and the horses employed in the cutting of ice is still to be reckoned with. The chemical engineer, again, has come to the aid of the city by producing artificial ice free from pathogenic germs, and irrespective of atmospheric temperature. This wholesome ice is used now not only for the preservation of food but for cooling drinks all the year round.

The air in the city is important for all, whether rich or poor. The rich may have many many advantages by procuring fresh food, sterilized water, larger rooms. But they must, after all, breathe the air which comes from the streets. This may contain smoke and dust, both laden with germs. When hundreds of factory smoke-stacks belch forth injurious solids and noxious gases, the air becomes vitiated for man, beast, and plant. The engineer has, at least in Europe, taken hold of this problem, and, by devising better means of combustion, prevented much sickness. Only a beginning has been made in our country. The air of the city has been measurably improved through better sanitation.

Noise is another avoidable evil of the city. It does not kill anyone, but it produces or, at least, exaggerates that nervousness which is a common disease in our times. The engineer has given us the asphalt pavement which, while not noiseless, is a vast improvement on the former cobblestones.

These are but a few services which society, and the city especially, owe to the engineer.

# Sermonic Literature

## THE ECONOMIC EDEN

FREDERICK F. SHANNON, D.D., Chicago, Ill.

*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.*

Both the material and spiritual aspects of this text have been poignantly thrust into the world-consciousness of our age. Ask any nation what is uppermost in its thought and its affairs. Almost spontaneously the answer will be—food, drink, and raiment! Inquire of Russia, or Germany, or France, or England, or America, and, without a discordant voice, all of them will affirm that they are thinking most of food, drink, and raiment. Their plaint may have innumerable variations, but the tune is one—food, drink, and raiment. Indeed, in many parts of the world the problem is serious, full of menace, fraught with desperation. All of which reminds us that the dream of an economic Eden is an old one. In some form it has manifested itself in almost every people and every age. If one were asked to formulate that dream in words, perhaps something like the following would be the result: Give mankind abundance of food, drink, and raiment, and all will be well. The story is utterly false, of course, but multitudes flourish upon the most specious falsehoods and manage to keep loquaciously fat. But, fortunately, our Lord also has something to say about inaugurating the industrial paradise. Was he not keenly aware of the pressure of this world-old matter? None ever pondered it so deeply. Did he not think an improvement in men's temporal conditions desirable? Unquestionably! Did he not believe it is possible for men to so live together that an ideal state of industrial democracy may be realized here upon the earth? Absolutely! Well, then, what is the Master's solution of this baffling problem? "But," says our all-world statesman, "seek ye first the kingdom of God, and his righteousness; and all these things"—food, drink and raiment—"shall be added unto you." Here, then, are the two ways of solving the problem of an economic Eden.

Consider, first, the wrong way of realizing the economic Eden. Expressed in brief, it is the desire to make food, drink, and raiment fundamental. Allow these the foremost place in a nation and the nation is doomed. Either a short or a long period may be required for the nation to work out its own doom; but it is simply a question of time, because the inflexible laws of the universe are set against such national habits like mountains of flint. Any ship of state strikes those deep-rooted mountains only to be shivered in pieces. The same is true of the individual. The man or woman who seeks first food, drink, and raiment—who makes these the chief end of being—is at war with the rights of human nature. Therefore, to simplify our study, let us consider why the wrong way is impossible, and, in the large view, unthinkable.

The most obvious reason is this: The wrong way fails to reckon with God. And God will not be ignored. No abstruse argument is necessary to enforce this lesson. Where does your food come from, the daily nourishment whereby you are kept within the bundle of life? Now there is no use interjecting chemical compounds, scientific amalgams, and socialistic palliatives to give a straightforward answer to this question. Nor is it worth while to cite, as a final answer, the truism that man troubles the soil, sows the seed, cultivates it, reaps it, gathers it into barns, and, through various processes, converts it into food. Remarkable as all this is, it gets us nowhere concerning the origin of life. Without being hopelessly submerged in a fog of polysyllabic terminology, we may simply say: We get our food from God. For God is life, and life, mark you, is the Master's subject here, as always. He regards things as so many mental tracks leading straight to life. The body must have both food and raiment. But, he asks, "Is not the life more than the food, and the body than the raiment?" His question is followed by that golden illustration of the birds. "Behold the birds of the heaven,

that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them." Thus, with a single gesture of vast dimensions and unearthly beauty, does the Master draw an enchanted circle about these pinioned creatures of the air. They are within the tender keeping of the infinite Fatherhood. Not one can flutter brokenly to the ground without striking a sympathetic thrill through the eternal consciousness.

Now all this is either unimaginably true or unspeakably false. Thought has no halfway house in the matter; it must climb the white mountains of reality or flounder in the slough of nonsense. But granting that philosophic, scientific, and chemical formulæ are unequal to the mighty task of comprehending and construing the Master's teaching, we need not therefore conclude that there is no answering and unfathomed reality back of it. Man's stupidity never attains such depths as in those moods and moments when he dogmatically affirms what is possible or impossible in the far fields of being. It is like a raindrop asserting that it is the measure of the sea. Having definite affinity with the billowing leagues of water, still the sparkling drop is infinitely less than the ocean. For those deeps contain lives and powers and mysteries far beyond the measure of the tiny raindrop, dissolved by a breath of air. Is it not similarly foolish for a human, tapping only a rill from the vast fountains of inexhaustible consciousness, to prescribe hard and fast rules governing his creative habits and outgoing sympathies? If we are theists and not mere pantheists, we can say, with Professor James, that God "has so inexhaustible a capacity for love that his call and need is for a literally endless accumulation of created lives. He can never faint or grow weary, as we should, under the increasing supply. His scale is infinite in all things. His sympathy can never know satiety or glut." Consequently, as this same thinker avers, the fact that all the lives and beings beneath, around and above us may be alien to our range of interests, does not modify, in the slightest degree, the truth that the universe may be athrob "with the most violent thrills of life" for them. In other words, our stoical attitude of ignoring the creatures and humans not immediately dwelling within our own mental and spiri-

tual blocks merely proves that we are greatly dead and sinfully unashamed of our corpse-like unresponsiveness.

Now, I have dwelt upon this point because here is the nearest approach we have, in terms of thought, to that profound mental realm in which our Master lived and moved and had his being. Our world, with the uncouthed ages which have gone into its making, with the billions of lives which have visited it and vanished away, has no wonder comparable to the God-consciousness of the Lord Christ. What the highest dreamers have visioned of God he felt. Others climb ladders of logic, or ascend in balloons of imagination, to get a foothold in those clear-shining abodes of life wherein he was always graciously and hospitably at home. Consider how sublimely he passes from birds to souls! "And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Yes, the lily's dress is woven in the ever-weaving looms of God; Solomon's glory, at best, is second-hand, artificial, doomed to fade because it belongs to the kingdoms and grandeurs of all fading things. Yet, because God must be reckoned with always and everywhere, each new-coming spring lends a rarer loveliness to these oft-repeated minstrel tones:

"I begin through the grass once again to be bound to the Lord;

I can see, through a face that has faded, the face full of rest—

Of the earth, of the mother, my heart with her heart in accord,

As I lie 'mid the cool green grasses that mantle her breast.

I begin with the grass once again to be bound to the Lord.

By the hand of a child I am led to the throne of the King,

For a touch that now fevers me not is forgotten and far,

And his infinite sceptered hands that sway us can bring

Me in dreams from the laugh of a child to the song of a star.

On the laugh of a child I am borne to the joy of the King."

The second reason why the economic Eden cannot be realized through the wrong way lies in man himself. Man can never come to terms with the mere economic aspects of his being. "But," you rejoin, "does not history prove that nations and individuals have sought first food, drink, and raiment, rather than the kingdom of God?" Yes; history proves it beyond all question; and men in their wild scramble for gain today are likewise proving that side of the case. But, remember, this is only one side of the case—it is not the whole matter. There are unimpeachable reasons for believing that human nature is not done with when it is done with things. Here is a morally self-evident proposition: Because a man violates the rights of his nature is no proof that those rights are destroyed. What if they are only postponed, to reassert themselves more vigorously than ever, just because they were unjustly slain by their sensualistic task-masters? "Men betrayed are mighty, and great are the wrongfully dead." But let us draw in the reins of our reasoning; let us forget, for a moment, that any hereafter is involved. Just take the thorough-going worldling—the type that makes food, drink, and raiment, or gain, pleasure, and pomp its sole aim in life. Even in such extreme cases it is perfectly patent, it seems to me, that human nature emphatically protests against its own self-inflicted agony. Does not the guawing miserliness of the miser cry aloud against him in favor of generosity? Does not the very hollowness of pride and bombast exalt the beauty and humility and unostentatiousness? Does not the flinty hardness of a prayerless face—psychologically overlaid by calloused line upon line like some geologic formation in the natural world—plead for the necessity of the soul's communion with God? Follow out the argument in its widest application—to the glutton, the sensualist, the thief, the anarchist, the murderer, the bolshevik—and invariably crime, sin, wickedness, and wrong become harsh-toned voices asserting the majesty and order of right. Even human nature, in its untuned discords and roaring anarchies, demands that the first things have the first place in thought and conduct and society.

Because this is true, the insanity of the modern world is revealed in the disposition to solve its overwhelming problems on a

purely economic basis. Of course the economic phase cannot, must not, and will not be overlooked. Entirely aside from the great moral equities involved, both the godless capitalist and the greedy bolshevik will keep the property values in the front window. But I am not now thinking of the extremists riding on either wing of this old vulture of contention; rather do I have in mind the great average, middle-class assumption that, if we can manage to get abundance of food, drink, and raiment, the long, celestial day will have dawned, the golden age will have come: "these things,"—after which both Jews and Gentiles are avariciously seeking, as they uncertainly cling to the slippery sides of this whirling earthly ball in its swift journey through space — "these things" are the universal cure-all! Well, if man were just a bundle of flesh and blood, veined with arteries and hung with fats, that panacea might avail. But inasmuch as bones, muscles, and hair do not happen to be the man at all, the moderns will have to look elsewhere than to rich supplies of food, drink, and raiment for the satisfaction of man's nature. In a moral universe such as ours neither homiletics avails anything nor economics; it is imperatively the new creature in Christ Jesus—faith working through love—or else international doom, death, and damnation.

Consider the right way of inaugurating the economic Eden. "But seek ye first"—not last or even second—"the kingdom of God and his righteousness, and all these things shall be added unto you." Ingenious analysis is not necessary to get at the soul of the Master's thought; it unfolds itself as naturally and as beautifully as a flower: order—aim—result. If order is heaven's first law, moral order is the imperative fact in man's control and use of material values. Of course the vast majority of men do not believe this, but it is indestructibly true. Standing in the very shadow of the blackened and overturned world of today, men are still chattering about the inept reconstructive idiocies which have traveled all the long-centuried, midnight journeys from Babylon to Berlin. Two books are lying open before me—one, two thousand years old, the other just from the press. Both have to do with economics, though the older book is not, specifically, a study of that profound subject. However, when one of the judg-

ment dooms of God are abroad upon the earth, it is careful to contrast the man-made economic order with the God-made moral order. For whatever the much-debated Babylon of the Apocalypse may be, we know that the Babylonian view and method of life was tried by fire, plague, and desolation. All was one fierce, burning fever of commercial rage. The stuff of the wild delirium was gold, silver, precious stones, pearls, linen, purple, silk, scarlet, ivory, wood, brass, iron, marble, wine, oil, flour, wheat, cattle, sheep, horses, chariots, and souls of men. Now the new book is called *The Romanes of Modern Commerce*. It rings the changes on wheat, tea, coffee, cocoa, sugar, spices, cotton, silk, wool, shells, precious stones, and metals. "Well, what of it?" you ask. "Can a world such as ours get on without these wares of commerce?" A thousand times no, and God never designed that we should! Oh, hearken unto that majestically-toned Voice from the summit of the new Sinai: "Your heavenly Father knoweth that ye have need of all these things!" Therefore, it is Christian politics, high statesmanship, sound business, and individual as well as social self-realization to keep food, drink, and raiment in their rightful order by seeking first the kingdom of God.

But what is our quest—what is it men are urged to seek by our all-world Statesman? It is the kingdom of God! Nothing less will do, nothing more can be desired. Let us refresh our minds by trying to re-grasp this paramount doctrine of the Savior. What has he to say of his kingdom? Time would fail to rehearse all that he says, but here are a few of the peaks jutting up from the great mountains of his thought. First: The kingdom of God is unworldly: "My kingdom is not of this world." That does not imply, of course, that God's kingdom is unrelated to the men and events in this world. On the contrary, these must be vastly modified, regenerated, and directed by the divine reign of right. Pilate was incapable of dissociating the idea of a kingdom from some such political and earthly scheme as found embodiment in the Roman empire. Having asked Jesus if he were a king, Jesus replied that he was the king of truth, and that seemed to befog more than ever the governor's mental processes. "A king—a king of truth?" one can almost hear him

thinking aloud. "Why a king must have a kingdom, and the kingdom must be like Caesar's." "No," answers Jesus, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Evidently, here is something different afoot in the ways of men; there is no provision for sword and gun, for gas and shrapnel; it is the introduction of an unworldly scheme. No wonder the Roman's brows frowningly knit at such words; his thick-skulled, militaristic descendants have been knitting their brows ever since. Meantime they have gone forth to slay and burn and mutilate and destroy. Then, after the flames of a national or world conflagration have temporarily burned out, some fool mocks and blasphemes the untimely dead by asserting: "Christianity has failed!" In God's name, when has Christianity ever been given a national or social trial? Millions of individuals have tried Christianity and it has proven a glorious success. It is no reflection, surely, upon Christianity because other millions have refused it, and in that refusal have made a tragic failure of life, however brilliant their worldly success. The unvarnished truth is, that nations corrupt to the core and stenchfully rotten in their political joints and social marrows, have been enduring at all solely because Christian righteousness has found a voice in immortal leaders, sacrificially sustained by the great common peoples of the earth. Alfred the Great, Oliver Cromwell, William the Silent, William Ewart Gladstone, Abraham Lincoln—these have their shining places in the centuries because they championed righteousness and challenged iniquity. Be not deceived: God is not mocked, neither can the wise years be bribed; the loud barking of the hounds of slander out on the wolfish track of today is but a token of the deathless music that will be blown from golden trumpets by the angels of tomorrow! Crucify, vilify, slay, break, obstruct as you will, on history's third day God's new messiahs of righteousness inevitably rise again from the dead. They have all the long future to work for their cause, while the political Pilates, the industrial Herods, the journalistic scribes, and the clerical pharisees are remembered only in dooms of infamy and woes of shame. For God flings his giants into the human arena

and they upset old orders not because they are old, they usher in new orders not because they are new; they valiantly upset the old and victoriously bring in the new because both old and new must give place to the true!

Unworldly, the kingdom of God is also non-national. This was a terrible stumbling block to the Jerusalem jews; many a twentieth century gentile has likewise stumbled over it to death and destruction. "And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." The glory of Christ's kingdom is its planet wideness as contrasted with national exclusiveness. Many a so-called modern has yet to learn that the kingdom of God is not French, or English, or German, or American. A man may be a thoroughly volcanic and eruptive patriot, spitting partisan poison from one end of the land to the other, and still be as far from the kingdom of God as a Hottentot is from the kingdom of civilization. Why do we have the bolshevistic menace in all lands today? You have been fed up on many economic, scientific, socialistic, and political answers; let me suggest one: It is because nations have repudiated the Golden Rule and invoked the rule of gold! That is why we have this black, world wide, dreadful, organized conspiracy against religion, the State, the home, and the Church; it is because men have sought first food, drink, and raiment, and sought only second, if at all, the kingdom of God and his righteousness. Civilization has sown the wind, and it is reaping the whirlwind, for whatsoever civilization soweth, that shall civilization also reap. We have sown industrial lawlessness and we are reaping industrial lawlessness. We have sown—we are sowing today—the seeds of moral disaster and we shall reap a harvest of national judgment. There are but two alternatives—the Golden Rule or bolshevism, the Sermon on the Mount or a Germanized world, the kingdom of God or the kingdom of chaos. "The solution of the labor problem," says Mr. Babson, "is wholly a question of religion." "Above all else," says Mr. Edmonds, "this country needs a nation-wide revival of old-fashioned prayer-meeting religion." When a leading statistician and a leading commercial journalist so far forget themselves as to turn preachers—well!—while the preachers of the

land should have no fear of losing their jobs, they should devoutly thank God and take courage.

We are indebted to Paul, in whom Christ expandingly lived, for a third viewpoint of the kingdom of God. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost." It is spiritual, spaceless, timeless, eternal, coextensive with humanity. Wherever man is unselfish; wherever man is just; where man is loving; wherever man is brotherly; wherever man prays for himself and others; wherever man toils for the universal good; wherever man yearns for a nobler social order; wherever man lives for the true; wherever man dies for the right; wherever in any nation, time, or clime these moods and dispositions possess the human heart—while they by no means exhaust the full significance of the kingdom of God—yet do these things compose the soul-stuff out of which new Edens are grown and new Jerusalems are uplift—

"Not throned above the skies,  
Nor golden-walled afar,  
But where Christ's two or three  
In his name gathered are,  
More bright than gold or gem,  
God's own Jerusalem."

Consider, finally, the result of the true way. "And all these things shall be added unto you." This is Christ's law of setting personality and property in their true relations. Whence come our wars—commercial, social, military? Do they come from a worthy contest over principle, from a wholesome and useful competition, or do they not largely come from the aching lust to get ourselves added unto things? Is not that precisely what multitudes are resolutely and passionately set upon doing? Most of us are not adding things unto ourselves; we are allowing ourselves to be added unto things. Am I a bigger soul because, perchance, I allow my tongue to be added to the telephone and I suddenly have a tongue hundreds of miles in length; because I add the triphammer to my arm and strike a thousandfold mightier blow; because I add the automobile and airplane to my feet and step with amazing swiftness across the earth and through the air? Surely, I ought to be a larger, ampler human because of these splendid bodily extensions, but am I? It all depends upon whether my soul is keeping pace with my



body; for this modern man has a body a thousand times larger than the medieval man. "America is great because of the spirit of her thinkers and not because of the monuments of her manufacturers." We need to remember this, because we are sorely tempted to set our huge modern bodies down upon our little modern souls and crush their soulhood to death, even while we are in the very act of discussing progress, culture, patriotism, highmindedness, and all the kindred glowing idealisms—realities that mock us because we allow food, drink, and raiment to turn life itself into a materialized mockery!

Oh, I beseech you to consider the Master's way, follow it, and you shall be a masterful, spiritual being. You shall daily and hourly add things unto your own deepening and unfolding personality. For the Christianized soul colors even property with something of its own value and beauty. Living in the mental, the spiritual, the imaginational, the eternal, we shall compel things to follow in our train even as the innocent moon compels every wandering wave to follow in its golden

wake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Oh, brethren, we are rich, infinitely, overwhelmingly rich—the economic Eden has already dawned through heavens of topaz and ruby—the moment we accept and practice God's immutable law of life in Christ! "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"We men of earth have here the stuff  
Of paradise—we have enough.  
We need no other stones to build  
The stairs into the unfulfilled—  
No other ivory for the doors—  
No other marble for the floors—  
No other cedar for the beam  
And dome of man's immortal dream.

Here on the paths of every day—  
Here on the common human way  
Is all the stuff the gods would take  
To build a heaven, to mold and make  
New edens. Ours the stuff sublime  
To build eternity in time!"

## MOOD OF MOB, MIND OF MASTER

The Rev. MARK WAYNE WILLIAMS, Brooklyn, N. Y.

*And seeing the multitude, he went up into a mountain.—Matt. 5:1.*

THE sublimest discourse of human lips, the sermon on the Mount, was made a select number, far away from the marketplace. Under the open heaven, fronting the rising sun, high above the crowded plain, looking across the blue waters of Gennesaret, seated quietly, with disciples gathered at his feet, so spoke the Master of souls.

And in such a place must the soul find her highest and clearest affirmations. We cannot long endure the mephitic influences of the multitude and live. No so much is it to be feared, the diablerie of the mob, as its stupefying carbon. The Christ must ever escape from the crowd.

It is true that Jesus came, the ambassador of heaven, to the crowd; true that he mingled with them; that he taught them; that he healed them; that he loved them; that he died for them. It is also true that he evaded and avoided them. His message was for the plain, and the plain people; His inspiration was from the mountain. He did not keep

his ear to the ground, but listened to calling of the stars. As from the summit of Sinai that elder prophet brought the foundation stones of law, so from the summit of Hattin Jesus brought the very fundamentals of the kingdom of heaven.

Here is the delusion and failure of democracy, when it does fail, that it feels itself sufficient for itself. Government of the people demands the sympathetic rapport of the commonwealth; government for the people is the promise of good to all, not excluding minorities; but government by the people expresses only the half-truth of rule by majority. Unless democracy attains adequate leadership, its commonalty sinks to commonplace, its normalcy becomes mediocrity. And this adequate leadership requires something more, and something different, from that which the crowd can furnish. There may be the spark of genius, the glow of unusual talent, yet leadership is born, not of the street and crowd, but of the desert and the mountain, where broods the thinker and where flames the burning bush.

We need not restore hermitages and monasteries to be assured that the soul must have its fastenings, its meditations and its prayers. St. Jerome from his cavern at Bethlehem, and Bunyan from his Bedford jail; Moses from Midian and Mohammed from Mecca; Paul from Arabia and Jesus from Moab; Plato from his Academy and Aquinas from his cloister, Carlyle at Chelsea and Wordsworth at Windermere, have witnessed the mountain splendor and quaffed its morning dew. And if so great souls must retire upon themselves, that they may not be overwhelmed and trampled by the world, surely it is more imperative that the lesser and slighter of us need the discipline and the serenity of the mountain.

In the multitude of our duties and pleasures, our organizations and services, we have lost sight of personal religion. We are suffocated and obsessed by the mob. Our cities are growing bigger at increasing percentages.

They are becoming flames to singe the wings of the spirit; furnaces seven times heated, wherein, alas, no son of God walks. We are hypnotized by mere numbers; we are swallowed up in the maw of sheer magnitude. The city reckons worth according to its census; the nation is great by reason of its population. We are worshippers of quantity, not quality. Statistics govern sympathy. Yet the world has forgotten the population of Rome and Jerusalem in the census of Augustus Caesar, and remembered one Babe born in little Bethlehem. There are 5,000,000 people in New York, and many skyscrapers, but the little hamlet of Somersby, in the fens of Lincolnshire, became the mountain from whose "nest of singing birds" thrilled forth *In Memoriam*.

Perilous, too, is the fickleness of the crowd. It has the treachery of the foaming wave, double-minded, unstable in all its ways, straining ever onward, yet never getting forward, a motion without progress. Alas, for the loyalty of the crowd. "You will cheer me, but you won't vote for me," said Roosevelt. The crowd worshipped Gladstone, and defeated him. Where are the popular writers of yesteryear? What stage idols have not died in a garret? Are there none so poor to do reverence to Caesar, when his glory passes; nor to Clemenceau, nor Venizelos, nor Wilson? The crowd has always stoned its prophets and crucified its

Christ. Its benefactors are soon forgotten. Yet there are shepherds still who kneel beside the unforgettable cradle, and wise kings who follow unflinchingly his star.

How extraordinary is the stupidity of the mob. It must standardize its textbooks, its customs, its creeds. It produces by wholesale. It demands universality, not alone in opportunity, but in talent, attainment, and influence. Newspapers are its scribes and moving pictures are its prophets. Its novelists are the best sellers, its poets are the poem-a-day doggerel writers, its genius is the factory efficient, its statesmanship is the platitudinarian. It loves to read the gossip about itself in such a magazine, to hear itself talk at such a theatre. It loves noise and pep and jazz. It relishes the stimulus of its own St. Vitus dance, turns whirling dervish and worship its own idiotic swirl of misapplied energy. Night itself, the silence and velvet darkness of December, must blaze into horrid glitter and crash.

How easily, too, the crowd becomes a tyrannous majority. Even a tyrannous minority. How easily it becomes brutal. Major Putnam is howled down because he dares to think for himself. The Bolshevik climbs the autocratic throne of the Czar. With the flag flying in the courthouse square, and the Declaration of Independence tucked in its coattail pockets, the crowd burns the trembling negro at the stake.

The group has no morality, just as corporations have no souls. Or at least, corporate morality and public conscience are always inferior by a long way to the morality and conscience of many composing the group. So slavery held tenacious control over the mood of the mob, till freedom wrought the mind of the Master through Garrison and Wendell Phillips and Lincoln. So alcohol swayed the mood of the mob, till displaced by the mind of the Master, through prohibition conflicts of half a century. And so bitter nationalism and war will continue to magnetize patriotism until their spell is dissolved by the mind of the Master, through those who think with him rather than move with the mob.

For the guarantees of freedom and justice are not in laws nor in public opinion, but initially in individual hearts who have not bowed the knee to Baal. Yes, even your reform societies may become your moral tyrannies; and your Pentecostal revivals

may issue in creedal tyrannies and sectarian monopolies. *Vox populi* can never be finally *vox Dei*. Majorities are only necessary political evils, mere legal sanctions, whose real spiritual sanction is in the flaming heart of the genius and the saint.

The crowd is ever diffused and involuntary. It lacks the will to become. It trusts in the law of averages, the gospel of inclination, the philosophy of an impersonal evolution. It shirks the responsibility of stark personal faith. It laughs at the Puritan starched ruff, and forgets the Puritan's starched backbone. It decries the Puritan's ungenerous narrowness of sympathy, but is oblivious of the Puritan's stalwart and unshakable integrity. The mob drifts rather than drives. It grumbles at its leaders, it marches with the procession when it is once organized, but its supreme admonition is "Let George do it." As in the night when Jesus was betrayed, you tried to grasp the shoulder of his disciple, and he fled naked leaving you only a garment instead of a man. He that leans on the crowd leans on a cloud; he that grasps a mob holds only the mist.

You are afraid to be alone in the country, far from the tumult and the shouting. Without the multitude life has become for you vacuity, and lethargic dullness. Home is too dull, therefore the theatre. Books are too slow, therefore the movies. Walking might induce thinking, therefore the auto. Prayer is insufferably stupid, therefore the jazz orchestra. Meditation and commerce with the Oversoul are impossible absurdities.

Duty is a case of sociology. The Church must be a community affair. Religion is only group functioning and adjustment. Gone are the madness and the dream; lost are the glory and the passion. The heavens no longer open to the eye of faith. We are absorbed in the vast impersonality of society. Here is right pan-anthropism. We are only streamers of vapor in strata of cumulus cloud. We are like the woman whose soul gradually died.

She felt it die a little every day;  
Flutter more feebly, and more feebly pray.  
Slowly it died; at times she felt it pull,  
Imploping thinly something beautiful;  
And in the night was painfully awake,  
And struggled in the darkness till daybreak.

We are intimidated by our education. Science tells us to affirm that the earth is round. That is more or less true. But it is refreshing to hear some uncouth souls affirm that the earth is flat. For though they affirm an absurdity, they affirm a greater truth than the others, for they boldly assert that their souls are not flat; that they will stand on their little mountain and defy science to flatten them. More deadening than the ruts of habit is the dust of custom. Soul tragedy from *Antigone* to *Hamlet* has this quarrel ever at rapier's point. Shall we apologize for being ourselves, and abjectly surrender? Or shall we fight on, and lose always our patrimony of joy?

Our very clothing bears the tags of serfdom. Our slang vocabulary is second hand from some East Side junk shop. The cheap tinsel and tawdry wit of the music hall is our after-dinner relish. We parrot the daily press, or the inanities of some new cult, or the fallacies of some new science. And none of it is our own, our word, our thought, our faith. It is all second hand. It has no individual reality. It moves us not.

"And seeing the multitude," neither fearing its rabid vivacity, nor joining its mean and meaningless bustle, nor shouting aphorisms to outvocalize its tumult: "seeing the multitude," not bitterly, as a misanthrope, not jauntily reckless of advantage, nor strenuously, as though sheer will could bear down this monster multitude and chain it to chariot wheels; "seeing the multitude" he went up into his mountain.

Flee as a bird to your mountain. Behold its climbing pathways. Rejoice in its steep heights. Listen to its waterfalls. Look forth sunward from its topmost pinnacle. Breathe the bright air above "the smoke and stir of this dim spot which men call earth." Shake off alike your sluggish languor and your acrid humor. Your soul shall be made free. God is in this mountain. He preserveth thy soul. For the soul of the one is the coin of the kingdom. The soul of the one is the integer of all society. The soul of the one is the real organism of which society is its counterpart only through tenuous stretching of analogy. Not society, but men. Not institutions, but men. Not organizations, but men. With men the spiritual universe began to pulse with life; with men

the peopled heavens shall sing with joy. Society is but the aggregate worth and joy and hope of its millions of souls.

"And seeing the multitude, he went up into a mountain." And in the mountain you will find God.

## CREATION'S PRAISE

JOHN PALLISTER, Lay Reader, Huddersfield, England.

*All thy works praise thee, O Lord.*"—Ps. 145:10.

Palestine enjoys every variety of climate, from extreme cold in the higher regions to tropical heat in the valley of the Jordan and by the Dead Sea. Its flowers and fruits are varied; and in Old Testament times its animals were fairly representative of the brute creation. Thus, more than any other country, it has furnished a marvellous combination of subjects for poetical imagery. And in the book of Psalms its sun, moon, and stars; its fire and hail, snow, vapor, wind and storm fulfilling God's word; its mountains and hills—a refuge for the wild goats, and its stony rocks for the conies; its smiling valleys thick with corn; its palms and cedars; its fir trees—a dwelling for the stork; its vines and olives and mulberries, and trees of the Lord full of sap; its fodder for the cattle and green herb for the service of men; its lions roaring after their prey and seeking their meat from God; its sheep browsing in the green pastures, or resting by the still waters; its fowls of the air and fishes of the sea; its oil and honey; its myrrh, aloes, and cassia; its lovely flowers and luscious fruits, are all pictured with a simplicity and grandeur to be found nowhere else. The diverse and changing circumstances of life are also recorded, together with the various moods of men.

This universality makes the psalter a common manual for all peoples. Some of our hymns are excellent, but they never reach the sublimity of the psalms. None stir the heart like the old Hebrew songs. In sorrow and penitence we turn in confidence to and adopt those psalms which express our feelings. Those of prayer, and meditation, and trust we employ in our devotions, as we do also those of praise.

On such an occasion as this<sup>1</sup> we instinctively resort to the songs of joy and adoration, and in harmony with the chorus of all

created things lift up our cheerful strains to the Lord of all.

Some one has said, "A line of praise is worth a leaf of prayer; and an hour of praise is worth a day of fasting and mourning." Is not this true? While we certainly do not spend too much time in prayer, it is quite evident that praise and thanksgiving are sadly neglected duties and privileges. Abundance of blessing would be ours if our hearts went out in gratitude to God for all his mercies. There is much to lament in the world, but there is much more to be thankful for. Greater cause exists for praise than for complaint. All God's works praise him; why should man withhold his tribute?

It is God's will that all his creatures should blend their music in one harmonious anthem; that the stars in their courses, with the earth and air and sea and all that is in them should unite their hallelujahs. In accordance with this the psalmist calls upon the whole creation—the heavens and all the powers therein, the round world with its "mountains and all hills, fruitful trees and all cedars, beasts and all cattle, worms and feathered fowls, kings of the earth and all people, princes and all judges of the world, young men and maidens, old men and children," to praise the name of the Lord. The first choral festival was held when the foundations of the earth were settled, and "the morning stars sang together, and all the sons of God shouted for joy."

Some time ago, Professor Albertson affirmed that by means of his receiving-machine he had proved that the heavenly bodies, far and near, great and small, produce melodious sounds, and that they effect this by communicating motion to the ether both by their inherent or reflected light and by their movement through space. The blending of these impulses yields what Pythagoras of old termed "the harmony of the spheres." The fact is we are all deaf, or we should understand that the whole universe is one grand harmony—the stars of night the ivory keys

<sup>1</sup>Preached on the occasion of the choir festival.

of a great instrument operated by the Almighty "to set forth his most worthy praise." The human element in this mighty chorus is supplied by men of all nations and languages, in their glad, increasing worship, "While earth rolls onward into light." Oh, that our ears were unstopped, that we might be persuaded that every creature renders to the great Creator its tribute of praise. "Nature in her every district," says Goulburn, "is offering praise ceaselessly. From the heavens which declare the glory of God and the firmament which showeth his handiwork, down to the dewdrop which sparkles with the colors of the rainbow, and the lark, who tunes his cheerful carol as he salutes the rising sun, the who' creation sends up one grand chorus of praise to the throne of God." "All thy works praise thee, O Lord."

But let us remember particularly that nature glorifies her maker chiefly by fulfilling his will. This she accomplishes in many ways; nay, in all ways. We must, however, limit our present consideration to three of them.

**I. BEAUTY:** Creation declares God's praise by its beauty. We see this in the hills and valleys, with their rocks and trees and grasses; in the glorious sun in his meridian splendor, and in the gorgeous and inimitable hues he bestows upon morning and evening skies. By night we may gaze in awe and wonder at the blue star-spangled dome of heaven. Our admiration is called forth daily by the marvellous and eminently becoming colors of birds and beasts and insects and flowers, together with their multitudinous shapes. Music delights the ear with its agreeable melody, and poetry with its measured rhythm. The seasons have their special glories, spring bringing in "beauty for ashes," summer gratifying the eye with its sweet blossoms, autumn with its matchless tints and mellow fruits, and winter with its beauties in frost and snow, and its keen, bracing air. We live in a world full of delights. All around us is beauty. If we find anything unlovely, it is the work of man, and not of God. Of old it was written: "God saw everything that he had made, and, behold, it was very good." It is very good to-day. Multitudes discern it not, for they care not to open their eyes.

**II. MUTUAL HELPFULNESS:** Nature also praises her Creator by mutual helpfulness.

The earth was prepared in an orderly way for each form of life as it appeared, and was made ready in particular for man. All things were to be of service to him and to each other, and he, so far as he was able, was to promote their well-being. The sun gives light and warmth, and makes life, as we know it here, possible. The stars by night cheer the heart and guide the steps. And these suns, though separated in space, have affinity one with another. The vapors given off by one portion of the globe are carried on their errand of mercy to another. Land and sea bring forth abundance to meet the needs of all. True, there is such a thing as the struggle for existence; but nature is not so "red in tooth and claw" as some would have us suppose. The great truth about all created things is not that they exist to prey with violence one upon another, but rather that they live to supply each other's needs. There is not disagreement but concord. In a piece of music there are many chords which, were they sounded alone, would be anything but pleasing to the ear; but played in conjunction with others they are agreeable, forming part of the melodious whole. Likewise in nature, what seems discordant when viewed by itself is, we may be assured, only an essential portion of the one grand harmonious plan. Keble is right:

"The glorious sky, embracing all,  
Is like the Maker's love,  
Wherewith encompassed, great and small  
In peace and order move."

The more we study God's works, the more we become convinced that from the least to the greatest there is a wonderful order, and that all things serve him in serving each other.

**III. FAITHFULNESS:** The third thought I would impress upon you respecting creation is faithfulness. Nature is to be trusted. We have already averred that it is one harmonious whole, working out God's will. That of course implies faithfulness. In order that his people might be assured of his wisdom, power, and faithfulness, God, through Isaiah, bade them lift their eyes to the heavens and consider the starry host, declaring that of all those myriads of globes of light not one was lacking. The positions of sun, moon, and stars in relation to the earth at any date may be calculated with the utmost degree of certainty. "Not one faileth." When the

astronomer discovers the orbit of a comet and ascertains the speed at which the body is travelling, he is able confidently to announce its return at a given time. It is because, by the guidance of God, the earth progresses unerringly in its path round the sun and rotates with precision all the while on its axis that the ancient promise is fulfilled: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." All God's works are faithful.

Nature, then, fulfills God's purpose, and so praises him, by beauty, mutual helpfulness, and faithfulness. Man best praises God by doing his will. The prayer of our Lord was, "Father, glorify thy name," and he declared of himself, "My meat is to do the will of him that sent me, and to accomplish his work." He did God's will perfectly. At the close of his ministry on earth he could say: "I glorified thee on the earth, having accomplished the work which thou hast given me to do." He stands for ever as our great Exemplar.

There is one way in which man, in common with the rest of creation, has always glorified God. We see this amply illustrated in history—in the rise and fall of nations—in Pharaoh and the ex-Kaiser of Germany no less than in the lives of those we are accustomed to think of as being especially the servants of God. But what man needs to learn is that there must be individual, willing tribute. Other creatures praise God without knowing it. They have no power over their destiny, no power to refuse obedience. Man has both. Made in the image of God, he is best fitted to praise him, and has most to praise him for. He is capable of understanding something of God and his works, and can intelligently thank him for his "creation, preservation, and all the blessings of this life," and for what concerns him most of all, the Father's "inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory."

Our praise, however, must be practical. Mere empty words will not avail. It must be "not only with our lips, but in our lives." As nature glorifies God by her beauty, so must man praise him by beauty of life and character. You know the old saw, "Handsome is that handsome does." Comeliness of countenance and symmetry of figure are not

to be compared with gracefulness of heart and consistency of action. Christ, though his visage was marred, was "fairer than the children of men." Through the excellency of his character "he is altogether lovely." Like him, let us declare God's praise by a life of holiness, and others also, seeing our good works, will glorify our heavenly Father.

We come now to the thought that God's creatures set us an example in praise by their mutual helpfulness. There is room on the earth for all nations and men, with their various characteristics, each in the appointed place and particular manner working out God's will, furnishing what others lack, and having deficiencies supplied by others. Our motto must be, not "the weakest to the wall," but "We that are strong ought to bear the infirmities of the weak." Not strife, but service, must be our desire. True progress can come only by mutual helpfulness. It is high time men ceased clamoring for what they term their "rights," and put into practice the apostolic maxim: "By love serve one another." "For," as St. Paul adds, "all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." We have need to pray:

"Lord, shower upon us from above  
The sacred gift of mutual love;  
Each other's wants may we supply."

The next line runs—"And reign together in the sky." But if the petition of the first three lines is granted, we shall receive a more immediate blessing, in that we shall reign together even here on earth.

The third feature of nature which we have observed is faithfulness. Nowadays faithfulness appears to be discontinued. Witness the alarming revelations of the divorce courts. And are not many former workers forsaking the Church in her present hour of need, and by their actions dissolving their union with Christ? You and I, with all Christians, are God's stewards. And "it is required in stewards, that a man be found faithful." Let us maintain our union with our Master, and strive to be always in our place, working out the will of God by doing our duty in that state of life unto which it shall please him to call us.

So, then, by beauty of character, by mutual helpfulness, and by faithfulness to God

and man, let us, in concord with our fellow-creatures, proclaim God's glory, and thus hasten the time when he shall "cause righteousness and praise to spring forth before all the nations."

It is said that daily in Switzerland, when the rays of the setting sun touch the summit of the mountains, the shepherd who lives on the highest peak takes his Alpine horn, and, using it as a speaking-trumpet, cries with a loud voice, "Praised be the Lord." Others farther down the slopes take up the refrain, till the very rocks echo and re-echo the name of God. Silence at length succeeding, the shepherds bend their knees and pray in the open air, and then retire to their huts for rest.

When our brief day on earth draws to its appointed close, if we have shown forth God's praise "by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days, through Jesus Christ our Lord"—for that is the only way we can accomplish it—upon our ears shall fall the glad sound of praise in the heights, and as we finally commit ourselves to the care of our glorious Creator and Redeemer, our hearts once more shall go out in unison with the heavenly chorus, and

"Borne upon our latest breath,  
Songs of praise shall conquer death;  
Then, amidst eternal joy,  
Songs of praise our powers employ."

## THE BLESSED SHADOW<sup>1</sup>

JOHN ROACH STRATON, D.D., New York City

*And by the hands of the apostles were many signs and wonders wrought among the people . . . insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.—Acts 5:12 and 15.*

THESE words suggest at once the thought of unconscious influence, and surely no observant eye can look out upon the world in which we live without seeing that there is such a thing as unconscious influence. We meet it in every realm of nature. Those who have had an introduction to the fascinating and beautiful science of chemistry will remember the principle of catalysis, or influence of presence—the principle by which one chemical element affects another, while remaining itself all unaffected. For example, if hydrogen gas is poured upon platinum sponge, the hydrogen is immediately burned up. In other words the contact of the hydrogen with the platinum causes the hydrogen to unite with the oxygen in the air around it and thus to be completely consumed. While bringing to pass, however, these far-reaching changes in the other two elements, the platinum remains absolutely unaffected and seemingly unconscious of it all. We see this truth illustrated in the vegetable kingdom. If you will journey to the far north—to the north pole—where Lieutenant Perry went, you will find no vegetation. There is noth-

ing there, save a wilderness of ice and snow and forbidding skies and wintry winds. Journey southward, however, and the traveler comes at last to the first faint signs of vegetable life. A bit of moss on the bank, or a lichen upon a stone, and then will come tough, harsh grasses and then stunted underbrush and then large trees, and on and on until the traveler reaches the torrid zone and finds himself in the midst of a marvelous wealth of vegetable life. He looks in wonder upon giant trees lifting their leafy heads to the skies; upon festoons of vines and climbing plants that fling out their crimson banners in the very tops of the forest's giants, and upon the matchless array of flowers, delighting the eye with a million delicate tints and ravishing the nostrils with delicious perfume. All the way through the vegetable kingdom the response of life to its environment and the operation of unconscious influence are facts completely obvious.

So, also, in the animal kingdom does this truth apply. The tree-frog is green, like the leaf upon which it lives. The partridge is brown, like its stubble field. The lion is as gray as the desert waste over which he holds his imperial sway; while the polar bear is white, like the snow-capped summits of his northern home. And so, if we cared to trace it out, this truth of influence, this fact of the response of life to its environment, would

<sup>1</sup>*The Gardens of Life.* George H. Doran Company, New York, 1921.

startle us at every turn throughout the entire realm of nature.

The tide that kisses the "crescent sea beach" and enchants the whispering lovers surges in answer to the swing of a far-distant world. The cloud that floats in feathery whiteness against the blue of the summer sky, or bursts asunder in the fury of the thunderstorm, or discharges the gentle shower upon the thirsty earth, has been lifted long before from the sleeping bosom of the sea. And the coal that cheers the home circle on the winter nights is the offering of far distant eons of time when the mighty forests laid down their lives that we to-day might live.

May I ask you to notice, too, that these forces of nature and of life are very powerful, though seemingly gentle or even entirely unseen? In fact, the most powerful influences of life are not those which are the most dramatic. We think of the earthquake as a tremendous power because of this dramatic quality. I stood some years ago in the midst of the stricken city of San Francisco, following the earthquake and fire that laid that proud and beautiful metropolis low. I stood upon a central eminence and looked out upon miles of ruins. I saw great buildings that had been toppled down like a child's playhouse of cards, and beautiful boulevards that had been rent into gaping fissures, where one side of the crack was a foot or more higher than the other, and I thought "what a tremendous force this was to destroy, almost in an instant of time, the proud achievements of man's genius and power." But then a second thought came to me, and it was this: "Well, after all, it was not a very great force. Just one little tremor of a small section of the earth's crust in an earthquake. It is its dramatic quality that makes it impressive and that adds its terror."

Compare now with this one of the really great forces of the universe. For example, the attraction of gravity. Silently, unobtrusively, and entirely unnoticed it works. Not once in a year do we speak of it, and yet it is the great controlling force of all the universe, holding the earth true to its orbit as it rushes around the central sun; directing the course and destiny of every flaming world in the heavens above, and conditioning life absolutely upon this planet, so that if this mysterious force were withdrawn for a

single second every atom of life upon the planet would be instantly destroyed and our world would fly off a forlorn and lifeless wanderer rushing into the measureless abysses of space.

Or, take again the influences of the sunlight. We do not think of it as a very great power. We do think of a stroke of lightning as tremendous, because of its dramatic and terrifying effects. We see it blast the giant oak, or destroy the life of man or beast, and we say what an awful power! But a stroke of lightning is a very insignificant influence. It is less than a drop to the ocean of force. It is but an atom within a drop, as compared with such a power as sunlight, which we scarcely ever notice at all.

How gentle it is. It falls at morning upon the babe asleep in its downy cradle, and kisses it so lightly as not to disturb its dream. It touches the dew-drop, sparkling upon the spider's gossamer or the lily's leaf, but it caresses it so gently as not to destroy one atom of its tender form. And yet locked up in the modest, silent, unobtrusive operation of the sunlight are all the forces of life and progress in our world. It draws the mighty forests out of the earth and spreads the fields with bountiful harvests. It stores the energy that sends the great locomotive rushing across the continent through the darkness of the night, or that drives the giant steamship safely through the stormy seas. Let this silent, unobtrusive, and yet most potent, influence be withdrawn for a single second of time from our earth, and instantly icy death would grasp the throat of all humanity, and the beauty and bloom of every garden would wither and die.

I have said all this in order that I might lead up to that which I really want to say, and that is that men and women are subject to this universal law of unconscious influence. No man liveth to himself and no man dieth to himself. Whether we will or not, our lives are profoundly influenced by that which is around us; and we, in turn, grapple our fellowmen with a million invisible and yet potent and powerful hands.

I say that we are influenced by our environment, and this truth is behind the great reform movements of this age in every field of human thought and activity. The balances have often been cast between the forces of heredity and environment, but modern thought is coming more and more to see



that the latter immeasurably outweighs the former. There is a healing in nature's processes which tends to eliminate the hurtful and the bad, and while it is true that the forces of heredity are potent, all of nature and God's beneficent designs are making for the elimination of that which is destructive by heredity, in both the moral and the physical field. Each new generation of babies is God's fresh promise and pledge to the world of better things.

But, in the dark and sinister force of wrong environment, inspired by hell and created by perverted manhood, is the real challenge and danger to the race. The books that we read, the places that we frequent, the companions with whom we associate, the thoughts that we welcome into the chambers of our souls—these at last are the really dominant and powerful factors in the control of conduct and the creation of character.

There are certain places of resort and circles of social influence into which a young man can no more enter without pollution than he could pass through a miasmatic swamp without suffering from the deadly germs of malaria and typhus. The young woman who consents to associate with a certain type of youth, all too prevalent in our modern society, can no more come out from such influence unaffected than she could touch pitch and yet remain unsullied. With high courage and invincible enthusiasm, modern society is striving to rid itself of its saloons, its red-light districts, its foul tenements, its unjust economic system, and its antiquated schools, because it is keenly alive to the tremendous significance of wrong environment in the lives of its youth.

The other side of this same great truth is that we all affect our environment. Unconscious the influence may be, and yet powerfully, definitely, and positively, either for evil or good, it is exerted.

It may be an evil influence that flows out of our lives all unconsciously day by day. This truth was impressed forcefully upon my mind during my youth. In the little city where we lived there was a merchant who was famous through the country for his stinginess. He was known as "Aleck" for short, but he was said to hold the record for closeness, and I believe that he lived up to his reputation. He was the skimpiest, stingiest, most penurious man I have ever

known. The neighbors told it on him that he would stop his clock at night to make it last longer, and that he breathed through his nose to keep from wearing out his false teeth. They said that he demanded of his wife that she skim the milk on both sides of the pan, holding that the top alone was not enough for cream. He was the type of man who is said to brush off a fly's legs before he will let him leave his sugar barrel, who would skin a flea for his hide and tallow, and in moments of unusual temptation, would steal a dead fly from a blind spider! He went out in the country and joined a country church, because religion was cheaper in the country than it was in town. They had preaching only once a month, and the controlling board of the church would not permit such a luxury as hymn books. When the collection was being taken, Aleck's mouth was so wide open singing that he could not see the contribution plate, and they used to say that, when the country parson lined out "Old Hundred," Aleck would sing "Ninety-nine" to save one per cent.

Well, I saw a boy go into that store to clerk for him. When he went in he was like any other normal American boy—big-hearted, broad, generous and noble. But he stayed for four years in that store and came out a second "Aleck." He was just as stingy, just as close-fisted, just as penurious, as his employer. It was impossible for him to remain under the influence of that strong, dominant personality without having his character permanently warped.

The Bible tells us that we will be brought into judgment for every idle and thoughtless word. This seems at first glance a harsh saying, but when we remember that a word is a living vital thing, moving on in its influence through the centuries, the justice of the judgment becomes clear.

There is an illustration from English history which shows, in touching and tragic fashion, the power for evil of a single word, thoughtlessly spoken. When Thomas à Becket and Prince Henry were young men, they were bosom friends and constant companions. But when Prince Henry became King Henry the Second, and Thomas à Becket became archbishop of Canterbury and head of the English church, an estrangement sprang up between the two men. The king desired a certain policy pursued by the church, but Thomas à Becket did not

believe that it was to the best interests of God's cause, and so he refused to comply with the desires of the king. The breach widened and deepened, until at last the king sent a message to Thomas à Becket commanding him to do a certain thing. But he sent back a respectful yet firm reply to the effect that, while he honored his earthly sovereign, his first loyalty was to the King of heaven and that, therefore, not even upon the command of the king would he do that which he felt to be detrimental to the deeper welfare of the church of the living God.

When this reply was brought to King Henry, as he sat upon his throne, he flew into a violent passion. The courage and the sublime fidelity of the reply ought to have kindled his profound admiration, but he was in a petulant humor, and when the answer was read to him, he exclaimed, "Oh, will no one rid me of this miserable priest?" And two of the courtiers who were standing beside the throne, taking this as a hint from the king that he wanted Thomas à Becket put out of the way, undertook a secret pilgrimage to Canterbury. They disguised themselves as monks, with long robe and cowl, but beneath their monkish robes they had their keen daggers hidden. They went into the cathedral at Canterbury late in the afternoon. The archbishop was at his afternoon devotions in his private chapel. The two assassins slipped stealthily down the aisle till they were just above the kneeling form. Then for one second their keen daggers glistened above their heads, and the next second they were buried in the back and through the heart of the kneeling priest. And he died there, with his blood flowing out upon the steps of the altar of God.

Then the two murderers went back to the king, thinking that they would be richly rewarded for their deed; but instead of that, King Henry was horrified. All the early love for his friend came rushing back again upon his heart. The memory of his grace and courage overwhelmed him. And, instead of rewarding the assassins, he had them cast into prison and later beheaded; and every year thereafter, to the time of his death, he made a pilgrimage to Canterbury, where he walked barefoot down the aisle of the cathedral and knelt at the altar to ask God's forgiveness. Only one word spoken in thoughtless anger, but three lives lost, and the happiness of a great king wrecked! So,

should we wonder at the saying that we shall be brought into judgment for every idle and thoughtless word? And yet there are youths who pride themselves upon the very foulness of their thought and language.

We turn now to the brighter side of this truth, to the thought of good influence and its power over life. "That the shadow of Peter passing by might overshadow some one of them!" Here was a man so full of love and the power of Jesus Christ that his very shadow carried healing in its wings. There were so many sick people in that land, and that age of suffering and disease, that it was impossible for the disciples to minister to them all individually. So the solicitous friends brought forth the poor, the crippled, the halt, the lame, and the blind, and laid them on beds and couches along the road that the shadow of Peter as he passed by might overshadow and heal them. How beautiful is the picture of a life so strong and righteous!

And the glorious thing about it all is that each of us may have such a life. What dignity and meaning does it give to human life upon this planet of ours, that our very presence, as we walk the highway of the years, may bring brightness and cheer and healing and hope to all who touch us day by day!

Perhaps some one now is thinking, "But my life is so small, the circle of my influence is so circumscribed. What can I do?" Oh, believe me, my dear friend, you can do that which will touch eternity, and which will bless the world in ways infinitely greater and more far-reaching than you can ever see or understand. Owen Meredith has truly said:

"No stream from its source flows seaward,  
How lonely soever its way,  
But some land is gladdened.

No star ever rose and set,  
But had influence somewhere.

Who knows what earth needs  
From earth's lowest creatures?

No life can be pure in its passion  
And strong in its strife,  
And all life not be purer and stronger  
thereby."

Robert Browning gives us the same beautiful thought in his exquisite poem, "Pippa Passes." He pictures the little milk girl going singing through the long day, and un-

consciously influencing and profoundly changing the plans of the great people by whose door she went singing on her way. And Longfellow has told for us the story of "The Arrow and the Song":

"I shot an arrow into the air,  
It fell to earth, I knew not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of song?

Long years afterward, in an oak,  
I found the arrow still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend."

And here, too, a single word or a simple experience may profoundly influence character. During the happy childhood days, down in old Georgia, we were blessed—my brothers and I—with an old-fashioned negro "Mammy." Aunt Milly was one of the best Christians I have ever known. But she was as black as ebony and as superstitious as any member of her race. She was a profound believer in "hants," ghosts, and everything else that had to do with the supernatural.

Taking advantage of this trait, my two brothers and I planned one night to have some fun at Aunt Milly's expense. We got an enormous pumpkin, hollowed the inside out, cut two great staring eyes, an enormous nose, and a hideous, snagged-tooth mouth. We pasted red tissue paper over the eyes, yellow tissue paper over the nose and green tissue paper over the mouth. Then we lit a candle and put it inside the pumpkin and carried the whole thing out behind Aunt Milly's little house in my father's back yard. We put the pumpkin on a fence post, immediately behind her back window, and then draped a bed sheet, ghost like, around the post. Then we planned to slip up to Aunt Milly's window, knock on the shutter, stand to one side, and watch her amazement and fright as she threw open the blinds and saw herself face to face with the apparition which we believed she would take to be a horrible "hant." Well, we had everything in readiness, but we got up to the window, and were just about to knock, we heard a voice inside, and, looking in through the crack under the wooden shutter, we saw old Aunt Milly down on her knees beside her

bed, saying her prayers before she retired for the night. And it happened that just as we got up to the window she was praying for us. She prayed for us every night, but, by strange coincidence—or was it divine providence?—she reached that part of her prayer just as we reached her window. "God bless Marse Willie. God bless Marse Charlie. God bless Marse Johnny. Make 'em good boys," etc. And there she knelt, with her old black face bright with the light of another world, as she carried our names to the throne of the heavenly Father in prayer!

And do you know what we did? Well, you know for one thing that we did not knock on that blind. If any of you had been there that night, you would have seen three bad boys slip away from a window without a sound, slap a pumpkin off a fence post, take up a sheet and hurry up to the big house; and if my two brothers were affected as I was, all three went to sleep with tears in our eyes, after we had said our own prayers that night.

As we stood there in the darkness behind that humble little home, we remembered who Aunt Milly was. We remembered how she had been our unchanging friend in many a time of storm and stress. We remembered that when there was trouble between father and any one of us, the kitchen was our harbor, and Aunt Milly's lap our place of solace. We remembered how, when mother was sick with the long fever, old Aunt Milly had nursed her, caring for her with a mother's tenderness during the day, and then, lying down, like a faithful watch dog, on her pallet beside the bed to be near her through the long hours of the night, for she had said: "No hand but Milly's hand to tend Miss Julie!"

I have never gotten away from the influence of that simple picture. Beth Aunt Milly and the sweet mother whom she nursed have long since passed on to the brighter country; but I know that I am a better man today because old Aunt Milly prayed for me in that far-away time.

One more thought and I am done. It is this: These influences which our lives exert are immortal. Our scientists tell us that matter is indestructible. You can change its

form, but you cannot destroy it. They also tell us that there is such a thing as the conservation of energy; that no force in all the universe is ever lost. Drop a pebble into the midst of the sea and a tiny wave will spread out from that center, and it goes widening and widening until it has crossed the entire ocean, and then that impulse of energy will be transmitted from the water to the land, and move on among the atoms of matter forever.

Several summers ago I was spending a vacation on the Pacific coast. One afternoon I was walking beside the sea a few miles out from the beautiful city of Los Angeles, California. It had been a perfect day, and I there witnessed the most beautiful sunset that I had ever looked upon. Lovelier than any I had witnessed in Italy or Greece or amidst the fascinating countries of the East. The whole western sky was piled high with billowy clouds, and every cloud was aflame with indescribable color—crimson and purple and saffron and gold and pink, all blended in a matchless melody of beauty, with the fiery beams of the setting sun piercing like mighty javelins through it all. And the sea beneath reflected every iridescent tint above until its mighty bosom was glowing like a giant opal!

But at last the sun laid his cheek upon the wave, and then sank out of sight below the horizon's rim. But though he had disappeared from view, his bright beams were still sparkling on the snow-crowned summit of Mt. Lowe, that stands inland but a few miles from the shore; and as I watched, the snowy whiteness of the mountain changed into pink and then that faded out into a ghostly gray, and then the sunlight entirely disappeared. But even then, through the wonderful after-glow, the whole upper heavens were full of light. Long, long after the sun itself had disappeared, it was still possible to read a newspaper beneath those glowing skies. And as I stood that afternoon lost in rapt wonder and delight, the scene became to my heart a parable of a righteous influence.

### *The Religious Act of Faith*

At the basis of all religion there is an act of faith. So, in a sense, there is at the basis of all rationalist theory with regard

to things we have not directly experienced. In both cases we make a leap from our immediate experience, from the fragment of the world-pattern we have seen, to a belief in what is there beyond the field of our vision. In rationalist inference we make the leap in the trust that laws or uniformities we have discovered in the little bit of the pattern we have seen hold good over all the rest. You can never prove that the universe is rational, because all such argument would be a begging of the question to start with. Our belief that the universe is rational, the presupposition of all rationalism, is itself an act of faith.

At the basis of religion is another act of faith: the belief that the universe is rational in another sense—in the sense in which we describe an action as rational when it has a reasonable end, when it is worth doing. The faith of religion is that the good we discover or know in the human spirit is that for which the universe exists. If, for instance, spirit, and all the good and beauty it recognizes, came in the process of time to an utter end with the extinction of life on the planet, the world would be without meaning. If the world is to have a meaning, the spirit tells us that certain things ought to be; the faith of religion is that they are. The belief in the coincidence of what ought to be with what is, is the religious act of faith: you can not prove it; neither can you disprove it. . . .

The religious man bases his action on the hypothesis that the universe is such as to realize in the long run the good which is revealed to him in the human spirit, that spirit, and not matter, is the really dominant thing in the universe. His faith is an act of trust in the universe, and, if he is convinced, as most religious men are, that without God the good he recognizes could not be realized, that life could not have a meaning, then this act of trust in the universe may be also called an act of trust in God. He chooses this hypothesis, not because it is the only one which is logically possible on the data before him, but because it appears to him, as a spiritual being, the worthiest of all possible hypotheses to live by. Our faith is not what we are prepared to demonstrate by argument, but what we are prepared to live by and die

for: the typical asserter of Christianity is the martyr. And if the Christian belief is true that ultimately God will ask an account of each individual's faith, he will not ask how much we were able to prove, but what we determined to make the real principle of our action.—EDWYN BEVAN, principle of our action.—*The Quest*.

### *A Father's Admonition*

Fear the Lord the God of thy fathers and serve him in love, for fear only restrains a man from sin, while love stimulates him to good. Accustom thyself to habitual goodness, for a man's character is what habit makes it. The perfection of the body is a necessary antecedent to the perfection of the soul, for health is the key to the inner chamber. Measure thy words, for by multiplying words thou increasest error. If thou find in the Law or the Prophets or the Sages a hard saying which thou canst not understand, stand fast by the faith and attribute the fault to thine own want of intelligence. Place it in a corner of thy heart for future consideration, but despise not thy religion

because thou art unable to understand one difficult matter.

Love truth and uprightness—the ornaments of the soul—and cleave unto them; prosperity so obtained is built on a sure rock. Keep firmly to thy word; let not a legal contract or witnesses be more binding than thy verbal promise whether in public or in private. Disdain reservations and subterfuges, evasions and sharp practices. Woe to him who builds his house upon them. Abhor inactivity and indolence, the causes of destruction of body, of penury, of self-contempt—the ladders of Satan and his satellites.

Defile not your souls by quarrelsomeness and petulance. I have seen the white become black, the low brought still lower, families driven into exile, princes deposed from their high estate, great cities laid in ruins, assemblies dispersed, the pious humiliated, the honorable held lightly and despised, all on account of quarrelsomeness. Glory in forbearance, for in that is true strength and victory.—MOSES MAIMONIDES. From *A Book of Jewish Thoughts* by Dr. J. H. HEATZ.

## THE CHILDREN'S SERVICE

### WHO SITS AT THE HEAD<sup>1</sup>

A LITTLE boy said to his mother one day when his father was away, "Mother, when we go down to dinner to-day, I am going to sit at the head and serve."

I do not know whether the little boy realized it, but there is a very sweet idea in his words, none the less. Perhaps he was thinking only of sitting at the head, and of how important he would feel in his father's place. But he had an idea also of what must come with being at the head. He would sit at the head and serve.

Suppose somebody was sitting at the head of the table with a big pile of plates before him, one for each member of the family, and when the roast beef or whatever it was, was brought in, that somebody at the head of the table should cut himself off a nice piece and put it on the top plate and commence to eat while your plate and all the others stood empty. Wouldn't you be astonished, and wouldn't you think that a queer way for anybody to do at the head of the table? You expect that person who

sits there will not help himself first, but help all the family, and only at the end does he come to himself. He does not save for himself, either, the best piece, but mother will have what he thinks she will like best, and all the guests will be helped according to what they like, and the boys and girls in their turn, and he himself last of all. This is what it means to sit at the head. It is the place of honor, but it is also the place of service.

And that is the way the Lord Jesus wants it to be with everything which has to do with the family, and everything which has to do with the big family of all Christian people. The one that sits at the head must serve. That was what he did. "I am among you," he said, "as he that serveth." He said that the greatest and finest life, and the life which is most like God, is the one that thinks first of others, and serves others most.

<sup>1</sup>From *Sunny Windows*, by W. R. Bowie. Fleming H. Revell Company, New York.

## OUTLINES

### *Hidden Treasure*

*The kingdom of heaven is like unto a treasure hidden in the fields, etc.—Matt. 13:44.*

The usual method of treating this text is to dwell on the unexpectedness of the find—a hidden treasure—the kingdom, unsought. We propose in harmony with the spirit of the parable, altho not its first intention, to dwell on what is suggested by the fact that the treasure was hidden.

I. God has hidden in this universe wondrous treasure. Each step in man's forward march has been an age of discovery, not of creation. Man, the adventurer whether in the realm of geography, of science, of mechanical skill, or of power, has at best found only what was there, unsuspected for generations, but provided for man's needs and development and taste by the unerring wisdom and foresight of God. The greatest inventors are after all only discoverers of the laws according to which matter gives forth its best; they are adapters of materials provided for them.

1. First consider the realm of man's sustenance. When we try to imagine the enormous supplies that have been needed to provide the food of all the generations of mankind since the creation of man, our minds stagger beneath the burden. Whether it be flesh or cereal, all that has been necessary has sprung from the rich bountiful provision originally made by a wise kindly, and foreseeing Father. The seeds for this year's crop came from last year's harvest. The fowls, fish, and animals upon which we feed are the progeny of last generation. As man's taste and desire for varied foods have grown, they have been gratified by fresh discoveries of the manifold provision made in sea, air, and earth for his satisfaction.

2. When we turn to the realm of power, the story is still the same. Electricity, steam, gas, petrol are not inventions but discoveries. Hidden from man's knowledge and understanding, but there all the time, stored in the universe, ready for man's use at the right time! The note of this day is expectation! Scientific men in all parts of the world feel that we are on the eve of fresh discoveries that will revolutionize man's life as greatly as the age of steam

and the railway did the methods and habits of the days symbolized by the stage coach. They will be discoveries, however, of what is already there!

3. When we turn to the realm of the arts, of those elements which bring color, harmony, and beauty into man's life—the ministries which sustain the life of man and mark him out from the beast, how rich and wonderful they are. Since the time when Jubal played the harp and the organ, what marvelous advances have been made in music! The rubbish heaps of the gas works, as they were once thought to be, have made such contributions to color and medicine that often they produce a greater profit than the gas itself. Here, too, we are in the midst of God's wonderful anticipation of and provision for the highest developments of man's esthetic taste, man has been the discoverer and manipulator of God's gifts. As we follow out the line of thought thus suggested to us are we not led to exclaim, "Oh, the depth of the riches both of the wisdom and the knowledge of God!" "The earth is full of the goodness of the Lord!"

II. God has hidden in human personality still more wondrous treasure. When God in the fulness of time chose to reveal himself it was not through a star, or a mountain, not through the marvels of electricity, nor in the thunder and lightning, but in the form of a little child. And still it is true that of all the wonders that man has discovered none is more marvelous than a child. We have this "treasure in earthen vessels" it is true! But I wish to suggest to you that just as it is the business of the explorer, the navigator, the business man and the scientist to discover and exploit the marvels of the material universe. So it is the duty of the preacher and the Sunday-school teacher and the church worker to discover and exploit the rich treasures of human personality. If we could only begin each service with the same spirit of adventure that the traveler possesses when he sets out for the Arctic ocean, if each Sunday-school teacher could only teach his class with the sense of expectation strong within him and watch for the signs of the

awakening soul; what a romance there would be in the work! How completely delivered would the workers be from any feeling of dulness or monotony!

1. The great instrument for discovering the treasures of human personality is Jesus Christ. If the unit of society is not one, but two persons (for you can never tell what is in one person until he is acted and reacted upon by another), how much more is it true that you never know what is in a person until he has been brought into living, vital contact with Jesus Christ. To begin that contact and to insure its continuance is the main business of the Church and Sunday-school. The contact assured, he will bring to light the hidden treasures of the soul.

2. The great tool placed in our hands for our work is the Word of God, from which we are to bring forth "treasures new and old." If we show ourselves "workmen that need not to be ashamed, rightly dividing the word of truth," then that word will prove itself "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," and a "discerner of the thoughts and intents of the heart."

3. The great leader in this enterprise is the Holy Spirit, who "will guide us into all truth, and, as Jesus promised, "bring all things to your remembrance whatsoever I have said unto you." It is ours to provide the facts and arguments and persuasions, it is his to awaken and convince. Under his unerring guidance, tact, insight, and power will be ours for our work.

This is a glorious enterprise, with all the glamor of romance, the spice of adventure, and the surprize of discovery in it! We shall be privileged to see in our scholars, or the members of our congregation, under the guidance of these blessed helpers of our ministry, as one Sunday-school teacher put it, "the hunger of the soul peeping out through their eyes," or the glorious sight of a personality beautifully unfolding toward God.

## *The Forgiven Sinner*

*Blessed is he whose transgression is forgiven, Whose sin is covered, etc.—Ps. 32.*

I. The blessedness of the forgiven sinner, verses 1, 2. 1. Meaning of the word "blessed." 2. Explain the various expressions used in these verses to describe the man who may be called "blessed."

II. The way to forgiveness, verses 3-5. 1. The agony of an unrepentant sinner. 2. Confession. 3. Forgiveness. The way that leads from agony to forgiveness is confession. Cf. Bunyan's pilgrim and 1 John 1: 9.

III. This experience a pledge of divine grace for all further needs, verses 6, 7. Forgiveness is only the beginning of the sinner's needs, but once received, it is a pledge of further help. Cf. Rom. 8: 32; Phil. 1: 6.

IV. The forgiven sinner instructing others, verses 8-10. Tell others the story. So the early disciples, Paul, Jerry McAuley, all Christians who would make a return for what they have received.

V. The joy of the forgiven sinner, verse 11. Characteristics of this joy. 1. Comes from above. 2. Satisfies the soul. 3. Is permanent. 4. Ever prepares for better things.

Do you know the blessedness of the forgiven sinner? If so, rejoice. If not, seek it.

## *Temptation*

*Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat. —Luke 22:31, 32.*

I. The plans of the tempter, verse 31. A look downward. 1. Cf. with Job's temptation. 2. Here concerning Peter and the other apostles. 3. True as regards all disciples of Christ. Evil never lets one alone. "Why don't de debble let me be?" (Jubilee Singers.)

II. Christ's prayer for the tempted, verse 32a. A look upward. 1. For whom? For Peter especially at this time, but also for all needy ones. 2. Importance of the fact that Christ prays for the tempted. Our custom of asking for the prayers of other Christians. Scriptural to ask for Christ's prayers, or his intercession, Heb. 7:25. Our unseen friend is our best friend. 3. What he prays for. (a) Not for the removal of the temptation. (b) Not for a miraculous manifestation of divine help. (c) But for the faith of the disciple, that it fail not.

III. The fruits of victory after defeat, verse 32b. A look forward. 1. Peter's case. At first defeat in his fall; then victory by his penitence; then the fruits of this victory. See Peter on the Day of Pentecost. 2. Our own case.

We must acknowledge many falls. But make them contribute to the strengthening of others by our penitence.

Use temptation for moral growth.

### *Faith and Fearlessness*

*Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of righteousness.*—Isa. 41: 10.

I. Fear is one of man's greatest enemies. 1. Many things are responsible for man's fearfulness; (a) natural timidity; (b) experience; (c) conscience. 2. There are many things people fear: (a) poverty; (b) bad weather; (c) sickness; (d) bad people; (e) death; (f) God—he is regarded as their enemy rather than their Friend. 3. It does not matter whether the things feared are

real or imaginary; they are harmful just the same. 4. Fear naturally takes the joy out of life. 5. Do not misunderstand. There are many things that are fearful; among others may be mentioned hunger, thirst, ill health, and sorrow.

II. God meant us to be fearless. 1. We would expect that of him since he is what he is; (a) he wishes us well; (b) he wishes us to do our best in life. This is impossible if we are fearful. 2. He says he wants us to be fearless. The text is only one of many in the Bible. The phrase "fear not" occurs eighty-one times. Recall some of the people he encouraged: Abraham (Gen. 15:1), Moses (Num. 21:34), Joshua (Josh. 1:1-9).

III. Faith is a means toward fearlessness. The Bible and the history of the Christian Church is full of proofs for this. Moses (Heb. 11:27), Stephen (Acts 7), Paul (Acts 27:20-25). The man who has faith may not be able to live a care-free life, but he need not be fearful. 1. He needs not fear for the necessities of life (Matt. 6:25-34). 2. He needs not fear heavy burdens (Deut. 33:25). 3. He needs not fear temptation (Cor. 10:12-13). 4. Not even death (Pa. 23:4).

## THEMES AND TEXTS

### "TWIN SERMONS"

ALBERT EDGAR WARDNER, D.D., Hiawatha, Kansas.

**The Devil's Own.** "Ye are of your father the devil, and the lusts of your father it is your will to do."—John 8:44.

**The Lord's Own.** "Ye are not your own; for ye were bought with a price: glorify God therefore in your body."—1 Cor. 6:19-20.

**What Must I Do to Be Saved?** "... What must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."—Acts 16:30-31.

**What Must I Do to Be Lost?** "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard."—Heb. 2:3.

**Christ and the Crowd.** "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."—Matt. 9:36.

**The Crowded-out Christ.** "And she brought forth her first-born son; and she wrapt him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."—Luke 2:7.

**What Men Are Thinking about God.** "What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?"—Job. 21:15.

**What God Thinks of Men.** "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:13.

**The City That Voted Jesus Out.** "And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders."—Matt. 8:34.

**The City That Voted Jesus In.** "And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did."—Acts 8:5-6.

**The Great Acceptance.** "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."—John 1:12.

**The Great Refusal.** "But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions."—Matt. 19:22.

**The Love of God.** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

**The Hates of God.** "There are six things which Jehovah hateth; Yea, seven which are an abomination unto him"—Prov. 6:61.

**The First Christians.** "The disciples were called Christians first in Antioch."—Acts 11:26.

**The Christians of To-day.** "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.



## ILLUSTRATIONS AND ANECDOTES

### The Best Things Inexhaustible

There was a flower show at the great university, and hundreds of people were passing through the aisles between walls of color and fragrance. In one of the houses was a bed of roses, but most of them were just budding. One had developed fully and was hanging out over the narrow walk, tempting many of the visitors to pluck it; but the signs, "Do not touch the flowers," kept anxious hands away from the delicate beauty. But no sign denied the privilege of smelling it, and all who passed bent their heads over it to breathe in its fragrance.

I was in the line and saw the rose far ahead. I saw the people inhaling fragrance from it; and was disturbed because I thought there would be none left by the time I got to it. But I had to take my turn and suffer my disappointment. The people immediately in front of me were smelling it; and when I came to it, I did the same. It was still fragrant, and beautiful. Those who had gone before had received of it, but its gifts were inexhaustible and there was an abundance for me. And I did not take it all with me. It made glad those who came after me.

Is it not even so with truth, wisdom, and divine love?—C. B. HERSHEY.—*The Herald of Gospel Liberty*.

### The Sabbath a Weekly Uplift

A traveler tells of having visited a painter. "I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone." When he was working in pigments insensibly his sense of color was weakened, and by having a pure color near him he brought it up again just as the musician by his test fork brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need often to be tuned, chordeed, borne up to the idea of a pure and lofty life. And that is one of the great uses of the Sabbath. It puts us in touch with holy things. It gives us a chance to make comparison with the standard. It brings the eye and heart and soul up to tone. The effect, if we avail ourselves of the possibilities of Sabbath privileges, is to start us

anew on a higher plane of living. It brings the weekly uplift.—By G. B. F. HALLOCK, *The Intelligencer*.

### The Enemy of Wonder

Someone has said that if all the stars were to cease shining tonight, and not shine again for a whole year, and then suddenly were to burst out again in all their glory, there's not an eye that would not be lifted heavenward. Ah, that's it! That touches the nerve of the matter. It is not knowledge that is the enemy of wonder. It is familiarity. Robert Hichens, in one of his stories, tells of an artist who was painting a picture of the ocean. He was trying to express the wonder of it. So he went down to the beach and rented a room for a few months, in order to drink in the message of the mighty deep. Then, in order to bring out his idea forcibly, he thought it would help if he could find a child in whose eyes the great salt waves reflected surprise. He searched through all the villages for one, but without success. All the little bare-footed tots he met were so familiar with the water that the thing was tame to them. At last he came back to an inland town, and one day he ran across a little fellow with a bright, intelligent look, who had never been to the shore. So he purchased a ticket and took him down, just to watch his face when the great sweep of water first burst upon his view. It happened that a storm was raging at the time, and the look of awe on the lad's face was just what the artist wanted. He had found his model. So I repeat, it is not knowledge, but familiarity, that is the enemy of wonder.—MALCOLM J. MACLEOD.

### The Glory of the Commonplace

In a little mountain village in Germany, there lived a young artist whose skill in working with gold was marvelous. Beneath his magic touch, grew beautiful things. In grace and fragility they were to be compared only with the handiwork of God.

His village friends used to stand and watch him with wondering eyes. At last one of them said,

"It is all very well, Adolph, for you to spend your time in this sort of way, but as for me I would soon grow weary of it. The

long dreary hours and the common tools and the rough lumps of gold would become distasteful to me."

Adolph lifted his quiet, blue eyes from his work but a moment and answered,

"When I work, it is not the common tools and the rough lumps of gold that I see, but it is the beauty of the thing which I have in mind, and to release that beautiful thing, I work, I work, and the long hours and the common tools become the means to that end."

And had they but known it, as may every toiler everywhere, there is a transforming power in an open vision of the finished beauty of the commonest task.—*The Christian Idea*.

### Story of the Swan

"While up in northern New York last summer I heard of the romance and tragedy of a mother swan. She had two beautiful children. Is not a swan cutting the waves with queenly motion graceful enough indeed to have been wrought by the God of all grace? So much for the romance—now for the tragedy and—the glory! One morning mother swan missed one of her two lovely children; the rats had gotten it. Then did this mother of the waves become doubly vigilant. She kept her sole remaining child upon her back! Would you like to be plainly told how this mother-instinct everywhere permeates and transfigures our sub-human neighbors of the water, the wood, and the air? It cannot be done. After language and knowledge are alike exhausted, there is still a world of mystery within, above, and beyond it all. 'Tell us plainly,' you say, 'about prayer, about the forgiveness and sins.' I know there is a philosophy of these two majestic spiritual realities, as there should be, as there must be. I know, also, that there is unspeakably more—there are the facts themselves! Are you puzzled because of so many theories about them? Why, the very abundance of theories is almost positive proof of the unwithering vitality of prayer and forgiveness. At any rate, it is the fact of prayer that nourishes you—not the theory. It is the fact of the atonement that saves you—not any or all of the theories thereof."—Dr. F. F. SHANNON.

### The Paralyzing Power of Money

There is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined

to give. And this is surely what the Lord was meaning when he spoke of "the deceitfulness of riches." Riches can make a man think that he is growing bigger when all the time he is growing less. He estimates his size by the inlet of income, and not by the outlet of beneficence. While the inlet is expanding the outlet is contracting. But the reception is frequently more deadly still. His growth in riches is often accompanied by a corresponding growth in fear. It is one of the pathetic ironies of life that men who are growing in wealth have an increasing fear of poverty. And the fear puts them into bonds and they are afraid to give of their treasure lest none should remain. I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more!" The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. "I really cannot give any more! What with one thing and another I do not know what we are coming to!" Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died, and his will was proved at over sixty millions! And I wonder, I wonder if at the end of the day he heard the messenger of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"—J. H. JOWETT.

### Body and Soul—A Parable

The Roman Emperor Antoninus once said to Rabbi Judah the Prince, "On the great day of judgment, soul and body will each plead excuse for sin committed. The body will say to the heavenly Judge, 'It is the soul, and not I, that has sinned. Without it I am as lifeless as a stone.' On the other hand, the soul will say, 'How canst thou impute sin to me? It is the body that has dragged me down.'"

"Let me tell you a parable," answered Rabbi Judah the Prince. "A king once had a beautiful garden stocked with the choicest fruits. He set two men to keep guard over it—a blind man and a lame man. 'I see some fine fruit yonder,' said the lame man one day. 'Come up on my shoulder,' said the blind man, 'I will carry

you to the spot, and we shall both enjoy the fruit.' The owner, missing the fruit, hailed both men before him for punishment. 'How could I have been the thief?' queried the lame man, 'seeing that I cannot walk?' 'Could I have stolen the fruit?' retorted the blind man; 'I am unable to see anything.' What did the king? He placed the lame man on the shoulders of the blind man and sentenced them both as one."

In the same way will the divine Judge of the universe mete out judgment to body and soul jointly.—From *A Book of Jewish Thoughts* by Dr. J. H. HEERZ.

### Thoroughness

Thoroughness pays. The only work that gives joy and satisfaction is the work that is thoroughly done. The joy of having done one's work well is the purest and most perfect joy of which a human being is capable. The consciousness of having done thoroughly that which we have undertaken to do adds immensely to one's poise and self-respect. The man who does everything to a finish has a feeling of serenity. He has nothing to fear, and he can look the whole world in the face.

The only work that brings real and permanent success is the work that is thoroughly done. A Massachusetts governor was elected on the representation made to the voters that as a farmer boy "he always hoed to the end of the row." Doubtless that boyhood habit persisted and qualified him for the duties of his high office. Abraham Lincoln, the rail-splitter, piled the wood so straight that a stranger thought it had been sawed after it was piled. It is said to have been the same stranger who nominated him for the presidency. "You blacked my father's boots," was the sneer of a member of the House of Commons at an opponent. "Yes," was the instant answer, "and did it well." Far from disqualifying him, that humble work well done was an important qualification for the higher service.—*The Christian Index*.

### Work as an Asset

"Thank God every morning when you get up," cried Charles Kingsley, "that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control,

diligence, strength of will, content, and a hundred other virtues which the idle never know."

"Work," says Dean Farrar, "is the best birthright which man still retains. It is the strongest of moral tonics, the most vigorous of mental medicines. All nature shows us something analogous to this. The standing pool stagnates into pestilence; the running stream is pure. The very earth we tread on, the very air we breathe, would be unwholesome but for the agitating forces of the wind and sea. In the balmy and enervating regions, where the summer of the broad belts of the world furnishes man in prodigal luxuriance with the means of life, he sinks into a despicable and nerveless lassitude; but he is at his noblest and his best in those regions where he has to wrestle with the great forces of nature for his daily bread."—*Success Fundamentals* by ORISON SWETT MARDEN.

### "Law Honesty"

There is no concealing the fact that many men make three distinctions in conduct to-day. A deed is honest, dishonest, or law honest. If it is law honest, no further questioning is needed. Under this last law have come our great problems of graft and crookedness in high places, until the country to-day is in a serious condition in its business methods.

Under such existing conditions, it is said to be impossible to do business honestly. There is a good deal of cant in such a statement. A minister is despised if he suppresses the truth to please his hearers. A soldier would be despised if he turned his back on the enemy when he approached him. Well, what does God think of the business man who sells the honesty of life for a mess of world's pottage?

The *Wall Street Journal* said: "The supreme need of the hour is not an elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to the morality which recognizes a basis in religion." What is this statement but a demand for the principles of Christ in modern business-life.—ELWIN LINCOLN HOUSE in *The Glory of Going On*.

# Notes on Recent Books

## THREE BOOKS ON JAPAN<sup>1</sup>

Very few of those books which stream and tumble upon us, pretending to give any real information about the three civilizations of the Far East, can approach this volume in real value to the man whose time is precious. Here is an author who spent many years in China, not as a wayfaring man hastening to get rich, but as a real student of the Oriental peoples, their social systems and their grand inheritances. Then, after ten years absence, he goes back to study with penetration, acute power of observation, leisure and the old experience which has attained to prophetic insight. He has produced a book which smells not of oil, tobacco, machinery, beer, lucre, or any of those American commercialisms that flood China and usually upset the work of the missionaries.

Not that Mr. Bland believes very profoundly in Christian missions, which he rather ignores. He does not have much use for American-educated youth of either sex, or apparently those turned out of the mission schools in China. In fact, reading this book is like attending a seance of ethical culture with warm admiration of the author for the Confucian variety manifest on every page—rather than a devotional service with prayer, song, sermon and a recognition, either of the Infinite or of the Heavenly Father.

Finely illustrated, indexed, superbly written, and flowingly rich in penetrating power of judgment, and most justly informative as this book is, one longs for one like it equal to it in literary grace with the same aroma of scholarship, and the note of personal experience from one who is actuated by Christian motives and has faith in God and in his Son Jesus Christ. Much as we can heartily praise Mr. Bland's book, we do not share his general view. After a half century or more of observation, life among these people of the Orient, the reviewer believes most heartily with those who toil in the field, and believe in the ultimate triumph

of Christ. The book in its judgments is manifestly one-sided.

The average person has read much more about Japan in recent years than ever before. And the reason is not far to seek; she has achieved "not a little already and is still struggling to achieve more." The author Katsuro Hara is not ashamed to admit their debt to Chinese civilization, while they gave "very little to the Chinese in exchange."

The aim of the work before us "is to furnish a synopsis" or perhaps rather to give "a general sketch of the history of Japan." The book was written at the request of the Yamato Society, a society that has for its object

"to make clear the meaning and extent of Japanese culture in order to reveal the fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted."

The history of Japan is not "totally unlike that of the nations of Europe in its most essential trait." In this relation to feudalism they went through "almost the same experience as other civilized nations did, neither more nor less."

The "glamor of the Orient" has naturally tinged the descriptions of Japan by Westerners from Lafcadio Hearn and Percival Lowell down. The extraordinary beauty of the landscape, of the seas, mountains, lakes, fields, and gardens; the picturesque costumes and customs of the people; the politeness and sweetness of manners—have captured the tourist and writer. Mr. Greenbie's volume is not insensitive to all this. But he "lived Japanese," in native hotels that were not "Europeanized," in native boarding houses, with the natives. He saw the cities and the slums; lived and ate with the artisans and common people; chummed with the porter and the jinrickshaw coolie. And—

<sup>1</sup>*China, Japan and Korea.* By I. C. P. BLAND. Charles Scribner's Sons, New York, 1921. 326 pp. An introduction to the *History of Japan.* By KATSURO HARA. G. P. Putnam's Sons, New York, 1920. 8 3/4 x 6 in., 411 pp.

*Japan Real and Imaginary.* By SYDNEY GREENBIE. Harper and Brothers, New York, 1920. 461 pp.

he wrote down his impressions as they first came, of the people who are Japan. Here is nothing of politics, national or international; only Japan, individual and social, appears. The volume is different—it is both appreciative and critical. We needed just this kind of book.

**Encyclopaedia of Religion and Ethics.** Volume XI. Edited by JAMES HASTINGS, with the assistance of JOHN A. SELBIE and LOUIS H. GRAY. T. and T. Clark, Edinburgh; Charles Scribner's Sons, New York, 1921. 11½ x 8½ in., 916 pp.

Faber in his hymn says "The love of God is broader than the measures of man's mind." So is the knowledge of God.

If there is one thing more than another that an editor notices during the month's or the year's work it is the inadequate, the circumscribed treatment that is frequently given important subjects by authors who send in their manuscripts for examination. A fuller, wider investigation and treatment of a subject often makes the difference between the acceptance and the declination of a manuscript. It is in this particular that an encyclopedia like the one before us is of great service. When for example it treats of such subjects as "sacrifice," "sin," "soul," "state of the dead," these are discussed from about a dozen, sometimes a score, of different angles and by a host of writers conversant with the particular aspect treated.

This volume like its predecessors pays its respectful tribute to the diverse and yet related fields of religion, philosophy, art and science, as it does to the work of distinguished authors.

Professor J. Arthur Thomson, whose recent volume on "The System of Animate Nature" was reviewed in the March number of the *Homiletic* contributes to this new volume the article on science. From that article we think the following well worth quoting.

"The duty of science to provide knowledge for the relief of man's estate has its counterpart in the duty of the State to utilize the resources of science. That this duty is only half realized is certain. Just as many ills that the flesh is heir to are met no longer with fatalism and folded hands, but by confident therapeutics and preventive medicine, so over a wide range there is a promiscuous application of all kinds of science for the amelioration of the conditions of human life. Man is only beginning to enter

into his kingdom; much suffering, depression, and poverty is remediable; the potency of the influences of improved nurture, in the widest sense, has not as yet been adequately appreciated. The idea of a scientific control of human life is gripping men's minds with fresh force, and, instead of meeting suffering and disharmony by apologetic justifications of the ways of God to men or by submitting to them as means of discipline, a nobler piety is insisting on their reduction and, it may be, eventual disappearance. It is man's part to build up, as he is doing, a scientific systematization of knowledge which will increasingly form the basis of a control of life. . .

"Thus, without any depreciation of the other factors that make towards a good life, one may emphasize the ethical value of science. For science judiciously applied removes gratuitous hindrances to the good life and open portals. Science well taught and well learned means an introduction to the ever-expanding interest and wonder of the world."

The range of subjects treated in this volume comes within the two words "sacrifice" and "sutra." Previous volumes of this most useful and scholarly work have been noticed in our pages as the volumes were published.

**Gotama Buddha.** By KENNETH J. SAUNDERS. The Association Press, New York, 1920.

The Young Men's Christian Association is taking not merely far wider but far more definite views than formerly of its work in the East. Its literary department is being conducted with ability and enterprise and in particular, Mr. Kenneth J. Saunders, literary secretary of the Y. M. C. A. for India, Burma, and Ceylon, is doing for Buddhism what his colleague, Dr. J. N. Farquhar, has done with such conspicuous success for Hinduism. It is a sign of the times that Mr. Saunders' book is published almost contemporaneously with the seventh (German) edition of Oldenberg's "Buddha," an earlier edition of which was translated into English nearly forty years ago.

This volume, which concentrates chiefly on the man Buddha, must be taken in conjunction with the author's earlier studies on "The Story of Buddhism" and "Buddhist Ideals." So far as the scientific use of the available materials and the modest compass of the book allow, he has made to live again for us that old, old story, the story which has perhaps given a religion to more human beings than any other, which even to-day is

the inspiration of hundreds of millions. With wide knowledge and literary skill he has introduced us to the India of the days when the priestly caste and the warrior caste were still rivals, ere yet the Brahmins had won their supremacy which is only now beginning to slip from them; has shown us how men were weary of the endless round of rebirth and puzzled by the multitude of philosophic systems that tried to guide and help them; and how at last Gotama found his enlightenment and became the Buddha, and seemed as an angel from heaven as he came among men with his irreligious religion, his message of kindness and self-suppression which yet was not self-torture.

Mr. Saunders seldom calls attention to the extraordinary parallels between the life and experiences of the Buddha and those of the Christ; but the Christian student will not miss them, nor will he fail to note the contrasts between Gotama's attitude and the attitude of Jesus of Nazareth to the sin, and sorrow, and mystery, of the world. The book is written in a tone of sympathetic and almost reverential appreciation; but if a perusal still leaves us wondering how the teaching of the Master captivated the hearts of hundreds of millions as it has done, is that not just of a piece with the fact that Buddhism, originating in India (which Hinduism afterward reconquered and has since held), has found its stronghold chiefly in the far East, while Christianity, taking its rise in Palestine some hundreds of years later, has so far appealed chiefly to Western nations?

**A Critical and Exegetical Commentary on the Revelation of St. John, with Introduction, Notes, and Indices and the Greek Text and English Translation.** By R. H. CHARLES, Archdeacon of Westminster, Fellow of the British Academy. In two volumes. Charles Scribner's Sons, New York, 1920. I. xcii, 373 pp.; II. vvii, 497 pp.

In the projection of the plan of the series of *International Critical and Exegetical Commentaries* on the whole Bible it was natural that the book of Revelation should have been assigned to the scholar who above all others in the English speaking world has distinguished himself as a specialist in the field of apocalyptic literature.

Archdeacon Charles, who may lay claim to this distinction, has just given the results of his labors on this book in the form of a two-volume work which is destined to take its place among the very best in the *International Series*. Naturally the Introduction is much more extensive than in the other volumes in the series. Published separately this Introduction would make a good-sized volume. It is not, however, too long or prolix. Tho it takes up nearly two hundred closely printed pages it leaves many of the problems raised only half solved. Such, for instance, is the question whether the apocalypse is pseudonymous. Dr. Charles says decidedly, No! But the arguments he adduces for this answer are not quite convincing. On the identity of the authorship of the Fourth Gospel and the apocalypse Dr. Charles pronounces with equal positiveness in the negative, but with much stronger reasons for his position. The commentary is unquestionably the fullest and most satisfying on all critical and exegetical points that has hitherto been produced on this obscure book, and marks an era in the progress toward the recovery of its full meaning.

**Luke the Historian in the Light of Research.** By A. T. ROBERTSON, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York, 1920. viii, 257 pp.

This is more than either a sketch or a complete (if not exhaustive) biography of the author of the Third Gospel and of the book of Acts. It has for its thesis the historical trustworthiness of the man who wrote these two primitive Christian documents. To the end of vindicating Luke's credibility Professor Robertson institutes a thorough search into all the aspects and characteristics of Luke's work. A considerable light upon the thesis must, of course, have been sought in such knowledge of the personality of Luke as was available. And the author has gathered all of it, and gives it in the second chapter of the book. But the great bulk of the volume is taken up with the detailed discussion of such questions as Luke's method of research, the sources he has used in writing the gospel and the book of Acts, his acquaintance with

medical science, his knowledge of Roman law, his knowledge of the science of navigation, and many other matters of kindred nature. The net result of these investigations is the judgment that Luke was discriminating and careful in the selection of his materials, conscientious in the use of them, and determined to give a true and unbiased account of the origins of the gospel. The question treated, however, can by no means be regarded as closed and Professor Robertson's contribution to its solution consists in the main in the compilation of the best work done on the subject in recent years.

**To the Romans: A Commentary.** By ALEX. PALLIS. The Liverpool Booksellers Co., Ltd., 70 Lord Street, Liverpool, 1920. 190 pp.

A short preface of scarcely over five pages, the text of the Epistle to the Romans, a scholarly commentary, which might easily rank with the very best products in this field in point of critical, historical and linguistic thoroughness and accuracy, and a lucid paraphrase,—these are the contents of this not too ponderous volume. And the most striking part of it is the brief preface. For it is here that the author quietly but clearly states his conviction that the Epistle to the Romans could not have been written by Paul nor address to Rome. The grounds for these startling conclusions are drawn from a very summary comparison of Romans with Galatians and Corinthians. It will require proofs drawn from much more extensive analytic work to convince one of the truth of his contention than the author furnishes. It is questionable even, whether the evidence adduced is sufficient to reopen the question so universally considered closed since the failure of the Bruno Bauer criticism. But Mr. Pallis is not satisfied with merely negative results. He builds up a constructive theory on the subject. Beginning with the fixation of the date of Romans as between 70 and 100 A.D., he finds that the author was a Jewish Christian of Alexandrian affiliations writing a catholic letter with the intention of reproducing the full Pauline gospel. Here, too, it will be found that the grounds of the author's work are quite slender and precarious.

**Early Tudor Poetry (1485-1547).** By JOHN M. BERDAN. The Macmillan Co., New York, 1920. 564 pp.

One does not need to read far into Professor Berdan's book to perceive that the author knows his subject and knows how to present it—two qualifications for writing a book not so common as they might be. It might seem that a study of early Tudor poetry would have little of interest to the student of religion, but such is not the case, since the great moral and religious movements of a period enter so formatively into its literature. Humanism, the Reformation, Erasmus, Sir Thomas More, Colet, William Tyndale,—these are among the men and movements that engage the reader's attention.

In the careful treatment of humanism the author points out clearly and fully the greatly superior moral quality of English over Continental humanism. Erasmus, who is described as "a writer to the universe" is characterized as having a scholarly conscience and as "putting his scholarly attainments to the service of right living" but as nevertheless "a good Romanist." The tribute of the author to Tyndale's translation of the New Testament and its "simple, idiomatic and dignified English" is that of one who thoroughly appreciates its value both as life and literature: "It is pre-eminently the link that binds the present to the past and, in space, holds together the far-flung members of the English race."

**Tractate Sanhedrin.** Translated from the Hebrew with brief annotations by HERBERT DANBY. Society for Promoting Christian Knowledge, London. The Macmillan Company, New York. 144 pp.

It is a great convenience to have an idiomatic translation, with brief but illuminating notes, of so important a tractate as *Sanhedrin*, which describes the judicial procedure of the Jews as codified toward the end of the second century A.D. Among other things are described the four forms of the death penalty—stoning, burning, decapitation, and strangulation—with the various offenses for which this fate was the penalty. The Christian interest in this tractate arises from the fact that our Lord was tried before the Sanhedrin, but the late date and the peculiar nature of the tractate make it difficult to say just how far that trial was a travesty of justice, viewed in the light of

contemporary standards. The translation is so skilfully arranged and paragraphed that one can follow the elaborate detail without trouble.

**A Critical and Exegetical Commentary on the Epistle to the Galatians.** By ERNEST DE WITT BURTON, Professor of New Testament Interpretation in the University of Chicago. Charles Scribner's Sons, New York, 1920. lxxxix, 541 pp.

Twenty-five years of patient, conscientious labor devoted to the preparation of a commentary on the Epistle to the Galatians might appear to an amateur in theological lore a rather lavish use of time and energy for the work. But no scholar will take up Dr. Burton's volume of six hundred pages of close print without realizing quickly that the time and energy were well invested. At least from the days of the Reformation onward the Epistle to the Galatians has secured at the hands of interpreters attention altogether disproportionate to its size. It presents some of the hardest problems in the field of New Testament exegesis; and problems upon whose solution theological issues of primary importance have hinged. The history of interpretation accordingly was complex and required great care and minuteness in the treatment of the crucial passages. But perhaps the most unique and valuable part of Professor Burton's work is the appendix of more than 150 pages in which over a score of Paul's characteristic words and phrases are systematically, and almost exhaustively, traced from their classical and Old Testament antecedents to their peculiar usage by Paul himself. Altogether the volume deserves, and doubtless will be conceded, the highest place among the commentaries on Galatians available to the present day student of the Greek New Testament.

**A History of the Doctrine of the Work of Christ in Its Ecclesiastical Development.** By ROBERT S. FRANKS, principal of Western College, Bristol; sometime scholar of St. John's College, Cambridge. In two volumes. Hodder and Stoughton, London, New York. I. xiii, 449 pp.; II. vii, 443 pp.

In its narrowest sense, the phrase "work of Christ" means his redemptive suffering and death; in its broadest, it includes ideas of his eternal activity in a preexistent state and of his future reign at his second coming. It is in neither of these senses that Prin-

cipal Franks has undertaken to write of it. He finds a third intermediate conception. The work of Christ in this sense includes the incarnation, life, passion, death and resurrection of Jesus. A full history of thought on it as thus defined might begin with the biblical data and trace its development through discussion in the course of the Christian ages. But here, too, Principal Franks defines for himself quite clearly the limits of his investigation. It is the ecclesiastical development and not the biblical beginnings that he has chosen to bring into view. The task thus defined and limited is handled by Principal Franks in a masterly manner. The point of view is that of the historical student who is eager to know the facts, and determined not to permit personal or partisan presuppositions to interfere with his search for them. Beginning with the Apostolic Fathers, Dr. Franks examines practically all the Christian leaders who have pondered the great theme of his work, sifts their utterances, interprets them in the light of the controversies which evoked them and formulates them clearly for the present day student. The work thus comes to possess the value of a thesaurus of historical information on its special subject as well as a consecutive and readable exposition of the development of a great doctrine.

**John Burroughs—Boy and Man.** By OLGA BARRUS. Doubleday, Page and Company, New York, 1920. 385 pp.

The recent death of John Burroughs has deprived mankind of one of its great naturalists. It has also sharpened the desire of the numerous readers of his books for some more coherent knowledge about the author, his boyhood, education, and method of working. This need is excellently met in "John Burroughs—Boy and Man." The biographer is exceedingly well qualified for this task. She has been the almost constant companion of John Burroughs for twenty years, has accompanied him on his trips, nursed him in sickness, and watched over his diet; she has, perhaps, added four or five years to the naturalist's life.

In a lively and interesting style Dr. Barrus takes up in eighteen chapters the ancestry, boyhood, youth, and maturity of the naturalist. It was a full and rich life which she describes from the early days in 1837 to



1920; from the farm in Roxbury, New York, to school teaching, work in the United States treasury at Washington, bank examiner in New York, fruit farmer, traveler, friend of inventors and manufacturers, and above all, the writer of those charming out-door books which are known all over the English-speaking world.

**Mystic Isles of the South Seas.** By FREDERICK O'BRIEN. The Century Company, New York, 1921. 9 x 6½ in., 534 pp.

The author of *White Shadows of the South Seas* has given in this volume a simple record of the days and nights, of his thoughts and dreams, in the mystic isles of the South Seas. These are, he tells us, merely "the vivid impressions of my life in Tahiti and Moorea, the merriest, most fascinating world of all the cosmos." He went to these islands below the equator with but one thought in mind, to play, and what he has set down in this volume "is the profit of that spirit."

While there he met an aged Russian who had been on the islands for seventeen years, and this was what he said about the Tahitian. He is a coward, afraid to fight the white, is treacherous, lazy, and corrupt, "a profound hypocrit, and yet a Puritan for observance of the ceremonies and interdictions of his faith. He has more guile than a Japanese guide, and in land deals can skin a Moscow Jew."

When asked if Christianity ever improved them he gave the answer,

"No. The combats between Protestants, Catholics, and Mormons ended all hope of that. They are never sincere except when they become fanatics, and even then they never lose their native superstitions. Beliefs in the ghosts of Tahiti . . . are common to all of them."

This is a severe castigation of these people, severer than the author would perhaps admit to be true, for he expresses many appreciative words about them.

Tahiti belongs to France, and if one were to judge from what Mr. O'Brien has to say as to the government of that colony it would not be particularly flattering to the old republic.

The Tahitians, we are told, were ancient Aryans who in the dim past were in India, and afterward in the Indian archipelago. They were in Sumatra, in Java, in the Philippines long before the Malays. In 1769

Captain Cook estimated the Tahitians to number 70,000. Now, we are told, "there are barely five thousand living of this exquisite race."

**A Harmony of the Synoptic Gospels in Greek.** By ERNEST DE WITT BURTON and EDGAR JOHNSON GOODSPEED. The University of Chicago Press, Chicago, 1920. xxx, 186 pp.

This is a reproduction of a previous work published by the same authors through Charles Scribner's Sons, with the exception that the Greek text replaces here the English of the older production. As the title plainly indicates the object of the volume is to show the parallelism of the synoptic gospels only. The Fourth Gospel is left entirely out of the account. The uses to which such a harmony may be put are very strictly limited, namely, to the study of the synoptic problem and to the study of the synoptic portraiture of Jesus and of the synoptic report of his words. But with these limitations the book will undoubtedly be a Godsend both to teachers and classes engaged in work on these problems. The accuracy and thoroughness of the scholarship of the authors is beyond criticism.

**Sunny Windows.** By WALTER RUSSELL BOWIE. Fleming H. Revell Company, New York, 1921. 7½ x 5¼ in., 190 pp.

In the Introduction to this collection of forty-six five-minute talks to children, the author says:

"It will be noted that a number of sermons in this book are built round some visible object which was shown to the children when the sermons were preached. . . . Whenever they can thus be had, the illustrations will be well worth any trouble in procuring them. It is easier to storm the citadel of attention through the eye-gate than through the ear-gate."

One of the brief talks is given in another department of the magazine.

**The Gardens of Life.** By JOHN ROACH STRATON. George H. Doran Company, New York, 1921. 7¾ x 5¼ in., 248 pp.

The seventeen sermons in this volume, called by the author "messages of cheer and comfort" were stenographically reported and are printed just as they were delivered. This may account for the poor proof-reading and the fact that one story is repeated in two different sermons in the volume.

We give in another department of the magazine one of the best sermons in the collection.



Exterior of Dante's Tomb at Ravenna. Five times the Florentines begged Ravenna to return to his native city the ashes of their great poet, each time in vain.

"His life, his fame, his grave, though rifled—not thine own,  
 Happier Ravenna! on thy hoary shore,  
 Fortress of falling empire! honour'd sleeps  
 The immortal exile! Arcque, too, her store  
 Of tuneful relics proudly claims and keeps,  
 While Florence vainly begs her banish'd dead, and weeps."

—Byron's *Childe Harold*.



Dante Alighieri at about the age of forty—the “most important” portrait of him extant,” a miniature in Codex Palatinus, 320, in the National Library at Florence.

# THE HOMILETIC REVIEW

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## DANTE ALIGHIERI: GREATEST OF CHRISTIAN POETS

Professor CHARLES A. DINSMORE, D.D., Yale University, New Haven, Conn.

On the night between September 13-14, 1321—six hundred years ago—Dante Alighieri, Florentine poet, died at Ravenna and was buried with honors befitting an eminent poet and philosopher. He himself had foretold that his fame would reach the future, but even those of his contemporaries who esteemed him most could scarcely have anticipated the lofty renown that has gathered about his name, or have imagined that after six centuries the whole civilized world would unite to do him honor. He gave his chief work a humble name—*The Comedy*—to indicate that it was a simple song written for the common people, and, like life itself, turned deepest tragedy to a happy ending. Subsequent generations found in it such a mingling of truth, passion, and unearthly beauty that by general consent they added the adjective "Divine." So today it is the *Divine Comedy* which we read. That fire which makes books immortal comes not from truth alone, nor alone from attraction of form and expression, but is born of truth and beauty. It is the "divine" in the *Comedy* that will attract in ever increasing numbers minds eager to apprehend and proclaim spiritual truth.

Ministers need to be intimately acquainted with the "literature of power." Their duties are so many and varied that to keep their souls alive they must drink deep of the

perennial fountains of inspiration. The poets are the best theologians. Our little systems have their day, but the poets are of the ages. Dante was a devout disciple of Aristotle, whom he called the "master of those who know," but he chose Virgil to be his guide on his mystical journey, and when in perplexity it was to a poet he applied for direction. Books of theology are out of date in a few years—their truth has not the forms of beauty—the poets are ever contemporaneous.

Christianity has been rich in singers of insight and melody, yet the Italian surpasses them all in the compass, the ordered proportion, of the truth he utters and in his power to fertilize the mind. Read a canto of the *Divine Comedy* every morning and sermons will be born as the sparks fly upward. There is something in the sweep and energy of Dante's imagination, something in the extraordinary intensity of his passions, that vitalize to a most uncommon degree all susceptible minds coming within the circle of his splendor. Not every one can read Dante with satisfaction. He repels as many as he attracts, but over those who feel his power he casts a spell that is perpetual.

Before attempting to substantiate the truth of the title of this article, that Dante is the greatest of Christian poets, let us turn aside a moment to consider the chief facts of his life.

They are meager enough, for with Homer and Shakespeare, the only two poets comparable with him, he validates Emerson's fine saying "the greatest geniuses have shortest biographies."

Born in Florence in May, 1265, he died in Ravenna when he was fifty-six years of age. His life, like Milton's, was divided into three quite distinct periods of nearly equal length. Each enjoyed a studious and leisurely youth, abundant in opportunities for gathering poetic material and for refining his genius; for each there followed two decades of political activity and severest discipline; Dante at forty-eight and Milton at fifty set themselves to fulfill the dreams of youth and the purpose of a life time by writing a poem that should justify the ways of God to men. One was in exile, the other blind, both were poor. Each was sustained by the conviction that he would leave a name which the world would not willingly let die. But Milton had no Beatrice, consequently his *Paradise Lost* lacks that human passion which is such a large element of power in the *Divine Comedy*.

When Dante was eighteen years of age he met one day a Florentine maiden, a friend of his youth, whom he calls Beatrice—the blessed one—who saluted him with such ineffable courtesy that he touched all the bounds of bliss. The beauty of her gentleness and grace sent its fire into his innermost spirit and enkindled his genius. Retiring to his room he wrote a sonnet in honor of the love which held lordship over his soul. His passion was not that of a troubadour for his lady, it was more like that of a saint for the Virgin. Through Beatrice he had caught a glimpse of the divine beauty and sovereignty of love. This he celebrated in various sonnets and odes. At her death, when he was twenty-five, the poet sought consol-

tion in the study of philosophy. A new world of truth burst upon his astonished mind. "Oh, most sweet and unutterable looks," he exclaims, "of a sudden ravishing the mind, which appears in the demonstrations in the eyes of Philosophy, when she discourses with her lovers." The beauty of truth for a time absorbs him to the exclusion of that divine beauty of grace of which Beatrice was the symbol. But philosophic love was cold comfort, he needed those nobler influences and principles which Beatrice represented, and again she assumed supremacy over his mind. Gathering up the poems he had written of her into a little volume which he calls *La Vita Nuova*—"the New Life"—he records on its final page this high resolve:

"After this sonnet a wonderful vision appeared to me in which I saw things which made me resolve to speak no more of this blessed one until I could more worthily treat of her. And to attain this, I study to the utmost of my power as she truly knows. So that, if it shall please him through whom all things live that my life be prolonged for some years, I hope to say of her what was never said of any woman."

While apparently sauntering in a land of dreams and love and ardent ambition the poet was keeping in close touch with practical affairs. Such was the turbulence of Florentine politics that he was banished in 1302 and sentenced to be burned alive if he ever returned to that fair fold where as a lamb he had been folded. An exile Dante roamed about Italy, "a wanderer, almost a beggar, revealing against my will the wounds of fortune," seeing deep into the heart of things, becoming more and more persuaded that the Most High had called him to be a prophet of the eternal realities, meditating his "mystic, unfathomable song." The last years of his life were devoted to the writing of the *Comedy*, in which he fulfills the promise of his youth to say of Beatrice what was never said of any

woman, in which also the faith and the aspirations of ten centuries break forth into splendid utterance.

"The *Divina Commedia*," says Dean Church, "is one of the landmarks of history. More than a magnificent poem, more than the beginning of a language and the opening of a national literature, more than the inspirer of art and the glory of a great people, it is one of those rare and solemn monuments of the mind's power, which measure and test what it can reach to, which rise up ineffaceably and forever as time goes on, marking out its advance by grander divisions than its centuries, and adopted as epochs by the consent of all who come after."

In this strange, wonderful song Dante attempts to show how man lost in the wood of doubt and sin can find his way to liberty and the perfect light of God. The work is divided into three parts, the *Inferno*, the *Purgatorio*, the *Paradiso*.

The *Inferno* is a portrayal of the nature and consequences of sin by one whom James Russell Lowell called "the highest spiritual nature that has expressed itself in rhythmical form." Dante felt that he stood in the succession of the Hebrew prophets, and he essayed to arouse the stagnant conscience of the world by painting the character and results of sin in forms so vivid and impressive that they would never fade from memory. Unforgettable as are many of the dramatic episodes, marvelous as are many of his character sketches, the awful power of the book lies in its solemn envisagement of that divine law which punishes men not for their sins but by them.

The *Purgatorio* is the most human part of the trilogy. Out of strange seas rises the Holy Mountain up which penitent souls climb to liberty, and by penitential moods, right thinking, incessant activity, expiatory sufferings, and a lethe of forgetfulness purge the stain of sin.

The *Paradiso* is most difficult reading. Only those whom Dante has enamored have the spiritual hardihood to follow the poet as he sails

into uncharted deeps. Yet there is in this book a grandeur of conception, an audacity of imagination, a quivering, flaming intensity of spiritual passion, a penetration of insight which make it, to my mind, the noblest achievement of the creative imagination to be found in all literature. By insight and valor of faith the poet follows Beatrice from heaven to heaven, beholding "the beauty of truth enkindled along the stairway of the eternal palace," until he experiences the "light intellectual full of love, love of true good, full of joy, joy that transcends every sweetness." Then he gazes with rapt vision into the point wherein is focused the splendor of the living Light eternal, and knows that all the leaves that are scattered throughout the universe are bound with love in one volume, that all things are comprehended in the divine love, and realizes that his desire and will are perfectly centered on God, like the sun and other stars.

The popular conception of Dante is most unjust. Far from being an embittered man of malignant vindictiveness delighting in damning his enemies to a prison of fire and cold, he is the rather the supreme poet of love. Love awoke his genius, passion for truth and beauty was the inspiration of his long years of study and exile, and the glory of God's love, he believed, penetrated and enfolded all things. Being an impassioned lover he was capable of hating as few men are, but he was inspired by his admirations, not his animosities.

To assert that the *Comedy* is the greatest Christian poem and that Dante is the supreme poet of our religion may seem an exaggeration, but reflect a moment. From the death of Vergil to the birth of Dante Europe produced no bard conspicuous enough to attract general attention. Since Dante the centuries have been rich in lyrical voices which utter the

various aspirations and experiences of the battling Christian spirit, but no one has had a voice quite so deep or so high or of so vast a compass. Shakespeare, world-wide as was his vision, simply sat by the river of human life and noted the sweep of its currents, glittering or dark; but he saw no further than other mortals into the mystery whence it came and whither it flowed. He held the mirror up to nature, but he had no comprehensive philosophy of the meaning of it all. He delights and instructs, yet what man has formed his character upon Shakespeare?

John Milton with his mighty organ note asserted eternal providence and justified the ways of God to men, according to the theology of his day, but his voice rolls high above the ordinary experience of humanity. No one has sung more sweetly than Tennyson of the struggle of the mind with doubt, or proclaimed more nobly a faith in immortality. Browning's many and varied insights into man's heart and into the meaning of his experiences compel our admiration. We feed our minds and hearts on these poets and find continual delight in them. But Dante more than any swept the whole range of religious experiences. From the foggy chill of deepest hell up to the raptures of the beatific vision he visualized spiritual experience. He was not only the most comprehensive of Christian poets, no one has excelled him in the emphasis he has placed on the freedom of the will, on the inviolable majesty of the moral law, and the ability of man, under divine grace, to turn life's tragedy into joy and victory. No poet certainly has even faintly approached Dante's rapturous, vivid, imperishable interpretation of the beatific vision.

He is the greatest of Christian poets because he has given utterance to the largest aggregation of truth, in terms

of universal human experience, and in a form permanent through its exceeding beauty.

Pascal somewhere says: "I went to the library to find a book, but instead of a book I found a man." Over twenty-two years ago I went into a friend's library to find a book to while away a summer's morning. Without curiosity or interest I took from the shelf a translation of the *Comedy*. Instead of a book I found a man, one of the imperial men of the race, capable of raining fire into the soul—light for the mind, energy for the will. One who could enkindle the imagination as no other and unveil to the conscience the austere majesty of the moral law. But my experience is not that of every reader. How well Longfellow has expressed both the amazement and the doubt!

O star of morning and of liberty!

O bringer of the light, whose splendor  
shines

Above the darkness of the Apennines,  
Forerunner of the day that is to be!

The voices of the city and the sea,

The voices of the mountains and the pines  
Repeat thy song, till the familiar lines  
Are footpaths for the thought of Italy!

Thy fame is blown abroad from all the  
heights,

Through all the nations, and a sound is  
heard.

As of a mighty wind, and men devout  
Strangers of Rome, and the new proselytes,

In their own language hear thy wondrous  
word,

And many are amazed and many doubt.

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## CONVERSATIONS ON PUZZLING MATTERS— SCIENTIST VS. MYSTIC

### II. IS THE GOD OF MAN ALSO THE GOD OF NATURE

A beautiful spring morning finds the friends to whom we were introduced before the open fire, started on an all-day walk among the hills.

*Mystic*. Heavens, what a paradise these hills are on a day like this! Listen to that meadow lark! His note is like the rippling of a mountain stream. Watch the race of sunshine and shadow across the hillside opposite. What a light is on that mountain in the distance! And what a burning blue is over us! One would think there never had been a war or a prison or a sweat-shop or a divorce court or a—

*Scientist*. Stop! If you finish the "rounded catalog, divine, complete," as Walt Whitman calls it, of "the devilish and the dark, the dying and diseas'd," you will blacken the sunshine itself. Today is to be given to nature alone. Everything else must be shut out, even religion.

*M*. It would be hard to shut out religion from a scene like this. One cannot look on all this wealth of beauty without the soul of beauty stirring within him. What a comfort it is to turn to nature after the world-wrecking, heart-wracking war we have been through. Do you recall that little poem of Wordsworth, in which,

after describing the "coy primrose" blooming on the rock, he adds:

"What hideous warfare hath been waged,  
What kingdoms overthrown,  
Since first I spied that primrose-tuft  
And marked it for my own.  
A lasting link in nature's chain  
From highest heaven let down!"

*S*. That is a flower-thought "that lies too deep for tears." I share your feeling, but it will not do to forget that nature has another side. I have been up here—perhaps you have—in a howling storm, when everything was shivering and dripping and dismal. I suppose John Muir would have found it exhilarating and beautiful, though it gave me an irreligious reaction. But it is not necessary to wait for a change of weather to see the other side of nature. There's another story going on all about us in the midst of all this sunshine and song. Right here in the grass, if we should stop to look for it, we should find a sorry tale of struggle and suffering and death.

*M*. I thought you were bound to banish the dark side of things—for one day.

*S*. I wish we could, but one cannot get wholly away from it. Nature herself is darkened with incessant warfare.

*M*. Yes, I know. It's all part of



what our naturalist of today calls the "struggle for existence" and what the older naturalist called "the law of prey." It seems to me that he was more scientific in his description than his more learned successor. "The struggle for existence" dramatizes the facts, "anthropomorphizes" them, if I may use a theological term. It is not the same thing, by any means, down here in the grass as what happened on the battlefields of France. This is innocence itself beside the hellish cruelty of modern scientific warfare. Moreover, it is death for the sake of life, for these insects; for they are after food, and are killing for the sake neither of conquest nor revenge. I do not mean to deny or blink the dark side of nature. The cry of a mother-bird when a snake has robbed her nest is enough to make angels weep, and that is only a single note of the suffering and strife of which there is so much. One might make a collection of nature's weapons—stings, claws, fangs, mandibles, swords, lances, and the rest—that would almost rival the armories such as one sees in a well-furnished museum; though the difference would be that weapons, in contrast with man's, are all for attack and defense, none for torture. But taking full account of all this, I still think it is true that the dark side of nature has been grossly exaggerated ever since the rise of evolutionism. We hear no more nowadays of the beneficence of nature, under the term "natural theology." I am not lamenting its disappearance. Much of it was superficial and had to go, but the present tendency to rob nature of all happiness and joy seems to me unwarranted and "unscientific." I for one am not yet ready to read beneficence out of nature.

S. But have I not heard you insist that the way to God is through man, not through nature, and that

Christianity throws all its weight on personality?

M. Surely I have and I would not take back a word. But that does not require that nature be consigned to the dogs as godless or meaningless. On the contrary, Christianity has clung tenaciously to a faith which it inherited from Judaism, which appears also in all the most thoughtful world religions, that the God of men is also the God of nature, that they have a common Source. Jesus clearly held this faith with so implicit a confidence that he could speak of the heavenly Father clothing the lilies and feeding the birds. The New Testament writers all shared this belief. The Church Fathers defended the divine creation and control of nature valiantly against all forms of materialism and gnosticism. The old Roman symbol, or "Apostles' Creed," begins with the article, "I believe in God the Father Almighty, Maker of heaven and earth." Up to the time of Huxley and Mill practically every Christian held fast to that article. But now nature is charged with all kinds of deviltry. Here is a note in my memorandum book of what John Stuart Mill wrote in his essay, *Nature*:

"Next to the greatness of these cosmic forces, the quality which most forcibly strikes everyone who does not avert his eyes from it is their perfect and absolute recklessness. They go straight to their end without regarding what or whom they crush on their road. In solemn truth, nearly all the things which men are hanged or imprisoned for doing to one another are nature's every day performances."

That attitude of Mill got hold of a good many minds. Huxley, in his Romanes lecture warned against adopting nature's moral code. Tenyson started back at "Nature, red in tooth and claw." John Fiske pictured a meadow as a scene of murder and robbery.

There is no denying the presence of strife and suffering in animal life.

But there is another side, too, as Alfred Russell Wallace and Henry Drummond and Prince Kropatkin and others have pointed out. There is delight in "mere living," in the pursuit and enjoyment of food, in sexual felicity, in sunshine and sleep. There is also self-sacrificing care for others, especially in maternal sacrifice. The bees and ants could give us points in cooperative living. Life itself means fertility, diversity, activity, and in a certain sense, harmony. It is as fair to magnify these as their opposites. One looks with perplexity at our sunny-shadowed, beautiful-defective, loving-indifferent, joyous-suffering, kind-cruel, "sister nature,"—as Saint Francis used to call her. How full of contraries she is—life and death, beauty and deformity, delight and pain, evolution and devolution. Which of these opposite traits reveals her real heart?

*S.* Wait a minute, please, and let me catch my breath! This treating nature in the wholesale is new to me. I am accustomed to deal with natural objects in particular, not in toto; and I don't feel sure that we have either right or reason to generalize so freely. Nature is a plurality, not a unity, made up of millions of separate lives and forms. Why should we attempt to sweep all these under blanket generalizations?

*M.* How can we avoid it? We are so constituted that we must generalize. I doubt very much if the man who thinks he avoids all these larger issues by confining his attention to a single family of insects, or a species of plants, or a variety of microbes really escapes so easily. I wonder if there is not a vague unrest, an unsolved query, lurking in the background of his mind, as to what his special object of study means as related to the whole. The mind persistently asks for unities of cause and meaning—to have things "confeder-

ate and linked together," in Bacon's phrase. Is it not so? Confess!

*S.* Why, yes, there is no denying the desire of the mind for unity, but what I object to is the colossal conceit—pardon me!—of thinking that it is possible for the puny human intellect to take in nature as a whole. The undertaking is too vast, the field too enormous.

*M.* Maybe it is presumptuous, but it can't be helped. It is an instinct of the human mind to ask for causes and ends. Even the untutored savage reasons about the universe and its author. Max Muller tells of a Klamath Indian who upon being questioned where the earth and sky came from, answered that a Great Being made them and, when asked how he did it, replied: "By thinking and willing." Caliban reflects on Setebos—at least so Browning conceives him—as idle and cruel and cunning, like himself.

*S.* Yes; perhaps it is just because they are so childish that your Indian and your Caliban venture these vast problems. "It's gey and easy speirin'." When men get wiser and see the immensity and complexity of these issues, they know enough to stop. The theological stage, as Comte saw, is soon passed. When wisdom arrives, agnosticism enters.

*M.* Are you sure of that? The arch-agnostic and apostle of agnosticism was himself a colossal generalizer and theorist. When Herbert Spencer swept the cosmos within his philosophic purview and concluded that, though there is a Reality, it is impossible to know its nature, he placed himself among the theorists. That very affirmation is an excessive generalization.

*S.* Perhaps so; but Spencer has been left far behind. The scientist of today does not venture to say anything whatever about ultimate realities.

*M.* That is shutting oneself up in a cage with a vengeance. But I notice that some of them let themselves out once in a while and fly farther and wilder than any of us.

*S.* That is true enough. Well, go on!

*M.* I'm no oracle, much less scientist, but I observe that as we confront this Janus-faced nature and try to make out why it exhibits defect and imperfection, as well as beauty and harmony, we cannot fail to note, as Bergson has pointed out, the presence in nature of something that is very like what we call "freedom." I do not need to dwell upon this. You know more about it than I. I mean, of course, such phenomena as John Gulick's Hawaiian snails, selecting their own habitat, exhibiting so clearly what he terms in his book on evolution the "autonomic factors" of evolution. If autonomy is a good thing in us, why not this nascent form of it in nature, even though it results in all sorts of vagrant and often repellant forms? May it not be that this germinal choice, "conation"—to use James Ward's term—is the humble beginning of free will, the means by which things are "made to make themselves"?

*S.* Yes; these indications of germinal "free will" no doubt help to account for the myriad modifications we see in nature; but they do not by any means nullify that still more striking phenomenon, of which so much more used to be made than of late, instinct. I have been reading one of those fascinating books of Fabre, *Insect Life*. At one place, after describing how he and a friend watched a hymenopteron lance her prey, he says that "a tear of emotion" came to the eyes of both of them at this wonderful instance of what he calls a "sublime instinct," an "eloquent revelation" of the "ineffable logic," as he terms it, "which rules

the world." The instances he gives of the almost supernatural instinct for direction displayed by bees in returning to their nests are amazing and raise the query of how a "blind nature" could have evolved such an unerring power.

*M.* Here is a pair of opposites in nature—choice vs. instinct—similar to that of freedom vs. determination in the life of man. Yet both choice and guidance fit into that account of creation that the scientist has given to the theologian—which he at first rejected, not seeing its real adaptation to his needs—evolution. Here is the law which throws light both upon nature's perfection and her imperfection. An evolving nature cannot in the nature of the case be anything but imperfect. Yet this imperfection loses its forbidding aspect if it is incidental to a process moving toward perfection. It seems as if some mighty, all-brooding Intelligence were both directing and pressing all things, animate and possibly inanimate, from behind as well as from before, singly and together, to fashion a cosmos that thus constantly grows in complexity and beauty, leaving behind its sloth and slime for higher gains. Evolution is a pretty meagre word for such a world process.

*S.* The curse is being taken off evolution rapidly in these days. Even the preachers have accepted it. The trouble is that they take it in, and give it out again, too raw and in too massive chunks.

*M.* I am not sure but that the poets get at its meaning best. How happily William Vaughn Moody has stated the forward look of evolution in his breezy poem, "The Menagerie." Do you know it? It pictures the embarrassment that a visitor, conscious of his limitations might feel in a menagerie, with the animals all staring "disdain at him," as nature's

"finished job." Let me see if I can repeat some of the verses:

"Survival of the fittest, adaptation,  
And all their other evolution terms,  
Seem to omit one small consideration,  
To-wit, that tumblebugs and angle worms  
Have souls; there's soul in everything that  
squirms.

And souls are restless, plagued, impatient  
things,  
All dream and unaccountable desire;  
Crawling, but pestered with the thought of  
wings,  
Spreading through every inch of earth's  
old mire  
Mystical hankering after something higher.

Wishes are horses, as I understand,  
I guess that wishful polyp that has strokes  
Of feeling faint to gallivant on land  
Will come to be a scandal to his folks;  
Legs he will sprout, in spite of threats  
and jokes.

And at the core of everything that crawls  
Or runs or flies or swims or vegetates—  
Churning the mammoth's heart-blood, in  
the galls  
Of shark and tiger planting gorgeous  
hates,  
Lighting the love of eagles for their  
mates;

Yes, in the dim brain of the jellied fish  
That is and is not living—moved and  
stirred  
From the beginning a mysterious wish,  
A vision, a command, a fatal Word;

The name of Man was uttered, and they  
heard.

Upward along the aeons of old war  
They sought him; wing and shank-bone,  
claw and bill  
Were fashioned and rejected; wide and  
far  
They roamed the twilight jungles of their  
will;  
But still they sought him, and desired  
him still.

Man they desired, but mind you, Perfect  
man,  
The radiant and the loving yet to be!  
I hardly wonder, when they came to scan  
The upshot of their strenuosity,  
They gazed with mixed emotions upon  
me."

S. Capital! Man himself has some  
developing to do before he becomes  
the real "goal of creation" and fit  
to stand before his lowly brethren  
without shame. "Man is not man as  
yet," as Browning said. But I am  
not sure that all the scientists would  
agree with the poets, any more than  
with the preachers, in finding  
"teleology."

M. Suppose we take that up on  
our next walk. Here we are nearly  
home.

S. All right, if we do not lose our  
way.

## THE ACTIVITY PHILOSOPHY<sup>1</sup>

Professor WILLIAM JAMES MUTCH, Ph.D., Ripon College, Ripon, Wis.

THE supreme need of our time is  
for good interpreters. Original think-  
ers and creative minds have arisen  
and blazed new trails in every direc-  
tion. But the people do not follow  
blazed trails. They can only follow  
beaten paths or trunk lines numbered  
and lettered at every turn. The objec-  
tive of every business and every  
philosophy is the people. How can  
we get the people to thinking in this  
manner, to talking in these terms, to  
traveling in this highway?

Henri Bergson is one of the most

challenging figures in modern phil-  
osophy. Many serious minded people  
would like to become acquainted with  
his way of thinking. But it is so re-  
mote from the beaten paths that they  
can not easily find their way. *Creative  
Evolution*, and *Time and Free Will*  
are hard reading for the amateur.  
The writer who can bridge the chasm  
between those books and the ordinary  
reader is a public benefactor.

All the way from Heraclitus to the  
modern electro-magnetic theory of  
matter there have been outcroppings

<sup>1</sup>*Bergson and His Philosophy*. By A. Alexander Gunn, University of Liverpool. E. P. Dutton & Co., New York., 1920. 7% x 5% in., 190 pp.  
*Activism*. By Henry Lane Eno., Princeton University. Princeton University Press, 1920. 8 x 5% in., 208 pp.

of a philosophy which makes activity or change the chief characteristic of reality. Bergson is the most original and distinguished living exponent of that idea, and Carr's *Philosophy of Change* is an illuminating exposition of it. But even that is not for beginners.

Gunn's new little manual of *Bergson and His Philosophy* furnishes to the average mind a most welcome introduction to this movement in philosophy. Our generation is the heir of an old static dualism, and unphilosophical science has confirmed the idea of the static character of both matter and mind. Then we were left to puzzle over the problem of how life and consciousness got shot into such a fossilized world, or how it became engrafted on to it as an "epiphenomenon." Bergson is strictly in harmony with the best scientific thinking when he turns the world up-side down with the thesis that neither matter nor mind are static but dynamic, and if there is any epiphenomenon in the world it is matter and not mind.

We shall have to correct our common notion of time because it is confused with space elements. Time is identified with the reality of change, with memory, and with spirit. There is in it the substance of a universe whose reality is change. It "implies invention, the creation of new forms, the continual elaboration of the absolutely new, in short, an evolution which is creative."

As against the determinism which is invading modern thought like a creeping paralysis, we read here that it is only an inaccurate psychology misled by language, which regards the soul as driven by emotions as by so many forces pressing upon it from without. An act is the outward manifestation of an inner state, and is just what it is called, a free act, since the self alone is the author of it and since it expresses the whole self.

"There is then room in the universe for a freedom of the human will, a definite creative activity, delivering us from the bonds of grim necessity and fate in which the physical sciences and the associationist psychology alike would bind us. Freedom then is a fact, and among the facts which we observe, asserts Bergson, there is none clearer."

Bergson makes the fact of life his starting point. "Life is not a thing, nor the state of a thing—it is a continuous movement or change." Human beings are centers of indetermination, that is, creatures capable of creative activity, not wholly determined by forces outside or back of themselves. For a person to exist means for him to change, to mature, to go on endlessly creating oneself, in a history which can never repeat itself. *Creative Evolution* develops the theory that the same is true of existence in general. Three terminal points of the divergent process are torpor, instinct, and intelligence. It is in this creativeness that the spirit shows itself in terms of life and time. Matter is also a flux, but its flow is in the opposite direction toward stability instead of creativeness. Life is free, spontaneous, incalculable, not out of relation with matter. But its direction is not entirely determined by matter, nor does it find its initial impulse in matter. Will and consciousness are not functions of matter, but they depend on material organisms like the brain, as a workman depends on his tools.

Bergson has not turned his attention to ethics or religion, because such effort could be of little value until it has been "prefaced by a refutation of mechanism and materialism, and by the assertion of some spiritual value in the universe." It will be an ample service for one man to render to the world if he accomplishes these latter tasks. This having been done there will be plenty of people who can take care of the other. One who has read this little book with its sketch of

Bergson's life, its readable explanations of reality, change, perception, memory, soul and body, time, freedom, evolution, and intuition, and its latest and best bibliography, will be in excellent position to take up the more serious study of the activity philosophy.

An American outcropping of the activity philosophy appears in Enos' interesting essay on *Activism*. He reduces the three known parts of the universe, entities, relations, and processes, to the common denominator of activity. These activities appear in a hierarchy of units on higher and lower levels or planes, namely, the physical, psychic, and meta-psychic. The living organism, for example, is a unitary complex of cells, the cells are unitary complexes of molecules, the molecules of atoms, the atoms of electrons. Activism pushes this conception a step further and defines the electron, in its turn, as a unitary complex of "psychons," a still more fundamental sort of activity, called awareness in its most elementary form.

There is a meta-psychic plane of ideal entities, universals, ethical values "and the like," wherein may be located any pantheon dear to the heart of a particular activist, from the Platonic realm of ideas to the supreme

monad of Leibniz. In fact there are several interesting points of comparison between Eno's activism and the philosophy of Leibniz.

Like Bergson this philosopher defies classification under such familiar categories as realism, idealism, pragmatism, rationalism, empiricism, or monism. But that passes for a virtue in these days among the craft; and no philosopher is bound to tie himself up to any school or system. One wonders whether in the scale of unitary complexes one ought to reach for the phenomena of consciousness or awareness downward among the sub-electrons or upward among the higher complexes, with their closer relation to the whole of reality, as in the forms of panpsychism with which we are already familiar. The prevalence of space imagery and mechanical forms rather than vital and biological concepts is noticeable.

Once one has accepted for the moment this working hypothesis, it is a pleasure to follow the ingenious and clearly written chapters of the essay. The feeling grows on one that the activity philosophy in some form is in the ascendent, and we are likely to hear much more of it in the next few years.

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## LABOR IN 1921

The Rev. R. E. JOHNSON, Research Department, Federal Council, New York

The labor situation, serious at best, because of widespread readjustments following the war, is aggravated by the inability of employers and of the "general public" to understand the present aims of the labor movement. It must be admitted that little constructive effort has been made by labor leaders to remedy this lack of understanding. In face of a growing aggressiveness on the part of employers, occasioned by a complete change in the "labor market," labor leaders, too generally, have merely

made a show of force, have reiterated old formulas and demands, and have made little effort to state their case in terms which the public can understand. On the other hand, it is to be feared that but few employers have made an earnest effort to see the industrial situation from labor's point of view. In a controversy we have a right to expect most from the side which represents the greatest advantages in training, experience, security, and wealth. For this reason employers have a relatively heavy respon-

sibility for the present condition of industry, a responsibility which, I am happy to record, some employers are making every effort to discharge.

Labor is strategically at a decided disadvantage. Great gains were realized by labor organizations during the war, both in wages and in bargaining power. With the business depression which followed the armistice and ushered in a gradual decrease in the cost of living, wages have seemed to the employer disproportionately high. Further, many employers who have looked with apprehension on the growing power of labor have determined to regain their former undisputed control of their plants. Hence the "open shop" campaign. In this drive are to be found not only many employers who are definitely hostile to unionism and use the term "open shop" unscrupulously to cover their aims, but also a large number of employers who are willing to play the game with labor but are opposed to the "closed shop" issue or to the aggressive tactics of certain labor leaders. As an example of the latter I have in mind a Christian employer of unusual fairness whose men were unionized at his own urgent suggestion. Later he suffered a breach of contract and wanton destruction of his property. He became, against his desire, an "open shopper."

In the labor camp the open shop drive is looked upon as unmitigated war. In spite of falling prices, labor has very generally felt that the new wage scales provided only a fair compensation for a far too low standard of living in the past. The disposition on the part of employers to eliminate the trade unions as agents of collective bargaining was regarded as a body blow. The Alpha and the Omega of labor's demands is the right to organize on the basis of the entire trade or industry and to bargain collectively through such trade or industrial or-

ganization. Any plan or suggestion that seems to put this principle in jeopardy receives scant attention from organized labor.

A fair consideration of labor's position will reveal the essential justice of this demand for solidarity. A "company union" which bargains with its employer may accomplish much in the betterment of personal relations, but it is virtually without economic power. A group of workmen unsupported by their fellows on a national scale, no matter how well organized within the plant, must submit to the employer's demands, except under the most favorable market conditions. They have no treasury to fall back upon, and no national executive, trained in bargaining and the making of contracts. Affiliation with their fellows on a large scale is as important for a group of workmen as it is for an employer—much more so, in fact, because he has material resources and a definite, permanent status in the industry which the men have not. Not only so, but there is the same argument for an association of craftsmen on a national scale as for a similar association of professional men—physicians, lawyers, or engineers. Employers commonly complain, and reasonably, that trade-union membership does not necessarily signify craftsmanship. Probably nothing would go farther toward correcting this fault than the privilege of unimpeded organization. The opposition of employers leads labor organizers to "compass sea and land to make one proselyte."

The fault found by employers with labor union leaders is all too widely based on fact. In our large cities organized labor has been exploited in the interest of local politicians. In other words, municipal labor affairs are no better than municipal politics in general, for which America is notorious. Yet no one has come forward with the

suggestion to curtail the rights of citizenship because the majority of voters in our cities use the franchise with deplorable results. Furthermore, experience indicates that where labor is allowed to organize freely and a joint council is created representing the employer and the union, the stability of the industry is immeasurably increased and the workers develop a higher grade of leadership. A fact which employers must come to recognize is that just as the defects of politics are to be overcome by a fuller exercise of political citizenship, so the delinquencies of labor can be removed only by a fuller exercise of industrial citizenship. Progress is in the line of greater freedom rather than of repression.

Although unionism is in no sense synonymous with a closed shop regime, labor in general believes in the closed shop and defends it. The reasons are simple. To allow non-unionists, labor argues, to work side by side with union members, receiving the benefits of union-made standards without paying dues, is to invite discontent among the members and to weaken union morale. It also gives to a hostile employer an entering wedge for the establishment of a non-union shop. But it is safe to say that the closed shop is primarily a war measure. If the impediments to organization were removed, and a fair field established, I believe we should hear little of the closed shop as a principle of coercion. At the President's first Industrial Conference, labor representatives agreed to forego the demand for a closed shop in return for free recognition of the unions.

Perhaps the most serious factor in the industrial situation is the hostility to labor on the part of employers and of the consuming public on the ground of low production. Soldiering, or "striking on the job," is not uncommon. The opposition to piece

work in factories with pay in proportion to output is well known. But the outstanding fact is that at the very time when employers have been clamoring for production, the most disastrous era of unemployment has overtaken the country. Until some remedy can be found for these recurring scourges of which millions of workers live in dread, just as a famine is feared in the Orient, there is little use in calling on the workers for more production. Nor can it be overlooked that recent reports of industrial engineers indicate that management, much more than labor, is responsible for industrial inefficiency.

Difficult also is the question of responsibility for contracts, and a reasonable security on the part of the community against interruption of production or service. Yet here again the easiest course is the least constructive and helpful. To make strikes illegal is to deprive labor of the one safeguard which it possesses, in the final analysis. That strikes are in principle wasteful, anti-social, and wrong no one can deny. The same is true of all other forms of war. But there is no justice nor sanity in the forcible disarmament of one of the belligerents while the others remain armed. The demand for incorporation of trade unions in order that they may be held accountable seems reasonable, but the matter is not so simple as it seems. The membership of a great union cannot in the nature of the case be disciplined as can the managers of a business corporation. To levy upon the funds of the union as a penalty for any unauthorized act of insurrectionary members might be, in fact, an inequitable procedure. Moreover, employers as a class have by no means a clear record for keeping agreements in spirit and letter. An unincorporated union which has no status at law is quite as powerless to recover damages



as is the employer. In fact, labor is now living in hourly fear that the courts will render it helpless by the free use of injunctions in preventing strikes.

Industry is sick. Its ailment is no more economic than moral. There is

too little place for mutual trust and a fair deal. The old game of spying and contriving and dickering for advantage is played out. There must be an industrial treaty of peace and a permanent industrial bill of rights. Industry needs religion.

## APOSTOLIC AND SUB-APOSTOLIC LITERATURE

Professor ANDREW C. ZENOS, D.D., McCormick Theological Seminary,  
Chicago, Illinois

Is there or is there not a radical difference between the writings brought together in the New Testament and those produced by Christian leaders in the immediately following period? The emphasis must be placed on the qualifying word "radical" in the above question. That there are differences of a minor importance no one will deny. Harnack's assertion on this point is interesting. He says: "We seem to have entered a new world when we pass from the first three gospels, from Paul, and from John, to Clement, Barnabas, Justin, or Valentinus." Per contra, C. H. Turner of Oxford is quoted as saying: "You cannot draw an arbitrary line between the apostolic and sub-apostolic age, between the literature that was collected into the New Testament and the literature of the succeeding generations." Similarly, Harnack himself makes the statement, apparently inconsistent with his above quoted words: "Strictly speaking, the opinion that the New Testament in its whole extent comprises a unique literature is not tenable."

Do these perplexing views constitute a real problem? or is it merely a question of definition and of point of view? We are inclined to the latter alternative. If one approach the two literatures in question as a pure historian he must needs seek for a nexus between them. The writers in both groups were in immediate touch with one another. The Apostolic Fathers

received their impulse as well as the content of their writing from the apostles. They aimed to continue the work begun by their teachers and predecessors. They were conscious only of transmitting what they had had entrusted to them. They were ambitious neither to add nor to embellish what they were communicating, but merely to convey it faithfully and according to its original import and design. Viewed from this standpoint, the difference between apostolic and sub-apostolic writings vanishes.

But if the two cycles of literature are looked at from the point of view of their value, one cannot fail to be impressed by the apparently abrupt break between the two periods. While the writings of men like Paul and John and those who report the teachings of Jesus are vehicles of spiritual power, those of the Apostolic Fathers are predominantly limited to the application of the gospel in ordinary life. Not that there are not occasional glimpses of deeper meanings of spiritual reality in them, nor that the practical element is lacking from Paul and John's writings, but that the chief concern on one side is the spiritual, and on the other it is the moral. This difference has led the historians of doctrine to characterize the theology of the Apostolic Fathers as a system of "moralism."

The difference is reflected in the consciousness of the second century men themselves. They do not speak as if they were possessed by a creative

spirit. They confess, if not in explicit words, through their whole attitude, that they are wholly indebted, one might say, are totally dependent upon the New Testament men. When one turns from them to the apostles he finds himself in a different atmosphere. He is in the presence of minds that have been seized by the master spirit of Christ, and who know no other source for their message than the mind of their Master.

It helps very little, if at all, to define the difference in the theological terms of inspiration and illumination.

Such terms may even tend to confuse and mislead. But there is a difference; and it is more easily felt than expressed. The spiritual consciousness of the Christian community from the days immediately following those of the Apostolic Fathers (which end with the middle of the second century) has recognized it. It has separated the New Testament writings into a collection by themselves. It has established a line of division here which is not arbitrary, but which at the same time does not affect the kinship between the two realms it separates.

## DANTE'S DEBT TO MOHAMMEDAN ESCHATOLOGY

In *Theology* for June, 1921, Professor A. Guillaume gives a summary of a work by Dr. M. Asin Palacios on "Mohammedan Eschatology in the Divine Comedy." The Spanish writer notes first that, six hundred years before the date of Dante, Islam possessed a religious legend which told of the journey of Mohammed to the other worlds of heaven and hell. These legends are a development of the first verse of Surah 17 of the Koran, which reads:

"Glory be to him who carried his servant by night from the sacred temple [of Mecca] to the temple that is more remote [i.e., of Jerusalem], whose precinct we have blessed that we might show him of our signs."

Out of this developed an extended literature which treated the legend allegorically or mystically, and elevated the myth into an article of faith. Comparison of the various forms or editions of this legend with the *Divine Comedy* shows an agreement in the general plan and a multitude of points of resemblance in details, in some cases amounting to identity.

**HELL:** In general it is to be remarked that as Mohammed is guided by Gabriel so Dante had Vergil as his conductor. The approach to the infernal regions is practically the same in both cases. It is through what may be described as an inverted funnel, narrow at the top and widening at the bottom. A difference appears here in the divisions of the two hells. While the Moslem has seven divisions, the Dantesque has nine, and in each the grade or degree of guilt increases in proportion to the depth. The architectural conception and the moral

structure of the two hells agree quite closely, and details are sometimes curiously alike. For example: imps attempt to assail Mohammed and Gabriel quells their fury; demons make assault upon Dante, whom Vergil defends. Similarly, the Moslem account has a lake of fire with fiery cities of tombs on the shore, and Dante describes the city of Dis which seems to be a vast cemetery in a sea of flames.

**PURGATORY:** The allegorical structure of this part of Dante's poem seems to owe much to the rich allegorical field of the Mohammedan story. For example, at the outset of his journey Mohammed is assailed by a woman who hides the ravages of age beneath splendid garments. Dante too sees a woman devoid of all charm, yet seeking to allure him with art and sweet addresses. In each case the guide interprets the incident, Gabriel calling the woman a symbol of the world, and Vergil interpreting the incident as the eternal charmer. Commentators all see in this an allegory of the false happiness of the world. In the Moslem legend sinning but penitent souls undergo three ablutions. They cleanse physically and morally, restore natural color to the face, and clear of the stain of sin. In the *Purgatorio* Dante himself is purified three times before he can enter the heavenly mansions.

**PARADISE:** It is quite natural that in the Dante development the guide to the celestial regions is changed. Mohammed goes to heaven led by Gabriel; Dante is led by Beatrice in the form of an almost

angelic being. Dante represents celestial life as a feast of light and sound, and these are two of the pictorial elements in the Moslem vision of paradise. Mohammed hears angels singing hymns of praise, sometimes based on the Koran, while Dante's spirits sing songs of praise taken from the Bible. It is a little curious perhaps that both Dante and Mohammed describe the swiftness of their flight by the same figures, those of the wind and the arrow. At the various stages of heaven both Dante and Mohammed receive revelations on the nature of the hierarchies and ministries of the angelic order, as well as the solution of theological and philosophical problems, varied of course in accordance with the difference in the two systems. In the supreme heaven Dante sees God as a point of intense light surrounded by nine concentric circles of angels who wheel ceaselessly around this throne. Similarly in the Mohammedan legend files or rows of angels move round the divine throne, of which God is a focus of light indescribable. Each file of angels corresponds to a separate hierarchy.

**SPECIAL VERSIONS OF THE MOHAMMEDAN LEGEND:** While it can be shown that in many respects Dante's picture corresponds with the legend as developed at large, Dr. Asin Palacios indicates that Dante seems to have leaned very closely upon two or three formulations of it. One of these is

that of Abu'l-'Ala-al-Ma'ari, a Syrian whose writings appeared early in the eleventh century. A number of incidents appear to be peculiar to this writer and to Dante. Another writer who seems especially close to the Italian is the Spanish Arab Ibn al-'Arabi, who died twenty-five years before Dante's birth. It is noteworthy that Ibn al-'Arabi left drawings of the other world on a circular or spherical plan which corresponds with some minuteness to the plan which modern commentators draw as representing the Dantesque geography and relativity in the regions visited.

Professor Guillaume notes that the theory of the Spanish writer has not been accepted by Dante students, either English or Italian. On the other hand it seems that no refutation of the arguments has yet been brought to light. The Arabic authorities quoted by the Spaniard are exceedingly voluminous and it would take considerable time to verify the sources. The closing remark of Professor Guillaume is exceedingly interesting. It is to the effect that if the thesis stands,

"Islam, which has borrowed so much from Jewish and Christian theology and eschatology, has gone far to repay that debt by giving to the divine poet the outline of his work, which, whatever the merits of its Mohammedan precursors, stands unique in its dignity, beauty, and spirituality."

## BRIEFS FROM A NEW AND IMPORTANT WORK<sup>1</sup>

A democracy that has been taught to read, and not also to reflect and judge, will not be the better for the ability to read (p. 73, vol. 1).

It is the newspaper press that has made democracy possible in large countries (p. 92, vol. 1).

Nothing holds men so close together as the presence of antagonists strong enough to be worth defeating, and not so strong as to be invincible (p. 112, vol. 1).

Laziness and the selfishness which is indifferent to whatever does not immediately affect a man's interests is the fault which most afflicts democratic communities (p. 132, vol. 1).

The best school of democracy and the best guarantee for its success, is the practice of local self government (p. 133, vol. 1).

Truth usually wins in the long run, though the obsessions of self-interest or prejudice or ignorance may long delay its victory (p. 160, vol. 1).

Why confer full self-governing institutions on a people unfit to comprehend or use them? (p. 203, vol. 1).

Do not give to a people institutions for which it is unripe in the simple faith that the tool will give skill to the workman's hand. Respect facts. Man is in each country not what we wish him to be, but what nature and history have made him (p. 206, vol. 1).

Democracy needs local self-government as its foundation. That is the school in which the citizen acquires the habit of independent action, learns what is his duty to the

<sup>1</sup> *Modern Democracies*, by James Bryce. The Macmillan Company, New York, 1921.

state, and learns also how to discharge it (p. 320, vol. 1).

Speaking of the Swiss peasant or workman, Mr. Bryce says he "stands on his own feet and goes his own way. He may be led, but he will not be driven. He has also learnt the two first lessons freedom ought to teach, respect for the rights of others, and the correlation of duties with rights" (p. 431, vol. 1).

It is sometimes asked, Is it to men or to institutions or to surrounding conditions that the success attained by a nation is due? These three things cannot be separated. The conditions do much to make the men, and the men learn how to use the conditions; the institutions are the work of the men, and become in turn influences moulding the characters of those who work them (pp. 447, 448, vol. 1).

Here (Canada) as elsewhere, history teaches that it is safer to build on the foundations of experience and tradition than upon abstract principles, not that the abstract principles can be ignored—far from it—but because it is seldom possible to predict what results they will give when applied under new conditions (p. 507, vol. 1).

Political opinion (United States) is better instructed than in Continental Europe, because a knowledge of the institutions of the country and their working is more generally diffused here than there, through the rank and file of the native population (p. 115, vol. 2).

Nowhere does there exist so large a percentage who have an opinion (United

States), and can say why they have an opinion, regarding the merits of a question or of politicians (p. 160, vol. 2).

Australia has got no nearer than has any other country to solving the problem of government by the whole people with fairness to the whole people, but has given one more proof of what needed no proving, that a class dominant as a class will always govern in its own interest (p. 264, vol. 2).

The New Zealanders, after having gone a good way towards state socialism, showed that they could pause to consider whether they should go farther. They have never attempted a general levelling down, have never lost that reasonable temper which the practice of self-government is fitted to foster (pp. 331, 332, vol. 2).

If we look back from the world of today to the world of the sixteenth century, comfort can be found in seeing how many sources of misery have been reduced under the rule of the people and the recognition of the equal rights of all (p. 534, vol. 2).

Democracy has reproduced most of the evils which have belonged to other forms of government, though in different forms, and the few it has added are less serious than those evils of the older governments which it has escaped (p. 562, vol. 2).

The question of the permanence of democracy resolves itself into the question of whether mankind is growing in wisdom and virtue, and with that comes the question of what religion will be in the future, since it has been for the finer and most sensitive spirits the motive power behind morality (p. 606, vol. 2).

## FROM OUR CONTEMPORARIES

### Character Analysis

The last three half-centuries have been terribly destructive of myths, especially those of a quasi-scientific sort. Especially is this true of those which had to do with mental qualities, "character," and their diagnosis. In the *May Scribner's*, Professor H. F. Adams of the University of Michigan discusses "The Mythology and Science of Character Analysis," in which he exposes the fallacies in the "science" of phrenology and in physiognomy.

In phrenology the fallacies are two: the first assumes that "the skull fits the brain closely," and the second that "to each part

of the brain is assigned a definite 'faculty'." The first is disproved by even a "rudimentary knowledge of physiology"; the second, by all modern psychology.

Physiognomy—reading character from the face—receives its main vogue from credence: facial resemblance is assumed to carry with it likeness in character, as of mother and child. As to diagnosis from muscular signs, while "much may be learned," lines, wrinkles, complexion, etc., may be due to various causes not connected with character. Certain wrinkles above the nose may result from "bad temper, short-sightedness, astigmatism, tendency to worry," or, we may

add, intense application and the bad habit of frowning as a mere physical accompaniment of thought. Experiments in photography have shown that psychical traits—"trustworthiness, honesty, loyalty," etc.—and facial characteristics have no invariable relationships.

The author adds some discriminating remarks on the various "tests" now so much in vogue, suggesting the lines upon which future work of this kind may develop.

The paper has both positive and negative value for preachers, pastors, and teachers.

### A New Quarterly

The second number (July) has appeared of a magazine devoted to the task of promoting community churches in overchurched or neglected districts. Its name is *The Community Churchman*, and it is published in Canton, Mo. This number contains articles by such authorities on the subject as E. De S. Brunner and A. W. Taylor of the Federal Council, and D. E. Nourse of the Colorado Association of Community Churches, as well as by others. The articles are comparatively short and pithy, and incline to the concrete—registering successes and failures. In the latter cases reasons are sought for the failures, and so even they become indexes of later successes elsewhere.

### The Atom in Recent Science

Most people are aware that the Jesuits are perhaps the most intensively trained body in existence. But one thinks of them mainly in relation to theology, and theology of a Thomasian brand at that. However, we are occasionally startled by a revealing production in some other department by one of the disciples of Loyola, which indicates the versatility of the order. Such a production is an article on the subject heading this paragraph in *The Irish Ecclesiastical Review* for May, which states in condensed but fairly complete form and in lucid fashion the sum of the latest revolutionary chemico-physical investigations into the constitution of the atom, and therefore of matter. There is registered first the discovery of the negatively charged electrons and the positively charged nucleus—at least one electron and one nucleus being required to form an atom of matter. The number and character of these apparently determines the kind of atom (or matter) resulting. There is here also a description of the

method of detecting the separation of the components of the atom, and of the ways of determining the mass, electric charge, and velocities of these components.

Possibly the most startling conclusion here stated regards the tenuity of matter. "Roughly speaking, the constitution of an atom is as 'open' in texture as is that part of the solar system consisting of the earth and sun." That is—were an atom expanded so as to have a diameter equal to the earth's distance from the sun, the solid matter in it would be equal to that of the earth and the sun, and the empty space would be as huge as that between the two bodies.

It is equally striking to have placed before one the query, as suggested by the trend of discoveries, whether the different varieties of matter—wood, iron, gold, oxygen, and the rest—are not different combinations of the same fundamental substance. The breaking up of radium into other elements, observed quite a number of years ago, is indicated in other substances.

But however far along we are, comparatively, in knowledge of the atom, what evidently lies beyond challenges man's loftiest endeavor and sublimest patience, and offers most alluring prospects of achievement.

### Canon Liddon and Phillips Brooks

The *Expositor* for July contains an article by Canon Deane of Chichester on "Phillips Brooks" which contains the following comparison of Brooks' sermons and Canon Liddon's:

"There is a strange contrast in this respect between his published sermons and those of his great Anglican contemporary, Dr. Liddon. An attempt to decide which was the 'greater' of the two preachers would be futile; for obvious reasons, this must remain a matter of opinion. But what is not, I think, a matter of opinion is that the lapse of time has affected Liddon's sermons as it has not affected Brooks'. In the two hundred sermons by the American divine the reader will find very few that—sometimes with the recasting of three or four phrases and often with no alteration at all—could not be addressed now to an educated congregation. I think there is scarcely one of Liddon's sermons of which this could be said. Despite all their fervor, logical force, and spiritual insight, their argument is apt to be linked inseparably with views which the developments of science and of Biblical study have made untenable."

## COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

### THE CHURCHES AND POLITICS

Mr. Lloyd George has dropped a bomb-shell into the Christian camp by his astounding pronouncement on politics and the churches, made at the recent General Assembly of the Welsh Presbyterian Church. Alarmed at the vigorous criticism by the churches of the government's policy with regard to the industrial and the Irish questions, our Baptist premier made a speech which would have been meekly received "in good King George's olden days," when the vicar of Bray represented the clerical temper, but which made a distinct sensation—and not at all the kind of sensation Mr. Lloyd George desired—among our democratized clergy. It was, in effect, an attempt to muzzle the churches. They were paternally advised not to "interfere in matters which they did not really understand." Their part was not to mix themselves up with public questions, but to do that vague and invertebrate thing known as "creating the right atmosphere." They were, in fact, to confine their public activities to temperance reform, and to general platitudes about peace and good-will.

This utterance evoked an immediate chorus of protest alike in Anglican and Free-church quarters, including the bluntest and straightest of talk from such old friends and champions of the premier as the bishop of Chelmsford and Dr. Clifford. The leaders of the churches have awakened to the challenge to religious and moral principle of much in the policy of the present government. If they have anything to reproach themselves with, it is their long silence on these matters. They have spoken at last, and the fact that the premier thinks them sufficiently "dangerous" to need a special word

of warning ought to be a great source of encouragement to them. Mr. Lloyd George has unconsciously done more by his notorious speech to rehabilitate the churches in the eyes of the public than almost any politician has done within the past twenty-five years by patting them on the back.

#### The Hebrew Prophet and the Christian Preacher

Among English preachers and teachers none has been more jealous of the international and universal character of Christianity than Principal Garvie. During the war, when preachers were tempted to revert to the Old Testament point of view and to allow their patriotism to swamp their Christianity instead of letting their Christianity transfigure their patriotism, Dr. Garvie lost no opportunity of witnessing against national self-righteousness, caring little for any loss of popularity he might incur. This did not mean, however, that he was not fully alive to the bearing of the Christian message upon national questions, or to the need for a new sense of national honor as the only sound foundation for international brotherhood. Like most of his brethren, he rediscovered the Hebrew prophets in the days of war, and now feels that they have a special significance for the preacher in these days of reconstruction. Writing in *The Expository Times*, he records his conviction, strengthened by the war, that vague pulpit generalities about peace and good-will among the nations are utterly inadequate; there must be a distinctive message to the nation, a fearless dealing with national ideals and affairs from the standpoint of the Christian gospel and ethic. For such preaching the Hebrew prophets are

the best models. Dr. Garvie gives some practical hints as to the way in which the prophets should be used by the preacher. He deprecates historical introductions of undue length; such introductions cannot be dispensed with, but they must not be allowed to expand into antiquarian treatises. He insists that the prophetic message itself must be interpreted historically. The preacher must not lightheartedly read his own meaning into the words. The short cut is here the longest way round. Let him get a first-hand knowledge of the text—"what a Hosea or Jeremiah meant is much more valuable than what men of less genius can make them mean." The sermon must not merely be a historical or psychological study of the prophetic personality and message; it must apply the prophet's utterance fully and fearlessly to the contemporary situation—"the circumstances of his own time, and not of the prophet's, must determine in what way he shall apply the truth." No one who has suffered under the maltreatment of prophetic texts in the hands of a shallow impressionist preacher can fail to appreciate the need for Dr. Garvie's warnings.

#### The Cult of the Subconscious

The cult of the subconscious is becoming somewhat of a menace to the religious life of today, and leaders of Christian thought are beginning to realize it. On the one hand, unqualified persons are setting themselves up as psychoanalysts and are working untold havoc; on the other, the fear of quackery and the disgust inspired by the ultra-Freudian attitude of certain psychologists prejudice the sanest elements in the Church against what is undoubtedly an invaluable factor in the modern approach to God. Among recent utterances on the subject none has been wiser or more timely than the series of sermons on "Religious Aspects of Modern Psychol-

ogy" delivered by Canon Barnes at Westminster Abbey. In these sermons Dr. Barnes (who, as will be remembered, leaped into fame by his previous series of sermons on "Evolution and the Fall of Man"), argued, with clearness and out of accurate knowledge, that the psycho-therapist, in as far as he is really competent, is doing precisely what the Christian claims that God is doing daily and hourly, *i.e.*, reaching the subconscious by means of vital suggestion. The religious voluntarism of a decade ago is practically extinct; to repress inconvenient impulses by means of sheer will-power is a dangerous business, for the repressed forces gather a terrible momentum and avenge themselves on their jailor when he least expects it. It is not by willing but by prayer and meditation, in which we lay our souls open to God and surrender our beings to him, that victory and health become ours. In the power of suggestion lies the danger of psychoanalysis. The psychoanalyst may all the time be putting into the patient's mind what he imagines himself to be educating from it. One recalls the story of the lady who said to her Freudian doctor that she was no fit subject for psychoanalysis, as she never remembered having had a dream. "Never mind," was the answer, "once you are under my care, you will begin to dream soon enough." It is here—in the fatal power of suggestion—that the danger of psychotherapy lies and only a sane and informed spiritual attitude can save the public from this latest form of credulity and superstition—the uncritical acceptance of the fables which dabblers in the subconscious offer in the name of science.

#### A Remarkable Revival Movement

In the midst of a day of social Christianity, when the old individual outlook and method are under a running fire of criticism, a typically

"old-time" revival is sweeping across a corner of England and bidding fair to spread and grow. For three or four months now a religious awakening, starting at Lowestoft, a well-known Suffolk seaside resort, has been in progress, with results that have gone to convince many. Without any attempt to rouse the emotions, without any sensationalism of method or presentation, without a shred of organization, the movement has spread from town to town, and everywhere "things have happened." The man behind it, Rev. A. Douglas Brown, is a Baptist minister (a son of Rev. Archibald G. Brown, of East London Tabernacle fame). Pastor of a congregation in a London suburb, Mr. Brown was invited to conduct a week's mission in Lowestoft. He gave the gospel message as he understood it in simple, quiet fashion, without any of the tricks of the professional evangelist; and the rest followed, with the logic of life itself. Men and women of all ages and classes, innocent young girls and criminals out of jail, have knelt side by side and felt the tide of a new life. As was the case with revivals in the past, this new movement is bound up with crassly literalist views of the Bible and with apocalyptic expectations.

In this connection it is of interest to note the appearance of a volume just published, on *Evangelism: A Re-interpretation*, consisting of papers by such prominent Christian leaders as Sir W. Robertson Nicoll, Professor A. S. Peake and several others. It is specially significant to find so modern a theologian and Biblical scholar as Professor Peake joining hands with such champions of orthodoxy as Samuel Chadwick, Elvet Lewis and Campbell Morgan in urging the need for personal evangelism. None of the writers, whether orthodox or heterodox, holds a brief for the old type of evangelism; they agree that a new

type must be evolved. But whatever be the evils of the old system of revivalism, nothing can justify the church's failure to put direct personal evangelism in the very forefront of its program. Dr. Peake is specially insistent in urging that the evangelist of today must break with the obscurantism, bigotry, and hardness of his predecessor; but he is not one whit behind the rest in seeing the hope of the future in a distinctly personal or evangelistic appeal.

### The Prospects of Church Union

When the famous Lambeth Proposals struck joyful surprise into the hearts of all lovers of church union, not a few sanguine enthusiasts thought the day of the one church was at hand. Since then a chill of disillusionment has overtaken us all. Church union, even in a restricted and modified form, seems a remote contingency in England; the Australian churches have blocked what seemed a very feasible scheme of union; and the British Student Christian Movement has turned down a proposal for united celebrations of Holy Communion at student conferences. There are, however, a few rifts in the clouds. In Canada the Presbyterian Assembly has decided for union with the Methodist and Congregational churches by a vote of 414 to 107, and the Anglican Church in that Dominion is taking an exceptionally friendly attitude to the movement, giving practical proofs of its desire for *reapprochement*. In Scotland the union of the two great Presbyterian bodies is in sight, the Scottish Church Bill having passed its second reading in Parliament, and therefore being as good as law. The knotty problem, so far, is the union between the Free and Anglican churches in England. It is increasingly felt that very little can be done at this stage by means of ecclesiastical negotiation. What is needed is an increase of fel-



lowship. The first desideratum is for churchmen and nonconformists to get to know each other by friendly conference, by fellowship in prayer, and by common action in uncontroversial matters. A number of movements to promote this interdenominational fellowship have sprung up. They work by means of small local groups, thus making real friendship and intimate intercourse possible, and it is the conviction of those who have really studied the question that it is through these quiet movements that ecclesiastical salvation will ultimately come. The secret of genuine as distinct from mechanical union is spiritual fellowship, and that cannot be engineered by ecclesiastical committees.

#### The "Wash the Heart" Society

China has a model governor in Mr. Yen Hsi-Shan, whom a writer in *Outward Bound* justly describes as "one of the greatest organizers living in the world today." Within four years this remarkable man has changed the entire province of Shansi—a domain considerable larger than Great Britain—turning it from a seething stew-pot of filth, disease, vice, and degradation into a moral, enlightened, excellently-governed community. Realizing that a radical change in morals as well as educational progress was needed, he formed what he called the "Wash the Heart" Society at Taiyuanfu, the capital of the province. A large hall, holding 3,000 people, was built in an open part of the city. There services are held every Sunday morning, the aim being to get people to reflect quietly upon their evil ways and to seek amendment of life. The approach to the hall is by a wide, well-made road, and nearby is a fine tea house with a bandstand where the city folk gather on summer evenings. Facing the entrance is an excellent girls' school, and nearby a women's club or institute is to be started shortly to enable the girls who have left

school to find helpful and congenial activities and opportunities for wider culture. Today the "Wash the Heart" Society has been introduced into other Chinese provinces as well, and it is one of the most hopeful auguries for the future of China. The governor of Shansi has done his work thoroughly. He has swept the beggars off the streets into almshouses or training centers, as the case might be, founded a model prison which would shame many of our own penal institutions and reformed the system of education, introducing the new simplified script. To describe his reforms would take a volume—the story is unique in the annals of Eastern progress.

#### M. Loisy On the Acts

Among the events which the war has swept into the dim and distant past is the Modernist controversy, of which scarcely an echo reaches the popular mind of today. The protagonists of the movement have either made their submission to Rome, or else turned their backs upon organized Christianity. Among the latter, M. Alfred Loisy is far and away the most brilliant figure. Without sharing the burning social passion of the Abbe Lammenais, he is not a little reminiscent of that tragic figure.

M. Loisy follows his Biblical studies with undiminished assiduity and his latest volume, *Les Actes des Apôtres* (a work of nearly 1,000 pages), takes rank with its famous predecessors on the synoptics and on the Fourth Gospel. In this book M. Loisy virtually flings down the gauntlet to Harnack. When, in 1914, Norden published his *Agnostos Theos*, in which he claimed that the alleged speech of Paul on the Areopagus was modelled on an address by Apollonius Tyana in the second century, Harnack, had meanwhile been converted to Ramsay's view of the early date and

# Editorial Comment

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Among the numerous organizations for relief work during and after the war none has justified itself more generally than that of "the people called Quakers." They and their agents have proved themselves to be sacrificial in spirit, brave in act, and sane in method. The greater weight, therefore, attaches to a manifesto called "the Christian Substitute for Force," which has just been issued by the Friends' Peace Committee.

This contends that spiritual forces are the ultimate foundations upon which all worthy institutions rest; that physical force alone is quite inadequate to preserve these; that altruism is really as ancient as selfishness; that there is ample basis in history for faith that justice, kindness, and love, if wisely developed and applied, will suffice to preserve the institutions that men hold dear; that just as war produces hate and hate in turn breeds war in a vicious circle, so good-will must as inevitably produce good-will with its resultant benedictions; and that therefore we should equip ourselves better to deal with international problems in friendly and understanding fashion.

The first thought of the casual reader may be that all this is in the realm of truism. So in one sense it is; and there is a sad significance in the fact that it has proved so difficult to apply to international relations principles that have long been almost self-evident in the sphere of individual experience. The manifesto urges our national equipment with an officer of cabinet rank to be known as the Secretary of Peace; and this, no doubt, may raise an incredulous smile in some quarters. Suggestions as to new cabinet positions are as easily made as those for the founding of new chairs in colleges. But none the less sound is the contention of the manifesto that our work for good objects like the sanitation of Havana, Vera Cruz, and Panama, and the untangling of Haitian finance ought to be undertaken with such evident good-will and unselfishness as to convince those whom we strive to help that we are neither patronizing them on the one hand nor striving to gain a hold upon them for our own material advantage on the other. There is little question but that our Latin neighbours fear America even when she comes with gifts in her hands, because they cannot believe in our disinterestedness. Japan has had and still has the saddest reason to distrust our good-will in view of the unremitting propaganda of hostile newspapers and the scarcely less mischievous talk of the street "that war is bound to come." Many a well-meaning man repeats the phrase without thinking that it is just such cynical and heartless talk that brings war on.

In such a juncture what can the Church and her ministers do? They can and should voice the conscience of the nation. The promise of the future is to men of good-will. The jingo with his boasts and threats, the militarist with his trust in mailed fist and shining sword, the "promoter" with his covetous gaze on every Naboth's vineyard, oil-well, or mine within sight—these breed hostility and invite war as inevitably as one charged electric coil induces a current in the coil beside it. The law of love practically applied to life has just as inevitable an issue. Every right-minded man and every truth-speaking church in such a juncture as the present become as really messengers of peace and good-will as were the angels over Bethlehem.

MOST of us have learned to be modest in our claims of what little knowledge and skill we possess. But why transfer the old-fashioned cocksure method to institutions? Are they so very reliable?

**Policing the Road** Have our best mentors, *in corpore*, made no mistakes? **To God.** What say the records? Is history really a closed book

to us that we should still hear the echoes of infallibility in matters of knowledge? Has the Belfast address of Tyndall been forgotten? At the least, let each cobbler stick to his last.

Thus we encounter the blanket indictments of students of the psychic world: surely we know little enough about that world to make us modest and careful! And we are told, among other things, that

"the Church has plotted the course, laid out the lines of travel, set beacon lights along the highway; she mounts guard over the entire process . . . thus protecting her children from the grave perils that otherwise would accompany the seeker after a knowledge of God."

This will be news to many seekers after God. The fact is, be it relished or not, that there are millions to whom the search after the knowledge of God offers no perils whatsoever. Adventure, difficulty, uncertainty, yes; but no peril. They have a faint idea that mortals will probably never reach any knowledge of God which God does not want mortals to possess. There is no black magic about it. And as for standing guard over the entire process of investigating the spirit world, it is a gross absurdity to claim that the Church has done anything worth mentioning. The traditional attitude has been that the subject is closed; that we know all we can know and ever need to know, and that to pry into the unknown is flying in the face of the inspired Word. Authority had spoken; the rest was superstition.

It may be granted freely that most of the discoveries are superstition and so much chaff: what has anyone to gain by speaking *ex cathedra* about a subject which is notoriously hazy? It would be wiser to plot courses over territory with which we are familiar, and to set beacon lights along highways we have first travelled ourselves.

Most of us are trying to do this very thing. This makes the dogmatism of some all the more glaring and reprehensible.



Organized movements away from the church have been common enough in Europe. Rome, state-church, orthodoxy, represent conservative powers and, as such, must expect opposition. In this country such opposition is not yet thoroughly organized, anti-socialist  
**The Dangers of** propaganda notwithstanding, but the individual has  
**Carrying the Bag** taken and is taking matters into his own hands. And every community can see the results.

The most interesting and ominous phase of the movement is the influence which the money question is beginning to play in the matter. There are vast numbers of people who actually believe that economics is the Alpha and the Omega of life, that money can do practically everything, that the worst hell consists in being poor. It is no wonder that this doctrine should affect church policies.

Men who control the purse-strings of the churches—the men who pay the bills—threaten to withdraw, and do withdraw, from a church which preaches a gospel that condemns their business. It is an old saw that paying the piper gives the right to call the tune. This is at least as reasonable a procedure as playing the hypocrite, of saying Lord, Lord! and refusing to do the things commanded. Now that money is having so much to say in our

organized life, now that practically all our institutions are "run" by those who six days in the week are head over heels in the business of making and spending money, it is rather absurd to expect financial ambitions to be shelved on the seventh day.

But we are paying the price! And we shall keep on paying the price until some twentieth century Saint Francis comes who will have the courage and the power to drive home the gospel of super-wealth, in which every respectable Christian believes—as a theory at least.

Of course, by the time he appears millions of our newspaper-fed, advertising, calculating dollar people will have been engulfed in the swamp of materialism. Occasionally even the secular press stands aghast at the facts.

"It is not a lack of confidence in the teachings of the Christ," says one, "it is not a lack of belief in fundamental religious truth, indeed, it is not an unwillingness to have their personal lives dominated by the ideal of righteousness which is keeping so many men out of the church relationships. It is the conviction that the Church is failing to make good on its program of attempting to apply the principles of Christ to life and conduct, both individual and social."

What would be a token of sincerity? "The Church should cease the promotion of movements, drives, and campaigns until it has reappraised the demands upon the gospel . . ."

This is plain talk, and those who are behind the drives will probably smile at the impudence of such a writer. But no smile and no frown, and what is more, no mountain of gold will stem the stream of men who are moving away from the Church because of money.

There is something infinitely worse than a poor church, and that is a rich church.

### *M. Loisy on the Acts*

(Continued from page 196)

Lukan authorship of Acts, expressed himself ready to refute the hypothesis of a redactor, if Norden would undertake to apply it to the whole book. This M. Loisy has done with his wonted force and thoroughness. He contends that the Tubingen School was right in viewing the Acts as "a tendency-writing," but wrong in its definition of that tendency. The book, in his view, was directed not to different parties within the church, but rather written to commend Christianity to the Roman government by

trying to pass it off as a harmless form of Judaism based on tradition, though rejected by the majority of the Jews. That Christianity had become a mystery-religion the redactor was careful to ignore. To serve his purpose he attributed to Peter a role which belonged to Barnabas and judaized Paul, who is made to preach simply the doctrine of the Pharisees as over against the Sadducean disbelief in the resurrection of the dead. The volume is a piece of elaborate and comprehensive discussion, sustained with great learning and skill, and one wonders whether Harnack will take up the challenge.

# ✓ The Preacher

## THE IDEALS OF THREE CENTURIES

### II. RICHARD BAXTER AND *THE REFORMED PASTOR*

Professor ARTHUR S. HOTT, D.D., Auburn Theological Seminary,  
Auburn, N. Y.

No doubt many have seen and even handled the book in the library of some old minister, in its faded black binding, and laid it down again as too solemn and archaic for a modern man. Yet *The Reformed Pastor* is one of the great, undying books of our profession, and its author, Richard Baxter, was the most powerful preacher of his day—in the words of Benjamin Jowett of Balliol: "One of the greatest Englishmen, not only of his own, but of any time."

George Herbert was connected with famous families, and had every advantage of education and position: Richard Baxter was of the common people—a growth from the common soil of the race like Shakespeare and Bunyan, Spurgeon and Lincoln. He had no training of the schools and made himself a master of theology and of man by virtue of his native gift and the passion for attainment. He combined the "persevering industry of a great scholar with the moral force of a hero and leader of mankind."

While Herbert was serving the church at Bemerton, Baxter was ordained at twenty-three in Worcester Cathedral. The two men saw the same England and felt the same creative forces that flowered in all the realms of higher life. Herbert was a staunch royalist and took the Church of England as his natural religious heritage. Baxter was a liberal, chose the Puritan principles, the spiritual and reforming forces of the church, lived through the civil war, the Common-

wealth, the Restoration, and saw the Revolution of 1688 that established England in the way of free, progressive political and religious life. At twenty-five Baxter became the rector of the parish church of Kidderminster. His work was interrupted by the civil war. He tried in vain to hold the balance between the two parties and go on with his parish work. His puritan spirit compelled him at last to choose; he became a chaplain in Cromwell's army, and more than once marched into battle with his great leader, Bible in hand. Though he was too great to be a blind partisan, he often contended with the intemperate sectaries of the army, and even withstood Cromwell face to face.

The four years in the army, "the waste and ruin and tragic incidents of war" sent him back to his church with an intensified zeal to win man.

There is no record nobler of preacher and pastor than Baxter's twenty years at Kidderminster. Says Dr. Brown in his *Puritan Preaching in England*:

"If I were asked to single out one English town of the Seventeenth Century which more than any other came under the influence of the spirit of God; and one preacher who, more than most, was successful in winning men for Christ, and in organizing a vigorous church life under his pastorate, I should say that town was Kidderminster and that preacher was Richard Baxter."

And Dean Stanley used even stronger words when he unveiled the Baxter statue:

"There have been three or four parishes in England which have been raised by their pastors to a national, almost a world-wide

fame, of these the most conspicuous is Kidderminster: for Baxter without Kidderminster would have been but half of himself; and Kidderminster without Baxter would have had nothing but its carpets."

"My public preaching," Baxter says, "met with an attentive diligent auditory. The congregation was usually full, so that we were fain to build five galleries after my coming, the church being the most commodious that ever I was in."

Kidderminster was changed from rough, godless life to an orderly, religious community.

"On the Lord's Day there was no disorder to be seen in the streets, but you might hear a hundred families singing psalms and repeating sermons as you passed them."

So consistently had Baxter maintained his character of religious leader that on the restoration of the Stuarts he was offered the bishopric of Hereford, which he declined that nothing might interfere with his freedom of teaching. Soon, however, he lost his church through some slight act of nonconformity, Laud and the notorious Jeffreys acting together to rid the church of all independent, reforming spirit. In the growing controversy and bitterness of the day, Baxter struggled for peace and toleration until the Act of Uniformity, August 22, 1662, drove him from the church he loved.

"That was the greatest misfortune that has ever befallen this country," says Jowett, "a misfortune which has never been restored. For it has made two nations of us instead of one, in politics, in religion, almost in our notion of right and wrong: it has arrayed one class of society permanently against another. And many of the political difficulties of our own time have their origin in the enmities caused by the rout, called Black Bartholomew's Day, which Baxter vainly strove to avert."

The most powerful preacher in England, he was forbidden to preach to his church or to any. Doomed to silence for thirty years, he was persecuted, in prison, in sickness, in obscurity. But his spirit was unbound. He became the most voluminous writer of the century. Next to *Pilgrim's Progress* his *Saint's Rest* has been the best read of any English book of

religion. His autobiography has often been compared with Augustine's *Confessions*—the narrative of a life purified and tempered by all its discipline, reaching a height where the personal and ecclesiastical controversies looked like trifles, where his own and others' weaknesses and littlenesses were truly valued, and where only the essential and catholic truths were exalted.

"Were men's hearts but sensible of the church's case, and unfeignedly touched with love to one another, and did they but heartily set themselves to seek it, the settling of a safe and happy peace were an easy work."

It is a tolerance and magnanimity two centuries beyond his time.

But *The Reformed Pastor* is the center of our interest. It is the book in which Baxter the preacher and pastor has put himself. Few books have been more useful to the ministry. It might be read today for its pure English and vital suggestion.

He makes the work of the preacher supreme. And the word is never separable from the man.

"All that a man does is a kind of preaching. . . . One proud, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon and blast the fruit of all that you have been doing."

He constantly exalts the motive of the ministry.

"They should see that we care for no outward thing, neither wealth nor liberty nor honor nor life in comparison of their salvation."

He knows the cost of receiving the word of God.

"See then that this work be done with all your might. Study hard, for the well is deep, and our brains are shallow."

He had the artist's passion for perfection, sanctified by his zeal to win men.

"In the study of our sermons we are too negligent. We must study how to convince and get within men, and how to bring each truth to the quick."

He made preaching the great work of his life. He was not busy here and there about many things so that he had no time and strength for the supreme thing. It is possible for a

minister to be the busiest man in town and yet be unfaithful to his real task. Baxter put first things first. He dealt with the essential truths of faith.

"Throughout the whole course of our ministry we must insist chiefly upon the greatest, most certain, and most necessary truths. If we can but teach Christ to our people, we shall teach them all. . . . I confess I think necessity should be the great disposer of a minister's course of study and labor. . . . Life is short and we are dull and eternal things are necessary, and the souls that depend upon our teaching are precious."

He had an atmosphere in his preaching that was like the breath of the Spirit.

"There is in some men's preaching a spiritual strain, which spiritual hearers can discern and relish; whereas, in other men's, this sacred tincture is so wanting that even when they speak of spiritual things, the manner is such as if they were common matters. . . . I know not how it is with others, but the most reverend preacher, that speaks as if he saw the face of God, doth more affect my heart, tho' with common words, than an irreverent man with the most exquisite preparations. . . . Of all preaching in the world that speaks not stark lies—I hate that preaching which tends to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage plays use to do, instead of affecting them with a holy reverence of the name of God."

His style was simple and pure, the English of Shakespeare and the King James version. He had the talking style, and there is nothing better than his suggestions on this matter.

"The plainest words are the most profitable oratory in the weightiest matters. Fineness is for ornament and delicacy for delight, but they answer not necessity. Yea, it is hard for the hearer to observe the matter of ornament and delicacy, and not be carried from the matter of necessity; for it usually hindereth the due operation of the matter, keeps it from the heart, stops it in the fancy, and makes it seem light as the style, and all our teaching must be as plain and evident as we can make it. If you would not teach men, what do you do in the pulpit? If you would, why do you not speak so as to be understood?"

The person and manner of Baxter were naturally impressive and persuasive. He had the face and voice of the speaker. The whole man spoke. It was arresting and moving.

"How few ministers preach with all their might! There is nothing more unsuitable to

such a business than to be slight and dull. What! speak coldly for God and for man's salvation! Let the people see that you are in earnest. . . . Men will not cast away their dearest pleasures upon a drowsy request. A great matter lies in the very pronunciation and tone of speech. The best matter will scarcely move men if it be not movingly delivered. See that there be not affectation, but let us speak as familiarly to our people as we would do if we were talking to any of them personally. We must lay siege to the souls of sinners. In preaching there is intended a communion of souls and a communication from ours into theirs. I have observed that God seldom blest any man's work so much as his whose heart is set upon success. . . . You can not break men's hearts by jesting with them, or telling them a smooth tale, or pronouncing a gaudy oration. . . . They will hardly believe a man that seemeth not to believe himself."

He had Paul's conception of the preacher, the man in Christ's stead, persuading men to be reconciled to God. He was Bunyan's preacher, who stood pleading with men. He had a simple and effective remedy for cold preachers.

"Go to God for life; read some rousing, awakening book, or meditate on the weight of the subject of which you are to speak, and the great necessity of your people's souls, that you may go in the zeal of the Lord into his house."

The personal work of Baxter was even more effective than his pulpit teaching. *The Reformed Pastor* is a noble plea and practical manual for individual care. The pastor is not an idol, but a friend and guide. "One word of seasonable, prudent advice given by a minister to persons in necessity may be of more use than many sermons." There was nothing professional about Baxter. He was always and wholly committed to his work. He was as keen for men as the hound on the scent of the deer. He anticipated by a century much of Wesley's wisdom and zeal in reaching the ignorant and neglected. *The Reformed Pastor* is a good book for a ministry too easily conformed to the fashion of the times. It is a good book for the preacher who has forgotten the evangelist in the teacher, the

orator, the advertiser. Evangelism—not revivalism—is the vital part of the preacher's work. He can not be content with the care of a chosen few. He can never sink his office to the chaplaincy of a religious club. He is debtor to all men. The love of Christ constraineth him and he would have all men come to repentance. The Church is a witness but also a messenger, and it can not forget this and keep the spirit of a living Church.

"The history of the New Testament Church amply warrants the conclusion that evangelism is the primary duty of every Christian community, and that the spiritual vigor of every congregation of Christians, and of every individual element therein, depends on the fidelity with which this task is pursued. If the New Testament presents the norm of a living Church, we may reckon it as an established principle that the life and power of a church depend upon its evangelism, i. e., on its loyal adherence to the message and its unwearied proclamation of it."—(KILPATRICK, *New Testament Evangelism*, p. 219.)

Richard Baxter stands as the shining example of the pastor-evangelist. Lyman Beecher's word two centuries later is an echo of Baxter. "The greatest thing in the world is to save souls."

### *The Value of Detail in Teaching*

Do we always quite realize the profound interest which children take in detail, and its consequent immense importance in the lessons we give them? Nothing is trivial to a child; the little mind knows its own capacity and need, and settles at once upon what it can assimilate, and it is almost always something small. From that point we can lead onward and upward to further and higher knowledge. The end of our teaching in the Sunday-school is always—in some form or other—God, and many a lesson fails because it begins with instead of leading up to him. A proof of this is easily seen if we show a little child a religious picture and note what first attracts his attention. I tried the experiment myself with the cover of a missionary magazine representing the sowing of the gospel seed by our Lord, and its spreading over the world. The small boy, four years of age, looked at it intently for a

moment, and then exclaimed, "Oh, look at that umbrella blowing away!" The "umbrella" was the full sail of a tiny ship in the far distance in one corner of the picture, a detail which an older mind would not have noticed at all, but to the child it was the central subject. The figure of the Lord sowing the seed did not arouse his interest at first, but when he grasped the fact that the little ship was taking one of the seeds across the sea to be planted in another land he was keenly interested.—GERTRUDE HOLLIS in *The Guardian* (England).

### *The University in the Life of the Nation*

In his commencement address at Smith College on the above subject Dean Roscoe Pound of the Harvard Law School used the following peroration:

"In its relation to the furthering of civilization, the university is next to the very heart of civilized society. Any interference with the fullest and freest functioning of the university in its own search for truth and in leading the youth to seek truth relentlessly and fearlessly is an impeding of a vital process of civilization. If we say to them they may not think critically but must adjust their thought to that of an uncritical public without; if we say to them that their minds must not open but may be no more ajar at the precise angle of the average mind for the time being; if we say to them that their judgments must be as intolerant as those of the mob mind or the dominant class mind for the time being at peril of making no judgments; if we say to them that they may discourse of the unreason of the past but must not expose the unreason of the present; if we tell them that they must bow to the fashion of the moment and put on and off opinions as they put on and off hats and coats; if we require them to follow in the wake of each popular hysteria and shout with the largest or most determined mob for the time being—if we impose upon them any condition whatever but the free and fearless and unrelenting quest for the truth in every field into which the human instinct for inquiry leads them, we assume to set bounds where God has made men free, we assume to say that humanity shall not go forward in its age-long struggle with nature and by our mere human fiat to usher in the twilight of civilization. There have been twilights of civilizations and they have been brought about by these very processes. But there has been no twilight of civilization. Neither Byzantine emperor nor pope nor king has been strong



enough to stay the course of inquiry nor to hold the human mind to a fixed course. Nor may King Demos nor any of those who would rule in his name hope to do so. For the university is not the servant of these in their temporal capacity. It is the servant of civilization and it speaks not with their voices but with the voice of humanity. It looks at things under the aspect of eternity where they look at them in terms of yesterday or of today. Its duty is to truth and its highest mission is to engage in and to promote that continuous, disinterested, thorough-going search for truth whereby human powers may be developed to the utmost of which they are capable. When any sort of ruler, temporal or spiritual, political or economic, bids it serve anything other than truth, or stay its search for truth, or accept any version of truth but that to which it is led by the best methods of investigation which it may discover, the university must say to that ruler:

"Be it known unto thee, O king, that I will not serve thy gods, nor worship the golden image which thou hast set up."

### *The College Man and the Present Crisis*

It has been said that a sufficient number of young men reach the voting age every four years to move the political scales, should these new voters cast their ballots for a particular party or policy. The number of college men is increasing steadily. The influence of them upon the political welfare of the country is relatively larger than their numbers. Those who have observed closely the recent conventions of the political parties have noticed a larger number of college men than before taking active part in the proceedings. They have been doing more than transforming the college yell into convention clamor. They have added a new type of idealism to party methods.

The educated man has an especial opportunity at this juncture in the country's life. At first glance, it may seem a pity that men of education are divided in matters of great importance to the national welfare. The three most conspicuous leaders in recent times were Taft, Roosevelt, and Wilson—representing in their college preparation, Yale, Harvard, and Princeton respectively—all three standing upon a somewhat different platform. And yet, it is significant and wholesome that the great parties have turned to men of the best general training, for party leadership. Educated men will

never all think alike on questions of governmental policy, but they should be a unit as to the ideals and purposes which inspire them. Occasionally, college men come down to the level of Boss Murphy, of Tammany Hall, and Jim McNichol, of the tenth ward; but it is recognized as a grievous prostitution of opportunity for right leadership. College men are not machine-made.

Today, the young men of thought, of capacity, and of training have a fine opportunity to help their generation mediate properly between a blind stand-patism and a reckless insurgency; between the spirit which tells reformers to "Let things alone" and that which cries with heedless voice, "Down with things as they are." Things are not all good, nor all bad. Evolution is what we need, and not revolution. Here the educated man finds his supreme opportunity as a citizen. It is he, if anyone, who should lead the way to the goal, along the road of sane progress. It is he who should discern between a true and a false socialism, and should steady his fellow-citizens because he has studied their needs, knows the history of nations, and the philosophy of government.

And we may add that one of the most wholesome facts concerning the atmosphere of an educational institution today is the spirit of social service which is being instilled in the hearts of the young men who each year go out from their walls.—PROFESSOR EDWARD B. POLLARD.

### *A Student's Obligations*

When the Christian student goes to the college and neglects his Christian duty he harms himself and handicaps his college. When the Christian student returns home and is less active in Christian work than before his going to college, he commits a grave offense against his college. His home pastor and home church and his parents have a right to expect increased efficiency in Christian service of a young person who has gone to a Christian college. When this is not realized on the return of the student, the pastor, the church, and the parents have less interest in the college as a Christian institution. Such a student makes it more difficult to get additional students, and he retards the work of properly supporting his college.—*The Watchword*.

# The Pastor

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## TO OUR READERS

Contributors to the Review have from time to time emphasized the need there is for the preacher in his pulpit preparation to draw on as wide and varied a range of literature as the circumstances will permit. This is a requirement in the interests of both the preacher and the man in the pew.

The editors of the Review have endeavored to do their part in this particular, not only in the general articles but also in the book reviews. There, may be found notices not only of the best books in the religious and theological world but also of a carefully selected list drawn from general literature. Such books often throw light on religious questions; they frequently reveal traits and incidents of a human character that are suggestive and illuminating.

Since it is impossible for one to read or purchase even a few of the many reviewed in the course of the year, we commend a closer perusal (of the pages) of our book reviews as affording or indicating homiletic material of an unusual and helpful nature.

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## BURBANKING RELIGION

DAVID R. PIPER, La Grange, Mo.

The Community Church of Pepperell, Mass., probably stands unique in the annals of the community-church movement in America. When an over-churched village determines to reduce the local supernumerary brood of ecclesiastical extravagance, the process might be generally designated as biological. The existing organizations federate, Siamese-twin-like, retaining their denomination functions intact, but mingling their life energies for local service. Or, the strongest church in the village swallows its weak rival, and frequently has acute indigestion for some time thereafter. Or, all the churches give up their names and get married in a union organization—the twain (or “thrain”) becoming one flesh.

None of these things occurred at Pepperell. Pepperell went in for horticulture instead of biology, and the result was a Burbanked church.

Under the guidance of the ecclesiastical wizard, Rev. Francis E. Webster, of Christ Church (Episcopal), Waltham, the people of Pepperell left the two existing organizations intact, but grafted a new shoot upon the old

trunks. The new super-organization thus draws its life from the now static Congregational society and the old First Parish, but takes its own form and produces a new fruitage of community-religion after its kind.

Things happen at Pepperell in December. It was in December, 1917, that the old First Parish Meeting House went up in smoke and flame. More than once a fire not Pentecostal has started a village toward unity. The parish wisely deemed it unwise to rebuild, and for a year its people worshipped with their neighbors in the Congregational edifice. In December, 1918, the two congregations essayed formal federation. But this proved cumbersome and ineffective. Then horticulture and Dr. Webster were called to the rescue, and the Burbanking process began. In December, 1919, the people of Pepperell formed The Community Church Society, as a working business concern, “to conserve the resources of the kingdom of God; to promote the unity of his disciples for which Christ prayed; to act as one congregation for all purposes of work and worship, and

to accept as a bond of union the teachings of Jesus Christ." The membership of the Society is limited to persons over twenty-one years of age, who subscribe to the bond of union, and must assist the Society to maintain public worship by their presence and gifts for at least six months before being enrolled as members.

The Society thus formed is subsidized by the incomes from the property owned by the First Parish and the First Congregational Society. It might be described as a holding corporation for the Community Church, which was organized under its fostering auspices. The Society leases the Congregational Church and manse, and its fifteen trustees are entrusted with all the business affairs of the congregation as well as of the fostering Society.

Members of the Society become members of the church upon subscribing to the covenant, which follows:

"Recognizing the divine purpose in organized religion in the world, for the promotion of the worship of God, the service of men, and the establishment of the kingdom of Christ on the earth; we hereby covenant with God and with each other that we will do all in our power to promote these great ends:

"That we will be mindful of the necessities of worship, of prayer, and of fellowship, and both by precept and example we will endeavor to sustain them at all times;

"That we will be loyal to this church of which we are members, and will share in its worship and other activities and in the expenses of its work and support, and we will walk together in brotherly love.

"And this we covenant, looking for strength and guidance to the great God of all mankind."

Children and young people of the community are admitted directly to church membership and letters are received and given from and to all denominational societies. Neither the Society nor the church makes any attempt to define the "teachings of Jesus Christ" which form the bond of union, leaving this detail where, as the pastor says, it belongs—with the individual. The pastor deter-

mines the mode of administering communion, and the mode of baptism is determined by the preference of the candidate. Parents may have their children christened if desired, or dedicated without christening. The church is practicing its motto, which is: "In essentials unity, in non-essentials liberty, in all things charity." The present membership includes former Baptists, Presbyterians, Congregationalists, Episcopalians, and Unitarians, with a sprinkling of other denominations.

Robert W. Drawbridge, the pastor, declares that the results of the Pepperell experiment have been of the most happy and encouraging nature. Since the Burbanking process, the gifts to missions and benevolences have more than doubled, community religion stands in closer alliance with all other organized interests of the village life, men and women before indifferent to the church have become mainstays of worship and service. The program for service is broadening and deepening, and is in the nature of an evolution, following closely upon each need as it arises. The church is adding to its equipment, and as yet none can see any limit to the possible good which may be accomplished. The life of the entire community is being energized by the religious spirit.

### *A Move For Better Relations of White and Negro Races*

The first meeting of a new Commission of the Federal Council, that on Negro Churches and Race Relations, was held in Washington, D. C., on July 12. The Commission is made up of about one hundred leading representatives of the white and colored churches, the majority being residents of the South.

The following statement was adopted as expressing the general program of work for the Commission:

1. "To assert the sufficiency of the Chris-

tion solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

2. "To provide a central clearing-house and meeting-place for the churches and for all Christian agencies dealing with the relation of the white and negro races, and to encourage and support their activities along this line.

3. "To promote mutual confidence and acquaintance, both nationally and locally, between the white and negro churches, especially by state and local conferences between white and negro ministers, Christian educators and other leaders, for the consideration of their common problems.

4. "To array the sentiment of the Christian churches against mob violence and to enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

5. "To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

6. "To develop a public conscience which will secure to the negro equitable provision for education, health, housing, recreation, and all other aspects of community welfare.

7. "To make more widely known in the churches the work and principles of the Commission on Inter-Racial Co-operation,<sup>1</sup> and especially to support its efforts to establish local inter-racial committees.

8. "To secure the presentation of the problem of race relations and of the Christian solution by white and negro speakers at as many church gatherings as possible throughout the country."

### *Commandments for Capitalists*

At an industrial conference held in Jerez De La Frontera, Spain, on June 19, the following "commandments" were proposed for governing the conduct of capitalists:

"First—To give an example to others and not content himself with a life of ease.

"Second—Not to despise the efforts of the workers to improve their cause.

"Third—To use his wealth in a natural way by employing it to increase the prosperity of all.

"Fourth—To apply himself to production for the general benefit, instead of thinking duty is fulfilled by regular church going and the saluting of the national flag, while at the same time he appropriates the major portion of the products of the earth.

"Fifth—To respect the associations of the workers.

"Sixth—To avoid the adoption of violence, because repression engenders revolution."

### *Evangelism and Life Service*

A report of denominational secretaries to the Commission on Evangelism and Life Service of the Federal Council was recently received. It is certainly a most encouraging report. The figures given in this report show that the additions to the Protestant churches throughout the country "this last year must have been not far from two million souls."

Dr. Charles L. Goodell, the indefatigable executive secretary of the Commission on Evangelism and Life Service, in a note to the editor says

"that evangelism is at the front as never before, that all the churches are feeling the effect of it, and that there is a swing of the pendulum from the indifference of the war and its aftermath toward great spiritual activity."

### SUGGESTED READING

(See Pages 222-229)

J. R. Green—*Short History of the English People (Everyman's Library)*, New York.

A. L. Cross—*A Shorter History of England and Greater Britain*, New York, 1914.

J. McCarthy—*History of Our Own Times*, New York (many editions). Harpers.

G. B. Adams—*Outline Sketch of English Constitutional History*, New York. Oxford University Press.

Walter Bagehot—*The English Constitution*, Washington, 1914.

A. L. Lowell—*The Government of England*, New York, 1912.

Edward Dowden—*Puritan and Anglican*, New York, 1901.

J. S. Flynn—*The Influence of Puritanism*, London. Murray.

<sup>1</sup> A voluntary organization in the South aiming to promote better racial relations.

W. V. Moody and R. M. Lovett—*English Literature*, New York, 1902.

John Masefield—*Shakespeare*, London. Williams and Norgate.

G. K. Chesterton—*Victorian Age in Literature*, New York, 1913; *Charles Dickens*, New York, 1906.

A. R. Wallace—*The Wonderful Century*, New York, 1898.

Sir Oliver Lodge—*Pioneers of Science*, New York, 1904.

G. L. Beer—*The English Speaking Peoples*, New York, 1917.

Sir W. J. Ashley—*The British Dominions, Their Present Commercial and Industrial Condition*, New York, 1911.

W. B. Selbie—*English Sects: A History of Nonconformity*, New York, 1912.

Stephen Gwynn—*A History of John Redmond's Last Years*, London. Arnold.

Pierre de Coulevain—*On the Branch*, New York, 1917.

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### *Prosperity and the Saving of the Wastes*

No one seems to reflect that if our citizens were to stop all wastes and take as their motto "work" instead of "strike," they would immediately recover several billions of dollars—as much, indeed, as they have lost in foreign trade. In his chapter on *The Future of the United States*, Professor Barker has made an analysis of the census. He passes in review the various wastes incident to the neglect of a prodigal generation. "The harvests of the United States are greatly diminished by the ravages of vermin which destroy at least \$1,000,000,000 worth of food per year. The Bureau of Entomology estimates that the actual damage by noxious insects to growing crops, fruit trees and grain in storage is no less than \$659,000,000, a sum equal in value to the entire yearly production of the greatest British industry, the cotton trade. The average yearly loss of animal products, through flies, ticks and other insects, is officially estimated at \$267,000,000, a sum larger than that which before the war Germany spent on her enormous army. The biological survey of the Department of Agriculture estimated that the damage to live-stock and crops by wolves, rats and mice, is \$100,000,000 a year, a sum about as large as that which before the war was spent on

the German navy. The report of the Conservation Commission states that about one-third of the wood in the forests is saved, and not less than 50,000,000 acres of forest is burned over yearly. The damage of floods during the last ten years is annually \$225,000,000 to \$250,000,000. Our fire losses come on an average to \$200,000,000 each year. More than one-half of our coal, anthracite and bituminous, represents a sheer waste. The owners of our mines, oil, natural gas, have followed the policy of vandalism to the harm of posterity. "Our people are spending more each year on chewing gum, candy and tobacco than Germany spent annually upon her army and her navy. By merely stopping our wastes and by putting thrift and honesty into our work, we could enter immediately upon great prosperity and more than recover our losses incident to the destruction of Europe. These wastes, properly conserved, would fill with money the pockets of our people, with which they would supply their needs at the retail stores, which would in turn pay their debts to the wholesale stores and these stores would in turn return their loans to the banks.—NEWELL DWIGHT HILLIS.

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### *The Ingloriousness of War*

There is nothing glorious about war any more. We use to think there was. When we were children, with tasselled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war. . . . .

"One of our young men came back from France and like many others would not talk. One day his father took him apart and rebuked him for his silence. 'Just one thing I will tell you,' he answered. 'One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it but for God's sake do not ask me to talk about it. I want to forget it.' My friends, that is war—the quintessence of it at the central point of its self revelation. There is nothing glorious about it any more."—H. E. Fosdick.

## MID-WEEK PRAYER AND CONFERENCE MEETING

*Sept. 4-10—The Whole Home Mission Field*

ALFRED WILLIAMS ANTHONY, D.D.  
New York City

America, more than ever before, has become the hope of the nations. France has sent her most eminent men to us, asking for sympathy and help; England desires our cooperation; Germany solicits our kindly offices and intercession; Russia, with all her wayward excesses, seeks support in America; Ireland wants succor; China holds out needy hands to us; all of the impoverished and perplexed portions of the earth turn to us for assistance and counsel. South America and the islands of the sea are nearer to us and more dependent upon us than ever before. Our political ideals have been accepted by more nations, and are the hope of more peoples, than in any past day. We are tied in, commercially and sympathetically, with every nook and corner of the globe. Blood relations link us with almost every hamlet in every valley, on every plain and every hillside of the earth.

What America is and does affects the world. The home mission field, therefore, in a sense never before so true, includes the world, all men, all nations, and all human interests everywhere. Home missions and foreign missions are not in competition; they cannot even be separated, excepting in the minds of people who do not perceive all that is involved.

Let us set down a few considerations which make these interlocking relationships and far-reaching responsibilities plain:

1. In 1920 there were in the United States 13,703,987 white people who were born in foreign countries, an increase of more than three millions since 1900. These people are related to people all over the world.

They write letters to friends and families in the old homeland; they are spreading ideas, creating ideals, and awakening ambitions wherever their letters and their messages go. And, too, these people return to the old homeland, sometimes to stay, more often to visit, and then in person to preach the idealism of America.

Has America an idealism to impart? Does she speak to the foreign-born sojourners and citizens only of commercialism and material possessions and pleasures? If she can give a Christian message to these people who are touching the people of all the world, then she will be spreading the kingdom of Christ throughout the world. The Church, or the man, with a ministry to the newcomer and the stranger is teaching and transforming the world.

2. America has a philosophy of government which has captivated the imagination of the world and at the same time satisfied the conscience of men. The accident of birth does not make a king, nor should it debar any man from progress and attainment. We are exponents of the Christian philosophy of society and of government. We call it democracy, but it is really the teaching of Jesus embodied in forms of government. Our American experiments prompted the French Revolution. Our successes have made the whole world seek the overthrow of despotisms and oligarchies, and try to formulate, though often by misconceived and un-Christian methods, the Christian ideals for individuals and for society.

We have become "a city set upon the hill." Our towns, our cities, our States, our nation, bear testimony. It is not always a clear testimony; often it is misunderstood; many times it is false. It is confused by partisan passion; it is mixed with personal

motives. We try to untangle knotty skeins and follow a clew out of labyrinthine mazes. City governments, State legislatures, the vagaries of a vacillating Congress, all at times baffle us; and we stumble on before all the world. It is a big task to think Christian thoughts for a nation, and apply Christian principles to a nation's policies and actions. But this is a part of the home mission task of the Church.

3. The social order has been challenged. Russia made the great venture of trying a new regime. Other lands, our own included, at least in part, have all but embarked upon similar sentiments. We have imprisoned men who have talked these sentiments; and we have deported some of them almost in ship loads.

The real question is, can we promote and maintain even-handed justice between races and between classes? Between blacks and whites? Between Christian and Jew? Between rich and poor? Between employer and employee? Among all classes and conditions of men? Is the brotherhood which Jesus preached and practiced a real brotherhood which can be practiced today by his disciples? Or is it a dream of the visionary?

There's the difficulty. There's the task in home missions today: to do as Jesus would do in all departments of life; to convert industry; to make business Christian; to persuade capital to be fair; to induce labor to be just; to get men everywhere to follow the Golden Rule; to consider others better than self; to have compassion; to minister rather than be ministered to—that is the great home mission task.

One can point to Alaska, and the Indians, and the Mexicans, and the Negroes, and the foreigners of every kind in America; and to the mountaineers; to the lumberjacks and

the migrant workers; and the great cities; and the country neighborhoods—to all of these, and more—these are the task; but the task is to help the people in all of these places and conditions to know Jesus Christ and to follow his example.

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### *Sept. 11-17—What Does the Bible Mean to You?*

FRANK GRANT LEWIS, Ph.D.,  
Crozer Theological Seminary,  
Chester, Pa.

In this topic THE HOMILETIC REVIEW proposes a practical and a timely question. The question is practical because the Bible has a large place in the life of a vast number of people. The question is timely because now, as perhaps in no previous period, people are asking what the Bible is worth and how it may best be used.

The question, however, is not an easy one to which to give an answer for a large number of readers. The reason for this is obvious. Different persons have inherited a wide variety of ideas concerning the Bible. Accordingly, each finds in it a meaning resulting from his individual experience. It is quite impossible therefore for me to say what the Bible means to others. One can only speak for himself and as far as experience goes. Perhaps that is what the editor of the REVIEW has in mind. At any rate, because there has happened to come to me a variety of meanings for the Bible, indication of some of these may perhaps be as useful as anything I am able to offer.

I chanced to pass well into the 'teen period with no knowledge of the Bible other than the Authorized Version. Through parents and teachers I had come to think of the Bible as an authoritative guide for life. This view of the Scriptures came to me, of course, without any knowledge

on my part of the history of the Bible or of its literary development. I recall an incident which will reveal the condition concretely. The pastor of the country church of which I had become a member ventured in a Sunday-school class to suggest mildly that the account of the creation in the first chapter of Genesis need not necessarily mean a creation in six of our days. To me then such an attitude toward the Bible was intolerable. At once I protested and showed how even his mild statement had shocked me.

When I was twenty-one years of age I had opportunity to enter an academy to prepare for college. Three years later I found myself in the midst of college life. Before the years of college led to graduation I had experienced the privilege of studying with some great teachers, among these two or three men with whom I pursued especially questions of conduct, the history of religious thought, and problems of metaphysics. In the course of such an experience the Bible inevitably was considered in new and larger relations.

A hint of the situation may be gained by reference to a conversation one day in which my chum remarked, "I had rather believe the Bible is wrong than to believe a soul is born to be damned." At the time I was a youth in the Sunday-school such a statement would have horrified. When the statement was made it seemed to me both reasonable and natural. Evidently the meaning of the Bible for me had greatly changed.

It was a bit of good fortune that such modifying of my views had come gradually and without struggle. The door had opened quietly through which I might pass into a real view of the actual development of the Bible as literature and as a summary of the religious life of the Israelitish people out of which it arose.

On the basis of such a beginning it

was easy in the theological seminary to find new material and to accept new items of information and suggestion concerning the Bible as the items commended themselves on the basis of careful regard to all the facts involved.

Experience in the pastorate brought practical problems which led into a study of the larger field of Israelitish literature, particularly the apocalyptic. This in itself gave to the Bible a further meaning which nothing else could have furnished. Later years have emphasized the certainty that no one has a reasonably correct view of the Bible and its meaning until he has considered the literary development of the Israelitish people during the two or three centuries previous to the birth of Jesus, and that same development during what we call the apostolic period. Fortunately there are now books which make such a course easy for all. Further years of study and teaching have brought the previous ones to their natural fruition and the Bible now possesses a still larger meaning, a further new meaning, a meaning which I would not think of losing for any one or all of the earlier views of the Scripture.

In the Bible I see a sketch of the religious development of the Israelitish people from primitive times down through the days of Jesus and his associates. This literary sketch of a remarkable national religious life is the condensation of many traditions, many authors and manifold experiences; and all of these together are a priceless heritage, not only for the Israelitish people but for all the world.

Such a meaning of the Bible becomes intensely vital and practical. In this collection of writings I find invaluable lessons to be learned, fatal errors of life to be avoided. I find in the Bible a meaning which emphasizes the fact of religious growth, need



of liberty of thought, freedom in the choice of all that is good from the past, and unlimited opportunities for using what history gives as avenues for gaining the largest possibilities from the present and the future.

The Bible has become a book of life indeed. In place of what it was in youth, a volume of words and rules and limiting laws, it has become a collection of practical everyday instruction which my fellows and I need to use for the free growth and religious uplift of humanity.

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*Sept. 18-24 — The Union of Faith and Intelligence*

(2 Peter 1:5)

FRANK GRANT LEWIS, Ph.D.,  
Crozer Theological Seminary,  
Chester, Pa.

In the Scripture here indicated the writer urged as a means of Christian excellence that the friends to whom he was writing support faith with virtue, virtue with knowledge, knowledge with self-control, self-control with fortitude, fortitude with good conduct, good conduct with brotherliness, and brotherliness with love.

This series of terms covers the essential qualities of a good Christian life. It is clear that the terms are used descriptively and freely rather than with logical distinction in meaning.

Some of the Greek words would probably be better translated by even a freer rendering than I have suggested. The word for faith itself as a Greek term is always active rather than merely a matter of belief, as faith has now so often come to be understood.

The word for virtue includes far more than virtue in the narrow ethical sense. It compasses the manly qualities in all aspects of life.

The topic of this study grows out

of the first and third of the terms in the series. We are to think briefly of the relation between faith as an experience and knowledge, or intelligence, as an experience, an intellectual experience, however, which is not separated from other elements in life, but is both closely related to them and chiefly emphasizes the mental qualities of human nature.

Our topic suggests that such practical faith and intelligence are related in the form of a union. Clearly this is in harmony with the thought of the writer of 2 Peter. Such a union is undoubtedly a fact in religious experience. If there is an attempt to separate faith from knowledge, faith ceases to be practical, becomes formal and barren, and loses its natural qualities. If knowledge is allowed to become mere intelligence, mere intellectualism unrelated to manliness and the other virtues of life, it likewise becomes impractical, sterile, and dwarfing to human nature. It is very fortunate for us therefore that the writer whose words we are studying was led to keep faith in its simple form, in its intimate relation with virtue in a large sense, and likewise closely associated with knowledge.

The arrangement of the terms in this series of Christian qualities suggests and emphasizes another aspect of the relation between faith and intelligence. Faith is placed at the beginning of the series. Intelligence, or knowledge, is the third term in the arrangement of thought. We must not overlook the fact that the last in the series is the supreme quality of Christian love. Apparently love was for the writer the completion of Christian character. This is what we should expect, for such thought runs everywhere in the New Testament, evidently was an outstanding idea for the early Christians from whose lives and experience the New Testament came.

As far as the arrangement of the series of terms has any significance, therefore, it indicates that faith is relatively one of the A B C's of Christian life, and no more. Belief is at most only a ground-work for the later virtues. Even though this is the suggestion from the arrangement of terms, there is no need to follow it to a logical conclusion. Without such emphasis, it is clear enough that the writer thought of faith as a good beginning rather than the sum total of Christian character. Belief in itself while useful does not carry us very far. It is to be completed and shaped by other and more concrete qualities of Christianity. Even knowledge is only one element in Christian life. Moreover, this has its place early in the series of achievement and must always be kept in intimate contact with virtue in a large sense on the one hand and self-control on the other. Unless this relationship is maintained, knowledge ceases to be that intelligence which full Christian life implies.

Even for a brief statement concerning the relation between faith and intelligence one more thing must be remembered and given due stress. This is the obvious fact, already suggested at the beginning of this article, that these terms of a series are not to be compressed into a rigid formula for the control of life. To attempt such compressing of all these qualities into logical categories would be to rob them of their vitalizing suggestiveness, their poetic conception of life in its poetic reality, their concrete, instructive, and stimulating picture of the possibilities of life. If we are to see the actual relations between faith and intelligence, or the actual relations between the other qualities of Christian character suggested in this Scripture passage or others unmentioned here, we must preserve for ourselves the same flexibility of thought

and achieving purpose which the writer so graphically outlined.

The relation between faith and intelligence is properly vital, not formal. The union of a vital, practical faith with intelligence produces worth-while conduct and leads toward the life of love which the writer of 2 Peter kept in view. Intellectual creeds bring stagnation and death. Widely-informed, active, religious confidence produces life and peace.

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### *Sept. 25-Oct. 1—Dynamic Personnel (Foreign Missions)*

Professor HARLAN P. BEACH, D.D.,  
Yale University, New Haven, Conn.

Of all the factors in missionary efficiency, the missionary himself is the most important. Hence, an increasing emphasis is being placed upon securing the most effective personnel. Missionary efficiency calls for:

1. The Dynamic Body. Missionaries go to all lands, torrid, temperate and frigid; they live in all sorts of unsanitary surroundings; they are subject to physical and sympathetic strains greater than almost any home worker meets. Hence, American candidates for the service are chosen under advice of physicians, several of whom have personally visited mission lands and are familiar with tropical diseases. While a general rule is that no one should be accepted who is not a good life insurance risk, the medical adviser modifies that rule according to the health conditions of a given field and the specialized work to which candidates go.

Care is taken on the field to keep up the physical efficiency of missionaries. This accounts for the provision of health resorts where for a month or more in the hottest season, when cholera, dysentery, etc., are prevalent at the station, the women and children

and frequently the husband can escape these risks and find among congenial foreigners intellectual and spiritual uplift, while they enjoy once more tennis, bathing in some resorts, walks and picnics. Often, however, the workers are too few and the tasks so great that breakdowns occur, despite these theories of bodily efficiency.

2. The Well-furnished and Disciplined Mind. More varied tasks fall to the lot of missionaries than to any pastor in America. Dr. Hamlin's seventeen trades proved none too many for the exigencies of his work in Constantinople; Mackay of Uganda, through his Scotch engineering training and practical studies in Germany, thus became the maker of Uganda and its "white man of work"—greater even than the "spirit of the lake" in his wondrous power. College training, an education leading to all sorts of "skills" and a professional and encyclopedic furnishing that will enable a man to be general adviser to his future constituency must be the price paid for later efficiency. Until a decade ago, missionary languages were acquired, often superlatively well, commonly in a way that did violence to idiom, grammar and, worst of all, to pronunciation. In Japan today, in Cairo and Constantinople, and especially in parts of China where the best language schools on mission fields are found—at Peking and Nanking—these defects are obviated, while a hundred young missionaries study together scientifically their chosen language and are inducted into the environment by competent persons, without the dire discouragement and interruptions of former days. Lectures by eminent residents on vital themes and the intimate friendships there formed make later participation in co-ordinated or federated work in-

valuable by-products of the new regime.

3. Vital Christian Living. In America, the minister's life is only a higher form of Christian example, with hundreds of others to fill out the details, and with a Christian civilization that makes it easily possible to live the higher life. In mission fields, illiteracy abounds, and the "living epistle" is the only agent for introducing the new life. Inconsistencies in the missionaries are seen when comparing their conduct with the gospel norm, and the conclusion is reached that the Christian system is too ideal for the missionaries themselves. On the other hand, multitudes have been won for Christ simply by noting his lineaments in the life of his ambassadors. Greater strains are put upon living in mission lands than at home because of human depravity at its worst, carking cares, heart-breaking experiences of converts, and "labors more abundant." Hence the absolute necessity for a vital Christianity to support and empower the workers.

4. Christian Leadership. It is easy to lead the infant Church in some respects. "To the poor the gospel is preached," and often they are so ignorant and needy and docile that the early India "Ma-bap," "Mother-father," system is followed. But Japan and new China and Latin America are far beyond that. South Africa has reached the stage of self-consciousness so that the old order is changing. The rising intelligence of the mission church demands leadership, as the time has passed when paid helpers and the missionaries were the only ones active in the propagation of an indigenous church. This means that missionaries should have acquired that fine art before reaching the field, in theory partly, partly through experience in organized work calling for such qualities. That broad

conception of the missionary enterprise, described as missionary statesmanship in the March issue of this REVIEW, must be familiar to them, as far as reading assiduously the *International Review of Missions* and recent books on the subject can make it so.

5. The Home Dynamo. Dynamic personnel is not likely to exist without an active and organized effort pre-existent in the sending countries. Happily, there are such agencies, and they affect most missionary boards.

The Student Volunteer Movement for Foreign Missions was the first interdenominational agency to undertake the work. This was done in the student summer schools of the Y. M. C. A., where study classes, addresses upon the subject, and private conferences with the missionaries present revealed the need for such special preparation. The educational secretaryship of the movement, established in 1895, resulted in a long line of special text-books prepared for voluntary classes, and this has been the widest attempt to meet the need. Many thousand missionaries owe their first and often their only preparation for the field to this movement.

When our Board of Missionary Preparation was founded, following the British Board of Mission Studies, established a year earlier, in 1911, a new era had dawned. In Britain summer schools at either Cambridge or Oxford are held for a month, at which actual instruction is given and addresses are delivered intended to initiate the missionary candidate into his new duties and to point out the way for future progress. In America, because of our many special institutions

for missionary training, the Board of Missionary Preparation has confined itself to the preparation of several series of most useful publications upon many aspects of missionary efficiency and to conferences at which specialists meet and discuss very profitably important phases of preparation. These conference reports are increasingly useful for missionary candidates.

Intensive work of a similar character is done better each year in many denominational training schools and in a few of our leading seminaries. Among the best of the latter are Hartford, Yale, and Union Seminary in New York, and the College of Missions at Indianapolis, though this latter is neither a seminary nor an ordinary training institution.

As a result of the desire of the missionary boards to improve their personnel by the means just mentioned, the missionary body is increasingly efficient. The present writer has spent three and a half years in the mission fields of the world, except South America and Persia, between the years 1904 and 1919, and each tour has revealed a notable improvement in the junior missionaries and through them of the whole missionary body. The new missionaries have felt the need of conferences for spiritual renewing and for comparing of notes as to the problems of efficiency; and hence, each summer adds to the strength of the missionary personnel through conferences at the several sanatoria of mission lands. In a word, both at home and afield, the necessity of an intellectual, practical, spiritual preparation and of later growth are each year more emphasized and realized.

# The Book

## LIFE AND LETTERS OF PAUL<sup>1</sup>

Professor JAMES MOFFATT, D.D., Litt.D., United Free Church College,  
Glasgow, Scotland

### *Sept. 4—From Philippi to Athens*

(Acts 16:19—17:15)

One of the reasons which exasperate people against any reform, or against religion when it interferes with life on behalf of the handicapped, is that profits are affected. The carrying out of Christianity in practical life has to upset some trades. There are businesses which have no right to exist, because they isolate the rights of human personality or exploit men and women for the sake of making money. The first disturbance over Christianity in Europe rose out of this clash. Paul had restored the ventriloquist girl to her senses, and when her owners saw "that the hope of their gain was gone," instead of rejoicing that the poor girl had regained her wits, they dragged the apostles before the Roman magistrates or praetors who were in charge of the colony. The charge was loose and sweeping. "These men being Jews" (and they were not Jews, they were more than Jews), "do exceedingly trouble our city" (how patriotic the creatures are) with their propaganda "which it is not lawful for us to receive or to observe, being Romans." Now Judaism was a privileged religion; even had the apostles been Jews, they were permitted to teach and worship in a Roman town like Philippi. But the accusers hurried on to raise the vague and dangerous issue of sedition. It was dangerous just because it was vague. The magistrates would never have listened to any complaint

against Judaism as such; but the mention of political agitation alarmed them, as their complainants intended it should. The popular excitement drove them to take strong measures, apparently without listening to any evidence. In horror they ordered them to be flogged and imprisoned. Which brings out two points: (1) the danger of hasty action—for the praetors had to eat humble pie next morning, when they found out that they had been guilty of the crime of flogging a Roman citizen, and (2) that Paul, as we know from 2 Cor. 11:25, did not always claim his privilege as a Roman citizen, who was exempt from such a punishment. Sometimes Paul did (see Acts 22:25). Here, for some reason, he did not.

The jail at Philippi (verses 24-34) had a startling experience that night. In the first place, two of the prisoners sang hymns. The spirit of Paul and Silas was undaunted; they sang, not defiantly, but to prove their Christian joy in having to suffer for Christ's sake. Praise to God is due not only in happy hours but in all circumstances. Paul wrote, "Rejoice evermore," and he practiced what he preached.

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage."

And the apostles had a good conscience; they were in prison not as criminals but as innocent men. Also, they were too great to let injustice sour them. At the proper time they could make a dignified protest, but

<sup>1</sup>These studies follow the lesson topics and passages of the International-school Series.

during the night they sang to God with confidence.

The second startling occurrence was an earthquake, which loosened the prisoners' chains from the walls, to the terror of the jailer, who was about to commit suicide, thinking that his prisoners had escaped, and knowing that he would be held responsible for them by the authorities. The only self-possessed people were Paul and Silas. Astounded by their calmness, the man cried, "Sirs, what must I do to be saved?" A sudden emotion of danger sometimes awakens the religious feeling in men. It was so here. The cry was half superstitious; probably the man had heard one of the religious catch-words associated with the mission, "You must be saved." He caught at this in his panic, and it proved the means of leading him into the light. In the early phases of religion a superstitious element may be present, like fear; or, some half-understood phrase may lay hold of the soul. But then faith works through this to reality and strength. Ere day dawned, the jailer was entertaining his prisoners as his guests; he and his household believed and were baptized. And the first note of their Christian experience was that echoed by the apostles in prison, the note of joy. "He rejoiced greatly, with all his house, having believed in God." Faith has its problems, but faith ought to have its glow, if it is true. It brings relief, a sense of freedom, an assurance in God, which produce instinctively a joy in life.

Next morning (35-40) the praetors were disposed to let their prisoners go; evidently cooler reflection had warned them that their proceedings had been hasty. But the apostles declined to be smuggled out of prison ignominiously. There is a time when, in the interest of justice, Christian men must insist upon their rights, and the apostles were not inclined to

condone insult and oppression on the part of the authorities. To do so, would have been to leave all the local Christians under a stigma, as if Christianity were really anti-Roman. In the end the praetors were glad to offer a humble apology, and the apostles left the prison without a stain on their characters. They then reassured the local Christians, before passing on to the next town. They "comforted" the little society, and "comfort" etymologically comes from the same root as "fortitude." Real "comfort" strengthens and nerves. It is more than condoling with people in pain or in trouble; it is the imparting of fresh hope and courage, and we never get these from anyone so well as from one who has passed through hardship himself without flinching.

The next stopping place (17:1-9) was a hundred miles south, the modern Saloniki. Here again trouble arose, this time, however, from the local Jews, who were jealous of the success of the apostles among (1) their own members; (2) the adherents of the synagogue, i.e., pagans who were attracted by the monotheism and morality of Judaism, and (3) the better class women of the town. A popular riot arose, the charge of sedition was again brought forward, and the apostles had to leave, after the authorities had bound over some of the leading local Christians to keep the peace.

From Saloniki the mission passed westward to the inland town of Berea (10-14), where the local Jews were less prejudiced against the extension of the gospel to non-Jews. They were willing to test Paul's teaching by the Old Testament, and for some weeks the work went on uninterrupted, till the Saloniki Jews arrived in pursuit of the apostles. This broke up the mission. The features of the Berean mission were (1) the open-mindedness of the people, (2)

and again the prominence of women among the converts.

Finally, after leaving Silas and Timotheus to consolidate the work at Beroea, Paul made his way south by sea to Athens (14-15), where he meant to await his friends. His plans were uncertain. His work had been interrupted. But he lived from day to day in reliance upon God's providence, never abandoning his mission, but taking every opportunity of furthering it. We know from his epistles that he felt lonely (1 Thess. 3:1), and that he was anxious to return to Saloniki.

### *September 11—Paul in Athens*

(Acts 17:16-34)

At Athens Paul did not start with the synagogue; he changed his practice, and, instead of beginning wholly with a mission to the local Jews, got into touch at once with the pagan inhabitants of the city, as well as with the worshippers at the synagogue (16-17). What effect he produced upon the Jews we do not know. They would sympathize at least with the antipathy to idols which roused Paul. "His soul was irritated at the sight of the idols that filled the city," i.e., the fine sculptured figures, which crowded the city, suggested to him the idolatry which he reprobated as a pious Jew. No riot broke out at Athens, however. It was a city of learning, and Paul's difficulties were not with any disorderly mob, as heretofore. He came into contact with a very different class, with local adherents of the two rival philosophies of stoicism and epicureanism, who were puzzled by his talk about religion (18-21). Some sneered at him as an ignorant plagiarist, who picked up scraps of learning; to them Paul was an outsider who knew only tags and ends of truth. Others, more envious, thought that he was a herald of new deities from abroad. The common

usage was to proclaim a male and a female deity together, and, hearing Paul speak of "Jesus" and "resurrection" (a feminine noun in Greek), they imagined that he was the preacher of a new pair of divinities. So they took him, for the sake of quiet discussion, away from the crowded square, to the Areopagus, a hill to the north. This was not bringing Paul before any court of inquiry; it was simply inviting him to tell them his meaning and message. The Athenians were an inquisitive race. They loved to hear of novelties in philosophy and religion. Discussion was the atmosphere of their life; criticism, not commerce, dominated the city, and now Paul had to encounter "Greeks who sought after wisdom." It was at any rate something to get a hearing for his gospel, and he at once rose to the occasion.

This address (verses 22-32) starts from a text furnished by Athens itself. Along the road by which he had entered the city he had seen inscriptions to "unknown gods"—i.e., to gods of whom the superstitious Athenians felt they knew nothing but whom they desired to conciliate. Sir Edwin Arnold once defined Japanese religion as an attitude of "politeness towards possibilities," and this fairly represented the feeling which led to the erection of these inscriptions at Athens. Paul wisely started from this text. It would have been useless to argue from the Old Testament, to which the Athenians attached no importance whatever. He skilfully took them as they were, and interpreted this inscription as an implicit proof that the human soul yearned for the knowledge of the one true God. "You are a most religious people," he began, with a touch of gentle irony; "let me tell you about this unknown God of yours, whom you unconsciously worship." His argument runs thus: (1) The one God, who is the

Creator, requires more than material worship (verses 24-25). Then (2) he is the Founder of all races—in contrast to polytheistic theories which attributed various origins to various races of men. The unity of God implies the unity of man (verses 26-27), and also a divine yearning in human life; the soul is created for God, to search after him; such is the purpose of life in all men. Then (3) this search is not hopeless (verse 28), for God is near us. And he quotes not the Old Testament but a popular line from one of their own poets. Like a wise missionary, he appeals to something they can understand in their own traditions. Only, he shows how it is to be understood in a deeper sense. (4) The inference from all this (verses 29-30) is that true worship is not material but moral. As a Moslem speaks of the ages before Mohammed as “the times of ignorance,” so Paul describes the pre-Christian period as “ages of ignorance,” which have now been followed by God’s revelation in Jesus Christ. His natural theology is passing into an evangelical appeal. The day of judgment involves repentance today for all men. That is, “ignorance” is not a venial, slight sin; it implies a moral condition of which men have to repent. And the proof of the judgment which calls for repentance is the resurrection of Jesus from the dead (verse 31).

Then he was interrupted. Hastiness and prejudice often keep men from hearing all that they are meant to hear. The Athenians either ridiculed or set aside the notion of a resurrection, dismissing it scornfully or evasively. To them it was this life that mattered. Beyond death there was nothing to furnish material, except for superstition. And so they would not hear another word.

But the mission and the address had some results. A few Athenians (verses 33-34) adhered to him, of whom two

are mentioned, one a member of the Areopagite court, another a woman called Demaris. Nothing more is known of them, except this inference that they were strong enough to resist the fashionable, intellectual prejudice against Christianity.

Note (1) how interest in the gospel is not everything; it may evaporate, as soon as discussion opens up the moral demands of God. (2) Paul’s combination of versatility with faithfulness to the essentials of the faith; he caught the attention of his audience by means of a local allusion, but he did not whittle down the gospel to suit their prejudices.

### *September 18—Abstinence for the Sake of Others*

(1 Cor. 10:23-33; 3:16, 17)

At Corinth there was a strong feeling that everyone had the right to live his own life and develop independently—a healthy instinct, if it is safeguarded. But some of the Corinthian Christians would not hear of it being limited or qualified; they insisted upon their rights and paid no heed to any scruples felt by their fellow-members.

The trouble arose out of a local custom. Scruples will start out of almost anything, and in this case it was what appears to us a very minor matter. When the carcass of an animal was put up for sale in the market, was it right for a Christian to buy any part of it, when it might have first been “consecrated” to some pagan idol by having a few hairs cut off it? Did that render the meat profane for pious Christians? Would they be condoning idolatry if they ate such food? Or again, if they were asked to dinner, were they to raise the same question about any food put on the table? Sensitive Christians felt they should, in order to be consistent and strict. Others held that such scruples were to be brushed



aside, that one ought not to raise any such questions.

Paul agreed with the latter position, with the qualification that if a Christian guest at a private dinner was told that certain meat had been sacrificially consecrated, he ought not to eat of it (verse 28), in order to avoid shocking the conscience of his (Christian) informer. This principle was twofold. (1) The Christian is free to eat and drink anything without having any religious scruples: "the earth and all it contains belong to the Lord." There is nothing common or unclean. Christianity does not require any of the narrow regulations about food which Judaism laid down. But (2) every right carries along with it a duty, and the Christian, or the member of a society, must have regard to his fellow members. "All things are lawful"? Granted, Paul says: "But not all are good for us, not all are edifying." That is, not all our privileges and liberties are good for the common interests of the community. And it is the unselfish consideration of others which is to be paramount. "Whether you eat or drink, or whatever you do, do all to the glory of God," and it does not promote God's glory to give offense to a fellow Christian, to indulge in what may be a real temptation to others. The principle of Christian freedom means that we must be ready to forego our rights in order to prevent others from suffering. Their weakness has a claim upon our strength.

Such is the Christian spirit of abstinence. A thing may be right for us; we may find nothing wrong in it, we may be able to indulge in it with a perfectly good conscience. But the further question must always be asked: "Does this give offense to others? Would they be the worse for my indulgence?" Christians are here not to please themselves, but to further the ends of others. That con-

sideration in the end must determine their conduct in a vexed problem like this. The modern conditions of life have altered the stress from food to drink, as a rule. But the attitude remains unchanged.

### *September 25—Review*

(Galatians 6:1-10)

Christianity has been called "a great love and much serving." In this paragraph, the active service of Christian love is described in some of its salient aspects.

(1) In relation to misconduct on the part of fellow members in the church. Even with the ideal of Christ before them, some may fall into sin; it is the duty of the others to "set the offender right," i.e., to restore him to his former position, by means of remonstrance and reproof. This is a duty of discipline which is apt to be evaded, in modern days. Christians may argue that it is none of their business, that the offender must be left to himself. But it is their business. They must bring home to the offender his sin before they can forgive him and restore him to the old relationship. Only, Paul adds, this is to be done "considerately and gently," not in any Pharisaic spirit of superiority. A man conscious of wrong-doing will only be hardened by such treatment. What wins him is a serious, kindly attitude. And this attitude requires a sense that each of us is liable to be tempted. As we seek to rescue and lift others, it must be in the humble, watchful consciousness that we ourselves are not beyond the danger-zone. "Brothers," says Paul, "you who are spiritual" must carry out this task; or you are conscious of possessing the Spirit, you must come under its law of love and sympathy, instead of letting any fancied superiority make you censorious or severe. The two temptations are to condone or ignore the sin and to be

too hard upon the sinner. To strike the golden mean requires the full power of the Christian spirit.

(2) Such burdens of common weakness (verse 2) and all other burdens incurred by membership in the society are to be borne cheerfully; sympathy is the "law of Christ," and therefore demands humility (verse 3), for one of the main obstacles to sympathy is the conviction that we are not made of common clay. If we think ourselves incapable of helping others in their shortcomings; we make ourselves sharp and ungracious. To render common service of the best kind, we must each be strict with ourselves (verse 4), so that the result is paradoxically enough—that as we set ourselves to bear one another's burdens, we realize that this means a consciousness that each of us is responsible for personal weaknesses (verse 5). Each is responsible for his fellow? Yes, but only as each feels himself personally responsible to God. The person needing help and the person helping are alike burdened by personal weakness.

(3) A third duty is that of supporting the paid teachers of the Church (verse 6). This was a new duty to the world, for the support of religious ministers who taught was unheard of; priests might be paid for performing ritual, but Christian ministers, who were no priests, must be regarded as deserving of a proper income. They were not to be left on the footing of ordinary lecturers on philosophy and religion, who toured about, making money out of their addresses. The duty of this financial support is ranked by Paul as paramount, and moderns like ourselves sometimes forget how novel it must have appeared to the ancient world.

(4) The connection of the next paragraph (verses 7-8) seems to be this: any carelessness about spiritual teaching, about providing for it and

profiting by it, is part of a wider carelessness. And this larger warning is now written out: people who "sow to the flesh," i.e., who prefer to spend their money on selfish, outward pleasures, reap as they sow, their lives deteriorate and are ruined. Whereas those who "sow to the spirit," i.e., who lavish care and thought and expense on providing and using spiritual privileges, enrich their lives eternally. Apparently Paul anticipated that an argument like this might be derided; hence he introduces it by asserting that it is a law of God which cannot be evaded—"Make no mistake about it, God is not to be mocked," selfishness and niggardliness entail disastrous consequences.

(5) The thought of some result always attending an effort leads to the counsel (verse 9) about perseverance; "never let us grow tired of doing what is right," for it brings a harvest of its own in due season. Perseverance and patience are essential to service.

(6) Finally (verse 10) every opportunity is to be seized for helping people in general, whether they belong to the Church or not, "and in particular for helping the household of the faith." Fellow members of the church often have a first claim on us. As a man's first duty is to his own family, so his primary duty is to the family of God, of which he is a member. This is quite compatible with our unsectarian generosity to men at large, to public needs and to the common demand of social life. Only a church is bound to look after its own poor, for example, and the instinctive sense of comradeship leads us to devote ourselves especially to those who share our faith and hope. God brings them into touch with us for special reasons. And it is really a weakness to any community if the Christian church in its midst cannot be responsible for the Christian poor.

# Social Christianity

## WHAT IS GREAT BRITAIN CONTRIBUTING TO THE WORLD

Professor HENRY R. SHIPMAN, Ph.D., Princeton University, Princeton, N. J.

### *Sept. 4—Ideas and Ideals in the Past*

**SCRIPTURE LESSON:** The principles that should underlie the study of these lessons are expressed in such typical passages as Ps. 24:1 and Prov. 14:34.

"This British Empire has only one mission, and that is a mission for greater liberty and freedom and self-development," said General Jan Smuts at the imperial war conference in May, 1917. What the ex-Boer described as a mission for the future for the huge empire of today has been the accomplishment of Great Britain in the past, and the story is told in the long chain of events with all that lay beneath to explain these events, which link the absolute government of William the Conqueror and the democracy of 1921.

The ideals of a people are not easy to express in words. Are we to think only of the educated classes, or of the crowd, the poor and the ignorant, when we speak of ideals? And do not the ideals of any people change from age to age? Is there anything constant and continuously typical in this long story in which Thomas à Becket, Wat Tyler, Sir Thomas More, William Shakespeare, Oliver Cromwell, the duke of Marlborough, Robert Burns, and William E. Gladstone all appear as leaders, not to speak of Rudyard Kipling and General Booth? We are using "leaders" in the large sense of the word, but we must; leadership was not confined to the halls of Parliament or to the battlefield. Very broadly speaking, the people of England and her northern neighbor have believed in certain abstractions, have fought for them and died for them, have given these words a meaning in the world of reality, but perhaps at any one time they have been very much divided in their minds as to which abstraction was most worth striving for.

**CHURCH AND KING:** A typical idea of this

kind, calling up one emotion in the mind of many an Englishman for many generations and of those Englishmen in many parts of the world, has been and probably still is "church and king." The Englishman has the instinct of loyalty, obedience and devotion to what the king and the Church stand for lie deep, deeper in the past perhaps than now, but nevertheless still present. The men who rode to battle for King Charles during the great Civil War had this feeling. To them the king's encroachments on property and law seemed relatively unimportant. The instinct was wrapped in a thousand mysterious associations with a remote and still unbroken past.

"No other picture of war then lurked in the mind's eye of an Englishman than that of following the king's banner to Hastings, to Crecy, or to Flodden. He had been taught no other connection between religion and public duty than the old text, then painted upon the walls of so many manor houses: 'Fear God, honor the king.'"

Shakespeare had known no symbol of the public weal grander than this of royalty. And to many in the 1640s the world seemed still the same as in the noontide of Elizabeth. "I cannot contain myself," wrote Cornish Sir Bevel, grandson of the Grenville, who had fought the *Revenge* for his queen through that famous summer night of which Tennyson sings, "I cannot contain myself when the king of England's standard waves in the field upon so just an occasion." Sir Edmund Verney was a more complicated character. In his hot youth as a follower in Prince Charles's train in Madrid on that romantic expedition to fetch the Infanta from Spain, an expedition which came home without the Infanta but to a rejoicing London, he had struck in the face a Jesuit who had attempted to reconcile him to Rome. As an elderly man, the standard bearer of a master whose every action he disapproved, Verney loved the Bible and Parliament well, but he loved honor more.

"I have eaten the king's bread," he declared, "and served him near thirty years, and will not do so base a thing as to forsake him; and choose rather to lose my life—which I am sure I shall do—to preserve and defend those things which are against my conscience to preserve and defend; for I will deal freely with you—I have no reverence for bishops, for whom this quarrel subsists."

Even if he had "no reverence for bishops," he revered what the bishops stood for, and there are many Sir Edmund Verneys today in country houses and in the guise of the "bald-headed man on the back of the omnibus."

**PURITANISM:** Church and king came in conflict with Puritanism during this same Civil War and the result was the bitterest Great Britain has ever known. What was Puritanism and why must it conflict with the instinct of loyalty? Seventeenth-century Puritanism was not so much a religious as a mental attitude—it was "idealism applied to the solution of contemporary problems." In religion it took the form of a demand for preaching ministers and for carrying to its logical conclusion the Reformation in the ecclesiastical organization which Queen Elizabeth had begun. In society it assumed the shape of a desire to elevate private morals, which were extremely low. In politics it stood for a new movement in national life, a movement which required a further limitation of the power of the king and the recognition of the people as a power in the State. "In short, Puritanism marked the beginning of the rising tide of human aspiration for something better than the world had yet known." If this definition is vague, Puritanism itself was vague.

But at its best and also at its worst it came in conflict with the old principle of authority, the feeling that the prelate and the royal official were after all deserving of support. It substituted ideals based on individual judgment, the right of individual interpretation—which shattered the Puritan church in the hour of her victory under Cromwell into a hundred sects and destroyed the whole system of Protestant dogmatics.

Apart from this permanent contribution to English thought, it fostered the growing spirit of nationalism. The danger of invasion in an age when all their natural tendencies were peculiarly peaceful and insular, the working out of many domestic problems, drove the British unwillingly to wage wars

beyond the sea, and to attain a new position in the world by broken steps of Protestant foreign policy under Elizabeth, under Cromwell, under William, and under Anna. The trade rivalry was with Holland; but the danger of military conquest came always from the Catholic and absolutist power of Spain or of France. For this reason English nationalism appealed more strongly to the Puritans and to the Whigs, and became in them an overbearing imperialism; while in the Cavaliers and Tories it remained a passive provincial exclusiveness. Many other things explain the strong feeling of nationality which permeates the British empire, but the Puritan spirit should have its place in recounting the story of the growth of that mighty influence.

The severe view of life, too, which characterized the middle class and some parts of the working class and was a result of the opposition of the Puritans to the lighter amusements, may have had an effect upon the modern industrial life of England. Work was a duty. Perhaps the firm resolution to submit every action to the deliberate judgment of the reason tends to make everyone constantly ask himself whether he can not improve his position by changing his business, or by changing his method of conducting it. Perhaps also the complete political freedom and security for which the Puritan strove enables everyone to adjust his conduct as he has decided that it is his interest to do, and fearlessly to commit his person and his property to new and distant undertakings.

As for the zealots who smashed stained-glass windows and burned books of "carnal lore," it is unfair to think of a movement as symbolized only by its least attractive characters engaged in particularly unattractive occupations; but an unfairness of this kind has become a fixed idea with much of the world. Dowden has put well the other side of the shield: "If Puritanism did not fashion an Apollo with the bow, or a Venus with the apple, it fashioned virile Englishmen."

**SELF-GOVERNMENT, JUSTICE, EDUCATION:** These factors taken in the broadest sense (and here Scotland has led its southern neighbor) have been and are both contributions of Great Britain to civilization and foundations of her national life. Self-government, realized in the localities and by the

sovereignty of Parliament, a fundamental principle of the English constitution, has put an end to the arbitrary powers of many monarchs, while the British conception of justice—the supremacy of the ordinary law of the land throughout all governmental institutions means equality and protection from officialdom.

**THE CABINET SYSTEM:** No statement of Britain's contributions to the science of government would be complete which omitted the "cabinet system," a contribution of immense importance. The chief ministers, almost always members of Parliament, constitute the cabinet and are jointly responsible for the conduct of the government. At the head of the cabinet is the prime minister. An adverse vote in the House of Commons causes the resignation of this ministry or forces the ministers to dissolve the House and to appeal to the voters to elect a new one. It is not the case, as with us, that an administration which has lost the confidence of the public and of the legislature may stay in office for a considerable time. The British people, through their own votes and those of their representatives, directly control the policies of the government at all times. This means in a sense a completer realization of the democratic ideal than is secured by our system.

**EDUCATION OF THE PEOPLE:** Education in Britain, so necessary to the formation of an intelligent public opinion, sometimes suggests to the American merely the halls and lawns of Oxford and Cambridge. They have had their vast influence, but so has the school on the village green. It was the Puritan Harrington in his *Oceana* who asserted that the formation of future citizens by means of a system of free schools was one of the chief duties of a republic. We heeded his advice more quickly than our British cousins, but our inspiration came from overseas.

### Sept. 11—Literature, Art, and Science

**LITERATURE:** In a short article to treat of the great names in British literature in mere chronological order would be almost as absurd as to treat them in alphabetical order. To differentiate, too, the genius and peculiar contributions of the British to the world of letters would be to attempt a vain thing. A national soul is indefinable.

So it is with English literature. It is different from other literature, but how? That is not easy to say, at least briefly.

A common and cherished idea among many Americans is that the British are dull. But the people who have produced Chaucer, Shakespeare, Swift, Sterne, Sydney Smith, Charles Lamb, and Robert Louis Stevenson may well laugh at any accusation of their lack of intellectual humor, while it may be said in passing that the people who have secured so much of the wealth and commerce of the world for a century or more may look on with some amusement while other nations call them dull.

Taine has another complaint. In speaking of Thackeray he says that the author of *Vanity Fair* and English literature generally reduce man to an aggregate of virtues and vices; they lose sight in him of all but the exterior and the social side; they neglect the inner and the natural element. English criticism, too, always moral, is bent on exactly measuring the degree of human honesty, while English religion is but an emotion or a discipline. All these weaknesses are derived unhappily "from their native energy, their practical education, and that sort of severe and religious poetic instinct which has in time past made them Protestant and Puritan." Tennyson, a great poet, possibly the favorite nineteenth century English poet, is even more manifestly superficial: Taine prefers Alfred de Musset. Just how far Taine would feel that his theory was applicable in the case of Shakespeare, it is idle to inquire. At least the Renaissance and Anglicanism as well as Puritanism have been influences moulding British thought.

The older literature of the age of Chaucer, the literature of the age of Elizabeth with Spenser and the dramatists, of the Puritan age with its poets and *Pilgrim's Progress* and Sir Thomas Browne, of the Restoration and of the eighteenth century with the classicists and the inspired songs of Robert Burns, of the age of romanticism with its list of brilliant poets, novelists, and essayists, Wordsworth, Coleridge, Scott, Byron, Shelley, Keats, Charles Lamb, and De Quincy and Jane Austen, are all possessions of the Anglo-Saxon race in every continent. Victorian literature may perhaps be spoken of as less of an American possession, be-

cause in the nineteenth century we began to develop writers of our own. A text-book author says of the Victorian age that literature "has come close to daily life, reflecting its practical problems and interests, and is a powerful instrument of human progress." Evidently we are to conclude that Tennyson, Browning, and Swinburne, as well as John Stuart Mill, Carlyle, Ruskin, and George Meredith have been adequately described. Nevertheless there is an element of truth in this description. In the earlier years of the century utilitarianism was the dominant philosophy, rationalism in religion held the field; and against both, in a large sense, the Oxford movement, Dickens, Carlyle, Ruskin, Kingsley, and perhaps Tennyson all reacted.

Everyone interested in the Victorian literature should read Chesterton's "Charles Dickens," a scintillating study of Britain's most popular novelist and writer "close to daily life." Chesterton describes Dickens as a "mob—and a mob in revolt." We see him revolting in *Oliver Twist* when he protests against the unnecessary degradation and suffering of the poor in English workhouses, in *Bleak House*, where he attacks the law's delays, in *Little Dorrit*, where he protests against the injustice which persecutes poor debtors, and in *Nicholas Nickleby*, where the abuses of charity schools and brutal schoolmasters are disclosed.

Towards the end of the Victorian age two new phases in literature appear, that of socialism and that of imperialism. Shaw and H. G. Wells typify the first and Henty and Kipling the second. The conflict between the champions of the two policies is not ended, for the Great War has only intensified it.

**ART:** Great Britain's contributions to the world in art are inferior to those of France. She can boast particularly of her beautiful Early English architecture with its delicate spires and pointed arches and her great masters of landscape painting, Turner and Constable. The latter exercised a potent influence over French art as represented by the famous school at Barbizon. Her only musical genius has been Henry Purcell, a composer of the seventeenth century, whose anthems and church music are well known.

**SCIENCE:** Here the story is very different. The names of distinguished British scientists

are too numerous to mention, and their achievements too many to record. But Roger Bacon, the Oxford teacher, whose life almost covers the thirteenth century and whose remarkable prophecies of scientific discovery have been so often recalled, naturally heads the list. Francis Bacon, too, should be included, and in the early seventeenth century Napier, the inventor of logarithms, and Harvey, the discoverer of the circulation of the blood. In the reign of Charles II science suddenly became the fashion of the day. Charles himself toyed with chemistry, and Boyle, "the father of modern chemistry," and above all, Sir Isaac Newton, established England's reputation in the scientific world. There followed in the eighteenth century Halley, the astronomer; Priestley, the discoverer of oxygen, and Benjamin Franklin, if we are willing to yield him to our English cousins. The nineteenth century brings with it the modern era in science. Dalton, the chemist; Sir Humphrey Davy, the inventor of the safety lamp for miners and an electro-chemist; Hutton and Lyell, the geologists, perhaps do not make up a list as notable as that of the continental scholars for the early part of the period, but the great names of the Victorian age, Darwin, Wallace and Huxley, Lister and the physicist William Thomson (Lord Kelvin), prove without question Britain's contribution to the advancement of science. The list of her inventors, headed by that of James Watt, proves the eminence of her sons in practically applying it.

### *Sept. 18—Permeation of British Influence Throughout the World*

**UNITY OF THE EMPIRE:** The tightening of the imperial tie as a result of the co-operation of all parts of the empire in the conflict against the Central Allies is now a matter of history. But in a larger sense the recent war strengthened the bond between Greater Britain and the United States, strengthened it, notwithstanding the street fights in London between "Tommies" and "Yanks" started by the oft-repeated question, "Who won the war?" There were also fights between "Anzacs" and "Tommies," after the same query, but they are more often ignored. A few blows mean nothing.

**SELF-GOVERNING COLONIES:** What is this connecting link which has been strengthened? It is a feeling based on the possession of a common inheritance and a common language. That feeling unites the people of the self-governing colonies and those of the mother country, of course, but the Caucasians born in the United States share in it, some of them perhaps without knowing that they do so. On the whole the standards, aspirations, and moral and political ideals of the original British settlers not only dominate their own descendants, but permeate the body of immigrants of other races. Unity of language inevitably produces a common mind, and this American mind does not differ in essentials, however much it may superficially, from that of the other English speaking peoples. That the fusion has not been more perfect is due to the impossibility of entirely eliminating in the course of the second generation of non-British immigrants, and even later, both the inner consciousness and the outer knowledge of external origin. Such an immigrant brings his own standards from Europe, but his children acquire the typical American viewpoint from the environment. The main agency has been the public school system, which tends to produce uniformity of type and homogeneity of outlook. The barriers that cut these children off from the civilization of their parents' country are, on the one hand, social compulsion, because divergence of type is a handicap; and, on the other side, differences of language which prevent the English-speaking child from understanding his father's original countrymen. The part played by language can scarcely be overestimated, for "an individual is a mental slave to the tongue he speaks." It determines the limits of his intellectual life, which can be transcended only by the man of extraordinary gifts or of exceptional opportunities. He is slave to that incalculable potency broadly called literature, spoken or written—the oratory, romance, poetry, philosophy, history, and science—which is his daily mental food all the years of his conscious life. For that reason there lies a danger in the widespread circulation of our foreign language press. Whether one is an Anglophile or merely a one-hundred-per-cent American, the point must be obvious.

**THE DEPENDENCIES:** There is an intimate

like-mindedness then connecting all branches of the widespread English-speaking people. But what of those parts of the British empire where English is not spoken by the mass of the people, countries where the population is almost exclusively non-European? British rule in India, for example, has brought with it a firmly organized political unity; the impartial administration of a just and equal system of law, based upon a codification of Indian usages; and the maintenance of a long unbroken peace. To this may be added the introduction not only of the material boons of western civilization—railways, roads, irrigation, postal facilities, and so forth—but of western learning. This has been conveyed through the vehicle of English, because it was impossible to create in the many vernaculars a whole literature of modern knowledge. The educated classes now draw their knowledge from English books and newspapers.

"In the British Indian empire the English language plays the part that Latin did in the empire of the Caesars. It is the language of official business. The laws are made in it; the work of the highest courts of justice is conducted in it; the orders of the government are issued in it; and public affairs are discussed in it."

An open body of common ideas is growing, but progress is necessarily slow. Self-government, too, has been promised and has been partially granted. In India then British influence is strong, although it would be a mistake to say that the mass of the Indian population have abandoned their deeply-rooted notions.

Still less in regions inhabited almost wholly by backward or primitive peoples has any permeation of Anglo-Saxon influence taken place. It is true that native rights have been protected and that such barbarous usages as cannibalism, slavery, and human sacrifice have been done away with, but the dog does not adopt his master's point of view quickly.

There are two points of view as to the British influence. One is expressed by Lord Curzon, late viceroy of India, in his dedication at the beginning of his volume, *Problems of the Far East*.

"To those who believe that the British empire is, under Providence, the greatest instrument for good that the world have ever seen and who hold with the writer, that its work in the Far East is not yet accomplished, this book is dedicated."

The other point of view is expressed by an Irish-American, the late Mr. Price Collier, in commenting on what he calls "the noble lord's magnificent assumption of virtue and omniscience, coupled with incomprehensible self-satisfaction."

"Who believes that the world is better where England dominates? The English. Who believes that India is happier? The English. Who believes that Ireland is happier? The English. Who believes that the East under English protection is happier? The English. Who believes that North America is happier? The English. But what do the four hundred millions of people, controlled by one million English gentlemen, whose omniscient prophet Lord Curzon is—what do they think? What do they say? This amazing assumption that England has done more for the world than any other agency, is a characteristic of these people that cannot too often be insisted on. They know only one way. That is their way, and their way is the best way and is sanctioned by God, who, by the way, is the God of the English national church. It is magnificent, is it not? But it makes one stop just for a moment to get one's breath."

Yes, there are two points of view, that has been and is the trouble. So were there the two points of view about the benefits of German *Kultur*.

**THE ECONOMIC POSITION OF GREAT BRITAIN AND ITS RELATION TO THAT OF THE UNITED STATES:** At a Chamber of Commerce banquet in New York in 1920 the British Ambassador asked a question on whose answer turns the future history of the world:

"Are the British-American contacts to be fair and friendly even in trade rivalry, or are they to be worked by suspicion, political jealousy, and schemings to establish exclusive economic spheres?"

That is merely another way of suggesting a truth clearly recognized by the majority of thoughtful people on both sides of the Atlantic, that the keystone of the arch of a continuing world peace must be found in Anglo-American accord. The world contains today over 170,000,000 people who speak English as their mother tongue. One hundred and twenty years ago there were but 20,000,000 of them, so that the increase has been at the rate of 1,250,000 a year. The average annual increase for the century before us will hardly be less than 2,000,000, and the vast majority of these people are united in asking nothing from the rest of the world save the peace of justice. Is a friendly understand-

ing between the two great branches of the English speaking race to be lacking in the future? There is at least this drawback in having a common speech, that all the irritating, all the disparaging, all the insulting things which either side prints about the other become at once common property.

In the sphere of trade, where generosity is but little known, this friendship would seem to be worth having. The American farmer, the American manufacturer, and the American ship owner can hardly be insensible to the possibilities of trade offered by an empire with a population of over 441,000,000. In the last fiscal year the United Kingdom, with the British dominions, colonies, and dependencies, accounted for forty-two per cent of our entire export trade, and that has been the average for a series of years. Somewhat less than one-third of our imports came from countries under the British flag. The war has even further increased this commercial inter-dependence and it has also drawn closer the pre-existing strong financial ties. As a result of abnormally large exports at inordinately high prices, the United States had during the first two and a half years of the war accumulated an unprecedentedly vast credit balance in foreign trade and was able both to buy back the greater part of its securities owned abroad and also to loan very considerable amounts to the Entente Allies. Before the United States entered the war, these loans amounted to over two billion dollars, of which about one-half was Great Britain's share. Since that event, these financial relations have become even closer and are binding the English-speaking peoples together by the closest of economic ties. Not only has the war taken the United States out of the class of debtor nations, but in doing so it has completely removed this inevitable element of discord between creditor and debtor that from the earliest times was a disturbing factor in Anglo-American relations. The war has definitely established a parity of status, which will, among other things, enable the citizens of the United States and those of the British commonwealth to co-operate on terms of equality in developing the backward countries of the world and in rehabilitating the economic structure of the war-harassed nations.



Through its ambassador "the British empire offers America friendship." In a purely material sense both sides would be the gainers. Moreover, the absence of friction is surely a condition precedent to the future tranquility and progress of the civilized world.

### *Sept. 25—The Britisher Through American Glasses*

"Some Englishmen, I am told, go to the United States with a spirit of criticism, and search around for things that seem to them objectionable, taking no pains to conceal their hostile point of view. They are so hopelessly insular that they resent any little differences in social custom between American and English life, and sum up their annoyance by saying, 'We don't do that sort of thing in England!' Well, that seems to me a foolish way of approach to any country, and the reason why some types of Englishmen are unpopular in France, Italy, and other countries, where they go about regarding 'the natives,' as they call them, with arrogance in their eyes, and talk, as an English officer, not of that type, expressed it to me 'as though they had bad smells at the end of their noses'" (Sir Philip Gibbs in *People of Destiny*).

It may be that Britishers who answer this description have visited our shores, as Sir Philip so generously hints, but let us not debate the point, but rather approach the "tight little island" and look at it and its inhabitants without prejudices. It is neither fair nor just to criticize or be unduly amused because we see the unfamiliar—ways that are not ours. It is a fault which possibly we share with our cousins to have no tolerance with foreign habits or people, notwithstanding the fact that we see a good deal of both in our larger cities.

**BRITISH STOLIDITY:** Perhaps the outstanding characteristic of the Britisher, as one meets him at home, is his indifference. It is hard to find a word to describe it: stolidity, chilliness of manner, lack of cordiality. There are two reasons for this fish-like social attitude. The Englishman's nerves are not on the surface, as with us, and as is the case with the Latin races. He is not intentionally, but constitutionally, stolid. His food and his climate have much to do with this. He is not effusive, not sympathetic, because he is not made that way. The mind frets not the body. He is not easily disturbed or moved. This is not a pose, it

is a fact. He does not shrink from display or warmth of manner so much as that they are lacking in his composition. An Englishman says good-bye to a friend who is off for a journey around the world as if the friend were leaving for a week-end in another city. Doubtless he is hearty in his good wishes, but there is little evidence of it. That is not his way.

Another reason for the seeming lack of spontaneity of manner is his grounded horror of interfering in other people's business. This is carried to a point almost beyond belief. Men who have belonged to the same club for years know nothing of one another's private affairs. It is considered a monstrous indiscretion even to show any interest in the affairs of a man who has not first invited you to take an interest therein. The result is a delightful freedom from prying, or questioning, but at the same time there is, in consequence, an entire lack of ease and vivacity. Lack of reserve is sometimes unpleasant, but the reverse can become discouraging.

**BRITISH NEWSPAPERS:** The American visitor on his first day ashore will probably buy a newspaper. Its newspapers tell much of a people, and British newspapers are not an exception to the rule.

The sensational, "up-to-date" newspaper is not absent, but less sensational and less "up-to-date" than the "home" paper of the visitor. Such journals find it difficult to make headway in England. Few people care to devour the happenings of every hour, whether true or false. It is easier and cheaper to wait till tomorrow and get the truth. The English are lacking, too, in that nervous obsession which drives the American to read trash in the train rather than do nothing. The British papers are far soberer, "dull" perhaps from our point of view, but the editorials are taken more seriously, are longer and are written with care—to be read, not glanced at, and are read. There is a wider sweep of interest and a broader horizon offered to the newspaper reader, due almost wholly to the fact that all the news, and every interest of the vast British Empire, is centred, not in forty-eight different States, but in London. On the other hand, they choose as news from America, or from the continent, the less flattering happenings, and give them, with or without comment, in a way to suggest

inferiority. This is the gentlemanly way of causing irritation, but it is none the less effectively exasperating. Englishmen, too, still take their newspapers into their confidence and have a naive way of writing to them on all sorts of subjects. If an Englishman rows down the Thames and stops for luncheon at an inn and is overcharged, he promptly writes to his newspaper. Half a dozen Englishmen visit a French golf course. Finding it not to their taste, they sign a round-robin on the subject, and send it to *The Times*. They write letters on the lynching of negroes in our Southern States, our iced water, our lack of swift justice to criminals. There is a confidence about this one cannot help admiring, but the visiting American is very much irritated when he finds that our ways are being supervised.

**BRITISH SELF-CRITICISM:** It is a great mistake to infer that the Britisher does not criticise himself. He often "rips out," as he would say, in a most astonishing fashion at himself. In *Blind Alley*, a novel by W. L. George, who recently visited us on a lecturing tour, an elderly squire, not over bright, but with his brain made more alert by the stimulus of the war, feels that:

"The Englishman, ambitious for his flag, greedy for his purse, had brought liberty, and a rough version of civilized comfort into every corner of the world. The Englishman in history had been the champion of moderation, and to extend his moderate sway had been guilty of the worst excesses. The Englishman was splendid, too dull to understand his defects, too heavy to be moved aside from his objects, too careless to be a tyrant, too indifferent to thought to persecute it, and he had erected comparative liberty by not caring what anybody else did. Strange creature that understands nothing and benefits by everything! The Englishman had treated the Americans of the eighteenth century as rebels, and after his defeat had quietly gone away and given all his other conquests the freedom he had refused those Americans; the Englishman had hated the French Revolution of 1789—and fifty years later adopted its parliamentary system; all through the late nineteenth century the Englishman had modeled his laws on those of Germany—and then fought Germany because he disliked its form of culture."

The old squire makes many admissions, with a bitterness which blinds him to the

fact that a grain of salt should be added in accepting them, but he has summed up in a paragraph a great truth—the Britisher does not care about being consistent. Contradictions are everywhere. Here we have a king who is not a king in the autocratic sense, a constitution which is not a constitution; an aristocratic House of Lords composed of successful merchants, manufacturers, journalists, lawyers, and money-lenders, leavened by a minority of men of ancient lineage; a state church, the chief priests of which may be appointed by a prime minister like Walpole, who was a loose liver and a hard drinker; or by a Chamberlain who was a Unitarian; or by a Morley, who is an agnostic; or even by a Jew like Disraeli, whichever may, or might, happen to be prime minister. But the whole thing is made to work.

What is to be Britain's future? Will she recover from the effects of the war in which she lost so many of her sons and made such tremendous sacrifices? In the past she has endured fire and plague, and famine, and escaped, and this may happen again. She has two precious assets to help her. The one is the independence of the best and most powerful citizens, men who despise popularity for its own sake. The other is the silent steadiness of the many. Possibly a third asset may be found, the loyalty of the self-governing colonies. All three have enormous potential force. Whatever may be the outcome of the commercial and industrial ferment which has brought to the fore new problems, not only for England, but for other nations, the English are and have a right to be the least nervous about the future, the most confident people in Europe. The differences between the British and ourselves are at bottom so superficial, the likenesses so many, that a better understanding is easy of attainment. A little tolerance on both sides is all that is needed. Minor irritations are inevitable, but they must never be allowed to divide the two nations, who fundamentally belong to the same type of civilization and to the same code of principles. We must establish a lasting friendship. Only folly will prevent it.

# Sermonic Literature

## THE GOLDEN PRESENT

The Rev. HERBERT H. FIELD, Brooklyn, N. Y.

*For ye have not passed this way heretofore.*  
—Joah. 3:4.

The pathway of life lies through experiences that are perpetually new. No two days ever are alike. History never repeats itself, although it may reveal close parallels and striking similarities. Each sunrise ushers in a day that is different from every other that went before it. The factors which make up the world about us tend to arrange and rearrange themselves in combinations that never are exactly the same. How terrible it would be if anything else were true! How intolerable would be a life that were lived in a hippodrome where we went round and round in the same beaten path and where we met the same cast-iron order of things, just as our fathers had met them! People sometimes insist upon tramping about in a narrow little circle of existence, and it is no wonder that they grow weary and dizzy and faint. It need never be true that life is "the same old thing" unless we are determined to make it so. Even for the dullest life each day is a new day with new possibilities.

And herein is the fascination of living. A few years before his death the late Professor William James wrote one of his most charming essays on what makes life worth while. His thesis was that life is made worth while by the new challenges that come with each day—challenges that call forth all that is in us. Life is a plant that cannot thrive in an enervating climate. Each day we must look for new combinations of circumstances that a living spirit brings into being, and we must feel that we have never passed this way before. The present is the golden time if we have the eyes to see it. Dr. Harry Emerson Fosdick is right when he says that the most neglected real estate in the world is the ground upon which we stand today and at this moment. "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." There is no ground that is holier.

Now, when we get this point of view, it makes some things very clear, and in making them clear it saves us from many of the foolish ideas that people often cherish. For example, we begin to see that there is good reason for the new world-life about us. How afraid so many people seem to be of the changes that are taking place on the stage of human affairs. In a mood suspiciously like a mood of despair the question is commonly asked: "What is the world coming to? Economically, politically, socially, and religiously we have never passed this way before." But what of that? We should thank God for the wonder of the new day, for its opportunities and its challenges to our souls. There may be much indeed that we wish were different and that we would change if we could, but shall we be totally blind to the deeper forces that are rearranging the factors that lie in the open? It is merely our fear of onward flow of life that makes us timid and apprehensive in the presence of a changing order. It is no time for shrinking souls to stand still and bemoan the approach of a day of doom. Let's plunge in. Let's go on. We do not live in a static world where new problems have no place. Our God is marching on and he calls us to follow after him. One might suppose, as he hears some of his friends speak, that God has sent us down in a ready-made and completed world where things should be as they always have been and where the established order should stand forever.

Moreover, it is interesting to find as we return to the past that men in every generation have regarded their age in much the same way that we regard ours. It made them ill at ease to observe the changes amid which they were moving. They shook their heads and wondered if some bottomless abyss did not lie just beyond into which the foolish world would sooner or later fall and be no more. They thought that there never had been a time like the one in which they were living. And so do we.

It seems as if the spirit of unrest was so great that, since the beginning of times, there never had been such kaleidoscopic changes as those we are witnessing today. But there is no need for alarm. Change is the law of a world that has not yet found its highest and fullest life. It will go on restlessly tearing down and building up in the future as it has done in the past. There is a spirit that shakes the living order in its striving to find expression in better institutions and holier ideals; and as long as that is true, the way which humanity goes will lie through just such days as these in which we live. Change is not new. It is as old as the world itself. The attitude for us to assume is one of thanksgiving that it is so. The pity would be if the world-order were too stagnant to move.

Anyone who takes his eyes from the surface of things and looks beneath the changes that are taking place on every hand will see that the cause of them is a holy one. Never as now have the hearts of men been stirred by the desire for a better world. They recognize that all is not well and in consequence they are groping for what they know to be more desirable than what they have. It may be, doubtless is, an undefined idealism that impels them forward. For example, they know that there is a better economic order that should be set up on the earth, although they cannot describe exactly what that economic order should be, and in their eagerness to find it they are trying one experiment after another. They know that there is a better political order, and, although they cannot say in definite terms what that order should be, they are seeking it through experimentation. They know that there is something in religious faith that they have not as yet discovered, but they are searching for it with earnestness. If any one, however, shall say that there is danger in such restless experimenting, he forgets that all progress up to the present hour has come about in this way. It was by restlessly passing over one pearl after another that the merchantman came at last upon the pearl of great price.

I am holding no brief for the sad mistakes and foolish blunders that men may be making in the present hour. These things have attended progress all the way from the beginning. All I urge is that there is no need for standing today in the presence

of the changing world-order with shrinking heart. We have never passed this way—exactly this way—before. But let us be glad that we are meeting new conditions and let us meet them like men and women who are moving forward in the direction of better things.

Again, if we get this point of view, it will save us from the sin of sitting down by the wayside and sighing for "the good old days." There never has been a time like the present. What in the world do men mean by the good old days? In a vague way, we may think that the world was once happier and more full of noble men and women, of chivalry and heroism, of truth and faith, than it is just now. But certainly that is not really the case. It is probable that if we think that way it is because we have in mind some little circle of folk whom we knew when we were young, whose memory we cherish with advancing years. If, however, we go back to any generation—to the last generation, or to the one before it, or the one a century or ten centuries ago—and if we study its life in detail, we will return to the present hour with the grateful feeling that we are living today. Let the sins and weaknesses and defects of the present be what they may, and they are great enough, still they are not as great as those of the good old days for which so many people sigh.

For instance read the volumes of Professor John McMaster's history in which he describes the social, economic, political, and religious conditions in our own country from 1789 to the Civil War. What good old times they were! And they were the times in which the grandfathers of most of us lived. Yet how disillusioned we become when we put ourselves back among them with Professor McMaster's help. His description is as faithful as it is minute because he has drawn his materials from the common sources of everyday life. More than once, as one reads the pages, he feels happy that he was not born a century earlier, when all things are taken into consideration. The good old days of the past begin to fade before the still better days of the present. Bear in mind that in the next generation or two there will be people looking back upon these days with wistful hearts and saying to their contemporaries: "Ah! for a return of the good old days!" And so will it be to the end of all generations.

To say the least, it is no mark of faith toward God in anyone of us that he thinks of the golden age of human development as lying somewhere in the rear. That was what the Israelites did in the wilderness. "Why have ye brought up the congregation of the Lord into this wilderness? Would God that we had died when our brethren died." The God of yesterday is the God of today, still moving onward to a world-order more thoroughly his own. We need have no fear that anything shall abide in deep-rooted triumph that does not please his heart. His Spirit produces world-quakes which shake loose the things that are unworthy of remaining. He calls us to follow on; and if our faith is brave enough to obey the summons, we shall have little inclination to lament the glory of a golden age behind us. Alas! when men carry their head-lights glimmering on behind.

The past, of course, must never be forgotten nor held in little esteem. You will not draw this conclusion from what is being said. Today owes far too much to yesterday to be ungrateful in its attitude. Our case is not entered against the past but against the disposition of so many of us who belittle the golden present. The sin of being behind the times is really a sin because it virtually charges the Spirit of God with being static. We have never passed this way heretofore. Quite true; but God is passing with us and in each day and in each generation he is leading men through experiences and amid conditions that are more golden in their challenges and opportunities than any that hitherto have been known.

Once more, if we get this point of view, it will reveal to us the genuine glory of the Christian faith, namely, that it can be adapted to meet the changing conditions of human life. Christ stands today amid the world-order while his Spirit equips the minds and hearts of men for the most gigantic tasks that confront them. Say not that Jesus completed his ministry sixty generations ago. He finished his earthly work in the flesh, but he began his spiritual pilgrimage with men when his pilgrimage in the flesh was over. "Lo! I am with you always, even unto the end of the world." Again: "I have yet many things to say unto you, but ye cannot bear them now." He is the great Comrade of the present. We look, and, behold, we see him in the

hour that now is doing greater things than before.

And because that is true we should be careful that we do not deny him expression through the growing experience of our lives. For example, we have no right to deny him the language of the present hour into which to pour forth his message. The creeds and doctrinal statements of the Church were the brave attempts of men in their day to put into the language they spoke the faith that was in their souls. Their faith, I trust, lives in our souls now, but, like them, we must give it utterance in the terms of present-day speech. So many of us have sadly confused faith and language as though they were one and the same thing. Faith—living, vitalizing faith—abides through all generations, but the language in which it finds utterance changes as time goes on. Today multitudes of hearts are striving to put their deep faith into new words. Shall anyone, therefore, pour contempt upon the effort because he had mistaken language for faith itself? I once heard Dr. Abbott say that the stars shine down upon us just as beautifully as they shone upon Abraham; but astronomy, which is an expression of the laws of the stars, has continually changed. The flowers of the field are just as beautiful as they were when Jesus called attention to the lilies and said Solomon in all his glory was not arrayed like one of them, but botany has been restated many times. Faith is to theology what the stars are to astronomy, and what the flowers are to botany. We should not confuse the two. Nineteen years ago this month our own Presbyterian Church issued a *Brief Statement of the Reformed Faith*. It is simply a restatement of the faith of our forefathers and of ourselves in present-day language. Doubtless that faith will be restated many times in the future as the needs of still newer days demand it.

And not only is this true of language, but it is true of institutions. There is little use of trying to recall the institutions of yesterday as though they could be adequate for today. The Church has been changing in its form and method, and it will continue to change its form and method in order that it may minister to the growing life of the world and of humanity. The underlying purpose of the Church will always be the same. Its charter will remain

intact. The thing whereunto it was sent, namely, to proclaim the truth of God and to draw men unto Christ and his redeeming power, will be its unchanging purpose to the end. But its form of organization and its method of approach must needs undergo continuous change. The glorious thing about the present is that the Church is able to meet and to match the world's life as it is. Only let us be careful that we keep its fundamental purpose before us while we alter its form of expression. Let none of us confuse the bottles and the wine, or seek merely to patch an old garment. Men have been subject to that temptation in the past and they are subject to it now.

The two most fatal tendencies in the world today are these: To glorify the past or to idealize the future while we completely overlook the present. Not that the past is to be ignored or that the future is to be treated with unconcern; but we need to have our eyes opened to the present, with its wealth of life and of opportunity. Now

is the accepted time. Now is the day of salvation.

We have never passed this way heretofore. What shall we do about it as we pass on? Surely we shall not grow fearful and apprehensive in the face of progress, however terrible some of its aspects may be. Surely we shall not sit down right where we are and mourn for the good old days that are gone by. And surely we shall not strive to hold with a deathlike clutch the mere forms and systems that served their day while the Spirit of God and of his ever-loving Christ is claiming expression for itself in a new order of things.

Let us be glad that we are alive today! Let us hail the golden present! Let us feel that thrill of pioneers who are meeting the unexpected challenges on the way which neither we nor men before us have walked. "Go ye," that is the condition; and the promise based upon it is, "Lo, I am with you even unto the end of the world."

## AT THE TABLE OF THE LORD<sup>1</sup>

J. H. JOWETT, D.D., London, England

*A certain man made a great feast . . . Come, for all things are now ready.*—Luke 14:16-17.

I think if you were to ask me to name some of the deepest impressions made upon my mind during my six months' exile in the south of France, I should certainly have to name the songs of the peasantry as they go about their work. During the weeks we spent in the valleys and the uplands of the Alps, among very simple people living a simple life, we never seemed to get away from singing. I never lived in such a songful realm. If a boy was driving a mule or cattle along the road, nine times out of ten he was singing. If a shepherd was leading his sheep through the meadows or guiding them by the water courses, he was nearly always singing. The vine dresser in the vineyard or the man dressing the olive trees was nearly always mingling his songs with his toil. If they were not singing, they were whistling—such whistling as I never heard before in my life; sweet, clear, bird-like. Again and again I have gone to sleep at night

with the sound in my ears of the singing of some belated dalesman going home. Again and again as I awakened in the morning the first sound I heard was the happy song of some man who went forth to his work. It was a peasantry that believed in fêtes, festivals, feasts; a peasantry that delighted in the revel and the dance.

I think it must have been very similar, because the surroundings and the toil were similar, in the uplands of Judea. There was certainly abounding songfulness in the life reflected in the word of God. If you turn the pages of Holy Writ, I think you will find this songfulness in the story. Think of the little jets of music, the little jets of song, that well up in the Bible like springs in the woods. They are like the sound of many waters. Think of the songs of the vineyard, as the vine dressers gather the purple wealth of the vine. Think of the harvest fields of the Bible, of the songs of harvest home. There is no end to the singing. I say that just as in the peasantry of southern France, so in the

<sup>1</sup> Reported for THE HOMILETIC REVIEW.

peasantry of Judea, you have a people fond of fêtes, festivals, feasts; delighting in the dance; people expressing themselves in high colors. Therefore, I am not surprised that the great prophet of the exile when he begins to depict the glories of the return and restoration of the people to their own country should put these high colors into his picture of the future, filling it with melody and song: "The ransomed of the Lord shall return and shall come with singing into Zion. Everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away."

So, too, I am prepared to find much of feast and festival and music and song in the life and teachings of our Lord. I cannot think, if all I have said be true, that Jesus of Nazareth could go through life without showing himself fond of color, fond of music, fond of song, fond of the dance. I can scarcely open the Word of God which tells the story of my Savior's life without coming upon feasts and festivity. Why, I turn over the first page, and there is a wedding! That songful prelude sets a seal on all happy wedded life, and makes it a channel of blessedness and grace. Again and again I turn over the pages and I find even his enemies are complaining that he is too fond of dining out! They say, "The Son of man came eating and drinking." I know that is a judgment on and an indictment of the enemy, but it points to the fact that Jesus was fond of dining out, fond of table intercourse, that he delighted in the intimacies and amenities of social life. A certain Pharisee, I see, asked him to dine with him, and he went. Again and again that happens, and he goes. He is invited to supper and to spend the night, and he goes. They are astonished: "He has gone," they say, "to be a guest of a man who is a sinner!" There is feasting, feasting, feasting, and he is always there. Levi made a great feast in his house, and he was there. You cannot get away from it. In the tenderest of all his parables where the reach of his love has the longest arm, in the very middle of the parable of the Prodigal Son, there is a feast, there is merriment, there is dancing. They "begin to be merry." When the elder brother draws near to the house he hears music and dancing. "It was

meet," we read, "that we should make merry."

Now, after all that I am prepared for another step. It is no longer a wonder to me that my Savior, when he wishes to unfold the riches of his grace, pictures a great feast with overflowing provision and a generous host who sends out invitations all over the countryside, inviting his friends and neighbors to be guests at his table. I want you to mark this. It may appear to be commonplace, but sometimes these commonplaces rise up like mountains. When the Lord Jesus Christ begins to think of what he has come to do and what he has come to bring, he expresses it all under the imagery of a great feast with a table laden with provisions—absolutely nothing lacking for the enjoyment and entertainment of his guests. Jesus of Nazareth, divine as he was, knowing men as he did, comprehending their necessities, knowing his own resources, said to everyone whom he met, I offer thee a great feast. At my table there is everything thou art wanting. Come, for all things are now ready!

Well, I think I must pause here to mark the calm, absolute confidence of our Lord that he can meet all our needs. He confidently said to the people of those days and he says to you and me tonight, "At my feast you will not find a single thing missing that is needed to feed your souls." In order that I may get the full color and significance of this great word of the Lord, let me put side by side with it a word from the Apostle John. "He knew what was in man." A tremendous saying! He watched the internal workings of human kind as you might watch the internal workings of bees in a glass hive. He knew everything. Nothing was overlooked. He knew our basal necessities, our primary instincts, our cravings, our appalling perversions. He knew. He looked in. He knew the faculties that were broken like trees stricken by lightning. He knew the devastated graces that were like beautiful gardens trampled by invading foes. He knew the hopes that were withering like blossoms in fiercest drought. He knew it all. And knowing it all, knowing it perfectly, exactly, with nothing overlooked, knowing our profound necessity, he says, Come, for all things are now ready! At my table there is much, and to spare.

Do you feel the wonder of it? I am more and more thinking and feeling in my own

life that I have somehow got astray unless I can feel the wonder of things when they concern the Lord Jesus Christ. If ever I see anything about Jesus that does not make me wonder, I am on the wrong track. Everything I say about him ought to leave me gasping, ought to leave me wondering. And surely it is a wonderful thing to put these two things together and to say: He knew what was in man; and in spite of, or because of, the fullness of his knowledge, he said he had an overflowing table which could supply every need.

Let us dwell on that, just for a moment. He knew everything at the very heart of man. He knew all the diabolic cruelty that runs through the prayer of King Lear. He knew all the fierce and unappeased ambition blazing in the heart of Macbeth. He knew it. He knew all the petrifying religious conventionalities that lay like cold fossils on the hard hearts of the Pharisees. He knew it. He knew all the ingenious deviltry that worked day and night in the brain of Judas Iscariot. He knew it. He knew all the wearing insipidity that burned in the heart of the woman who was a sinner. Because he knew all this he said, I can meet it. He knew what was in man, and knowing it, he said, Come, for all things are now ready. Calmly and confidently he makes the tremendous claim that at his feast there is nothing wanted that he cannot supply. Speaking through my lips at this moment, he says, All things are now ready!

What kind of things are ready? Has he mentioned any of the things that are on his table, ready for his guests? Yes, I think he has mentioned the things which again and again he has regarded as the supreme excellencies upon his table, which you and I may receive tonight. Here is one: "I am come that ye might have life, and that ye might have it abundantly." Is that one of the things? Yes. Is it now ready for the guest? It is now ready. Can I receive it? I can receive it now, this wonderful gift of life. What is this gift of life? It is the gift of a restored relationship with God. It is the vitality of a renewed communion between Father and child. Indeed, our Lord never applies the word "life" to anything else. He never uses it except to describe and express the relationship between Father and child. If that relationship is broken, he always describes the separation as death. "This

my son was dead." "She that liveth in pleasure is dead." "Ye were dead in trespasses and sin." There may be much apparent activity in this state of death, even much gaiety; but wherever the relation between Father and child is broken, it is a condition of death, and Jesus Christ comes to restore it, to grant the gift of life again. If I come to him tonight and sit as a guest at his table, before I go to sleep, before I say good-night to my Lord, I can take with me to my bed this gift of life. This is life, he said, to know thee. It means filial intercourse, communion and fellowship with our God. And when that gift is received—not by any effort on our part but purely as a gift of his grace—does anything happen? Does it make any difference? I am speaking in most practical terms. They are purely experimental. They can be proved or disproved in actual practice. If I receive tonight this gift of life from my Lord, will it make any difference? Will anybody know it? Shall I know it? I remember an experiment that we used to try at school in my boyhood. A candle flame was put under a bell glass. We boys watched the flame burn lower and lower as the capital of the oxygen was spent, until it was exhausted and the flame died out. Usually the teacher's plan when the flame was just flickering and dying out was to lift the bell glass and let in the oxygenating air, so that the flame was immediately vitalized. The Lord Jesus Christ finds us in a sort of bell glass imprisonment. He lets in his blessed oxygenating air and the vitality of our lives is renewed and restored. We begin to burn with purpose and ardor. Everything shall live in Christ Jesus, for in him shall all be made alive. Yes, life is one of the things on the Lord's table, and he has issued the invitation: Come, for all things are now ready.

May I mention another thing of which my Lord speaks again and again, which must surely be among the supreme excellencies and delicacies of his table? "He that followeth me shall not walk in darkness, but shall have the light." First life, then light. First communion, then radiance. First, fellowship with a dynamic, then the shining. Light is one of the gifts of the Lord Jesus Christ which we can have tonight. It is one of the things that are ready. Light upon what? I think I



can say, in the first place, light upon God. God lit up, so that we see his face. We begin to see him through the power of the transfigured life. "Blessed are the pure in heart, for they shall see God." And as we find new light upon God we find light upon the old road. If we have light upon our Father, we shall certainly have light upon common duty. Again and again, if I may refer to recent experiences, I have watched the sun break out in the Alps. The same sun that dispelled the mists that hid the contour and outlines of the heights awakened the flowers, called them out in all their glory. This wonderful gift of light illumines the Almighty, bringing out the contour of great heights, at the same time it reveals the beauty of common experiences and common tasks. "In thy light," says the old Book, "shall we see thy face." And this gift of his grace is one of the things that are ready.

If I may mention another thing that is constantly emphasized in his own Word as one of the supreme excellencies of the table, it is this: "These things have I said unto you that my joy might remain in you and that your joy might be full." Life—light—joy. It is almost in the order of the breaking of the morning, for with the light the birds awaken, and begin to sing. Therefore, I am not surprised to find that one of the supreme gifts of Jesus Christ is the gift of joy. It is not the joy of ecstasy. You do not find many people who have the consciousness of ecstasy. It has been very rare and infrequent in my own life. I do not live on the mountain tops of high feeling. I do not have many seasons of exciting emotions or of tumultuous sensations. Things are very quiet. One does not need to join in anything of that kind. It is not so much ecstasy as a glow—the glow of health, the feeling fit of the athlete. I do not think ecstasy is too good for us. It is a very wearing and exhausting thing. Exciting emotions frequently lead to enervation and weakness. But, says the Bible, the joy of the Lord is your strength. That is a tremendous word. Prolonged ecstasy makes for laxity, for moral anemia. But the Book tells me that this joy makes for strength; it means vivacity, capacity, tenacity, perseverance,

and power. It cannot be mere ecstasy of feeling. It is a nourishment.

And if I might mention one other as I close it would be this: "My peace I give unto you." I have mentioned life, and light, and joy. All of them are his gifts. We can all have them. And now, peace! Is there any other host who offers to his guests the gift of peace?

O blessed life! the heart at rest

When all without tumultuous seems—

He gives that!

Peace perfect peace, our future all unknown.

He gives that! It is the peace that the world can neither give, nor take away.

Well, my brethren, I speak very feebly about these tremendous things, but you must all feel they are very wonderful. Life, light, joy, peace—and the table is laden to overflowing. There is a place at the table for everybody. Come for all things are now ready.

I am going to be very elementary for a moment. What is it to come? What does it mean when we come to Jesus? I will tell you. It is to let Jesus come to us. In this great matter coming is receiving. In this supreme matter the guest becomes the host and lets the Savior in. "Behold," he says, "I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Therefore, I ask you, if you will, to interpret coming as receiving. I come to the Lord Jesus Christ when I let him into my life. Let him into what? Into everything. Into what? Into this sermon. Into what? Into my conversation as I go home tonight. Into what? Into my sleep as I close my eyes and rest. Into what? Into my daily toil when I rise and go forth to it tomorrow. Into this bargain, into this pleasure, into this pain, into this triumph, into this defeat. Yes, coming to Christ is to let Christ in. Therefore the secret of this whole Book is in the last verse but one the verse that precedes the Doxology: Even so, Lord Jesus, come. If I say to my Savior now, come in—he is in! he is in! and I am a temple of the Almighty.

# WOMAN'S MAGNA CHARTA

RALPH W. SOCKMAN, D.D., New York City

*And certain women.*—Luke 8:2.

In Luke's account of Jesus' Galilean tour he says at the beginning of his eighth chapter: "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him were the twelve, and certain women." Jesus included women in his working force. We read that statement today without comment. In the Master's time it was a daring defiance of convention.

From a social viewpoint, woman owes more to Christ than does man. Individually he has put both under incalculable debt for their redemption, but socially he has lifted woman from lower depths than man.

The Hebrew conception of woman was probably higher than that of the neighboring nations, but even in the Decalog of Moses she is classed as one of man's possessions. The tenth commandment reads: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." The Old Testament does give us some pictures of exalted womanhood. Far back in the period of the Judges, Deborah, the wife of Lappidoth, held the judgeship in Israel and with Barak led her troops to victory over Sisera. Esther was more than the plaything of an oriental king's harem. She wielded a truly wifely power. Ruth is a beautiful and rather modern figure in the midst of those tribal wars, but she is depicted at the feet of Boaz, her lordly and masterful husband-to-be. The picture of the ideal woman from the viewpoint of the religious Hebrew is found in the last chapter of Proverbs. We quote a few excerpts: "The heart of her husband trusteth in her. She doeth him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She riseth also while it is yet night, and giveth food to her household, and their task to her maidens. She considereth a field and buyeth it. With the fruit of her hands she planteth a vineyard. She layeth her hands to the distaff, and her hands hold the spindle. She is not afraid of the snow for her household,

for all her household are clothed with scarlet. Her husband is known in the gates when he sitteth among the elders of the land. . . . Her children rise up and call her blessed; her husband also, and he praiseth her, saying: 'Many daughters have done worthily, but thou excellest them all.'"

Does such an ideal, however, satisfy the heart of our modern woman? Is it woman's sole duty to look well to her household cares, working till late at night, rising before day to prepare food for the family, finding her reward and joy in seeing her husband and master known among the town elders? Is this a sufficiently inspiring challenge for the heart of woman today? Yet the Hebrew women were taught to regard the realization of this scene as the highest life expression for them.

Jesus' treatment of women was therefore revolutionary. He dealt with them in the same straightforward, manly fashion as with men. He answered their questions with the same serious respectfulness. The light-minded Samaritan woman at the well was treated with the same deference as the learned Nicodemus. On the other hand he rebuked their hysterical effusiveness with the same stern disapproval. To the sentimental woman who after one of his addresses threw up her hands exclaiming, "Blessed is the womb that bare thee," he replied sharply: "Yea, rather, blessed are they that hear the word of God and keep it," just as he reproved the soft-hearted fellow guest who tried to take the edge off one of Christ's pointed statements by suavely and piously saying, "Blessed is he that shall eat bread in the kingdom of God." Jesus did not treat woman's mind as too child-like to be reasoned with nor too weak to be reproved. He did not pay sentimental tributes to woman's charm while withholding the just claims of woman's rights. He no more condemned sin among women than among men, but his treatment of the one taken in adultery shows that he regarded both under the same code of morals. In a day when the doctors of the law thought it dangerously unconventional even to speak to women, the Master risked the loss of his reputation by

stopping to lift up the broken reeds of womanhood that lined the city's streets. The Master recognized woman's supreme place as in the home, but he did not limit her to a domestic drudge. When Martha came to complain that her sister Mary was neglecting her household duties to hear his teachings, Jesus gently but firmly informed her that the spiritual preparation was more important than the bodily.

Jesus' supreme tribute to woman, however, is found not in what he said but in the fact that he made them his fellow-workers. When his contemporary Jewish teachers were declaring that it was "better that the words of the law should be burned than delivered to women," we read of Jesus' early Galilean tour that "with him were the twelve, and certain women." And when we turn back to the account of the crucifixion, we find also: "All his acquaintance and the women that followed with him from Galilee stood afar off, seeing these things."

Christ's attitude toward women was so far advanced beyond his contemporaries that his followers did not keep pace with their Master in this regard. Peter, while asserting that "with God there is no respect of persons," nevertheless put certain restrictions on woman's sphere in the Church. Paul, while declaring that "there can be no male or female, for ye are all one man in Christ Jesus," lays even stricter checks on woman's activities. The Church Fathers became more reactionary the farther removed they were from Jesus, until Augustine, the most learned of them all, argues that "woman is not made in the image of God because the apostle requires that she veil her head." The middle ages acting on the theory of the Church Fathers that celibacy is the life of angels, looked upon man's association with woman as an indulgence to the weakness of the flesh. The Roman Catholic Church, however, did make use of her celibate women as nuns and thus recognize their ability.

About a century ago these nunneries began to attract the attention of our Protestant Church leaders as a means of employment for the extra women. After the Napoleonic wars, England found herself with a great surplusage of unmarried women and widows. Such men as Robert Southey, the poet laureate, Edward Pusey, and John Henry Newman advocated the use

of women in Protestant sisterhoods. But these men had not yet caught up with Christ in recognizing woman's equality, for Southey could write to Charlotte Brontë that woman was not fitted for literary work. Her right to be educated is distinctly a movement of the last half of the nineteenth century. Queen's College for women in England was incorporated by royal charter in 1853. In the United States the first school of college rank for women was Mt. Holyoke, founded in 1837, and Oberlin in 1833 was the first instance of co-education in the sense of equal education for men and women. Less than seventy years ago Florence Nightingale faced the ridicule of her countrymen when she went out with a corps of nurses to care for soldiers in the Crimean War. In fact even five years ago it seemed that a long period must elapse before woman could win her way into a position of equality in respect to political right and industrial opportunity. One of the most signal results of the Great War has been the sudden emancipation of women. At last a few of the Christian countries have caught up with Christ in recognizing woman as an equal comrade of man.

"Not like to like, but like in difference.

Yet in the long years liker must they grow;

The man be more of woman, she of man;  
He gain in sweetness and in moral height,  
Nor lose the wrestling thews that throw  
the world;

She, mental breadth, nor fail in child-  
ward care,

Nor lose the childlike in the larger mind;  
Till at the last she set herself to man,  
Like perfect music unto noble words.

Then comes the statelier Eden back to  
men:

Then reign the world's great bridals,  
chaste and calm:

Then springs the crowning race of human-  
kind."

Today when the disciples of Christ start out on any crusade we find shoulder to shoulder with men on a plane of equality, as in the company of the immortal twelve, "certain women" also.

We have traced at this length the emancipation of woman because we are convinced that Jesus Christ was the one who has secured the magna charta of her freedom. We are more confirmed in our belief that Christ is the hope of womanhood when we survey the countries not molded by the Christian gospel.

In Mohammedan and Hindu communities woman is rigidly secluded from all active participation in the things that make the life of her husband or father or brother interesting and vital. She is usually illiterate, since education might make her restless and rebellious. She is married before the attainment of womanhood, and thus a happy, care-free childhood is impossible. Under Mohammedan influence she is the victim of polygamy and hence is shut into a home likely to be filled with jealousy and petty strife. She may be divorced by the pronouncement of the usual formula, "I divorce thee." The Hindu wife may not even eat with her husband, but must first serve him and then eat, often from her husband's plate, alone or with her children. She is a subject if not a slave. If she becomes a widow, even while still a child, public sentiment forbids remarriage and she becomes the mere drudge of her kindred. In 1856 the government legalized the remarriage of widows, but it could not reverse religious sentiment, and there are still some twenty-five million widows in India, who with shaved heads and coarse garments must do penance for imaginary sins by serving as social drudges for their relatives while their unhappy lives last. In 1891 a law was passed prohibiting a child wife from going to her husband's house to live before she was twelve years old, but public protest was evinced in many mass meetings against placing even a twelve year limit on widowhood. We must remember that this treatment of womanhood is not a mere breaking down of public morale, as is our American lynching. It is the moral ideal itself as sanctioned by the religions. The Buddhist wife is taught that she has no soul, and her highest hope has been that after death she may be reborn as a man. Mohammed in the Koran commands: "Marry what seems good to you of women, by twos or threes or fours."

In China woman has not been veiled and secluded as in Hindu and Mohammedan countries. She has wielded considerable influence in Chinese history. But what development could she have when Confucius, the founder of their moral system, says: "Her business is to prepare food and wine. Beyond the threshold of her own apartments she should not be known for evil or for good." The Confucian wife has toddled about her house on mere stubs of feet,

taught that her supreme duty is to observe the three obediences—to her father, her husband, and her son. The Japanese wife has been forced into complete subjection to her mother-in-law and has married not an individual but a family. To both Chinese and Japanese there is one verse in our New Testament which has always provoked indignant protest: "For this cause shall a man leave his father and mother and cleave unto his wife." A prominent Japanese lady said recently to Tyler Dennett: "I wanted women to be good and I wanted to help them improve their lot. I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. . . . I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

Such, then, is the contrast. In the countries where Christ's message has molded the thought woman stands free, honored, respected, loved as an equal. In the lands where Jesus Christ has not fashioned the morals, woman is secluded, ignorant, subjected to man's pleasure, man's jealousy, man's caprice. And the only reason that you women in this room are not enduring the hell of this latter state is because under the providence of God you happened to be born in a Christian land.

How are the veiled and secluded women behind those latticed windows of the non-Christian lands to be lifted to the level of those in our Christian countries? The only approach is through women themselves. The wives of the workers sent out by the Protestant Church in the middle decades of the nineteenth century soon discovered that if the women in the Hindu zenana and the Mohammedan harem were to be reached, it must be through women and not men. Two of those wives, Mrs. William Butler and Mrs. Edwin W. Parker, awakened the Methodist women of Boston to the need and the opportunity and on March 23, 1869, in the Tremont Street Church of Boston, the Woman's Foreign Missionary Society of the Methodist Episcopal Church was launched. In the fall of that year Miss Isabella Thoburn and Dr. Clara Swain were sent to

India, one to devote herself to the education of girls, the other to medical work. Along those two chief lines, with evangelism always paramount, the work of our woman's society has gone on for fifty-two years until at the time of their fiftieth anniversary there were in operation thirty-six medical institutions and 1,520 educational institutions with about a thousand missionaries and some five thousand native workers. The planned expenditures for 1920-21 in all departments is \$2,500,000.00.

What far-reaching influence this work has had on the women of any one country may be seen in China. The schools for girls started by Protestant missionaries have proved the Chinese girl's right to an education. In 1887 the first government school for girls was opened and the Christian schools form the model for the government schools. The principal of the Baldwin School says that scarcely a week passes without a visit from some government principal or teacher. Foot binding, that peculiar ancient curse of Chinese women, has received its death blow. In the interior where the schools have not spread, the practice still goes on; but in the mission cities where the prospective groom formerly asked concerning his bride how small was her foot, he now asks what school does she attend. Girl slaves have been emancipated. A law of the new republic made possible by Christian sentiment now forbids slavery. Infant betrothals which twenty years ago were one in three are now one in one hundred and twenty-seven. Hear the testimony of the Honorable Charles Denby, minister to China during three administrations:

"The woman missionary takes in her arms the poor, neglected, despised girl and transforms her into an intelligent, educated woman. If missionaries had done nothing else for China, the amelioration of the condition of the women would be glory enough."

This extension work of the Protestant Church is far more modern and scientific than most of us know. I believe many of us are thinking in missionary terms and methods of ten or twenty years ago. We form mental concepts and then pigeon-hole them. A prejudice is just a pigeon-holed idea which is not revised. When we hear the word "missions" we think of a nurse wending her way in and out among the thatched cottages of China doling out medicines or a Bible woman talking to a few

people in the shade of a tree in India. It is this, and more. I believe some modern women stay away from missionary meetings because they think they consist of pathetic stories of individual cases. The extension of the kingdom is being looked at today by the leaders in a far bigger and broader way. Every Christian school for girls, like the Isabella Thoburn College at Lucknow, is changing national and racial ideals. Every Christian nurse or woman physician who enters the Indian zenana is not merely healing one patient; she is creating a new sentiment for woman and a new idea of her value to the world. Every woman evangelist sent out does not aim merely to gather a few converts by her own preaching, but the great stress today is on the training of native leadership. The missionaries of today are not merely cleaning the old mortar off a few bricks in a tumbled down civilization. They are clearing the ground and equipping builders for a whole new society. The modern note in missions is not doing things for the foreign people, but helping them to do for themselves. The noble women our missionary organizations are dropping into the fluid society of the Orient are starting ripples of influence which spread far beyond the mission compounds to affect the whole status of womanhood.

The work of these women is affecting that most fundamental institution of any nation—the home. Do we realize that the men of China and Japan and India are coming to be men of the world almost as much as we Americans are? Photograph the leading business man of Peking or Calcutta or Tokio and their general appearance will be much the same as ours. They ride in trains as we do. They have opportunity to attend almost as good schools. Many of them speak our language. What is going to be the result of bringing the men up to such a state of sophistication if the women are allowed to remain ignorant and shut in? History can furnish us an illuminating parallel. Ancient Greece developed a race of brilliantly educated men, but their wives were shut in to ignorant aloofness. The only women who mingled in the current of affairs and acquired an education were the courtesans. For the more interesting company of these loose women the Athenian husbands more and more neglected their wives, and there grew up a community pol-

ished in intellect and rotten at heart. That is one reason why Paul forbade the Christian women to speak in the church. Such activity on their part would have made them seem to be the parallel of the Greek prostitutes, for Paul was working in a Greek world. If a brilliant race of Oriental men be developed and the women remain the ignorant inmates of darkened homes, the ruinous case of ancient Greece may be duplicated.

"The woman's cause is man's; they rise or sink

Together, dwarfed or godlike, bond or free;

If she be small, slight-natured, miserable,  
How shall man grow?"

A Christian home will make a Christian Orient. Without it the medical schools, the business houses, the government universities,

are built on shifting sand. Just as the early Bible readings in his home set the mold of Ruskin's life more than did his studies at Oxford; just as the quiet rectory at Somersby was more of a factor in the making of Tennyson than was the University of Cambridge; just as the childhood life of Titian at Pieve di Cadore determined the tone of his art more than picturesque Venice, the environment of his maturity, so the homes of China and India and Japan will be the most potent molders of the coming generations. In the hands of the women's missionary societies lies the most fundamental task in building the civilization of the East. How can any modern woman, interested in big things, cosmopolitan in her sympathies, hold aloof from such an enterprise?

## RENEWAL OF STRENGTH

The Rev. TEUNIS E. GOUWENS, Louisville, Ky.

*They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.*  
—Isa. 40:31.

The order here suggests an anti-climax. The prophet speaks first of soaring on eagles' wings, then of running, and finally of walking. There seems to be a deterioration from splendid activity to almost stagnation. We should naturally expect the order to be reversed.

But a moment's thought will convince us that the sequence the prophet observes is the true one. He is speaking to his fellow countrymen in exile. For a long time they had been living in a strange land. The old familiar objects with which their religion was closely associated had not been seen for many years. Jerusalem and the temple were little more than sacred memories from the distant past. The generation which had managed the affairs of the nation when they were still in the land of their fathers, had passed away. For a long time the voice of their God had not been heard. They seemed, indeed, a forsaken people.

Then, out of the silence of the night in which they found themselves sounded a voice, "Comfort ye, comfort ye, my people, saith your God." They were not forgotten. The wilderness was to be broken by a path.

The desert was to burst into life. Their yearning for the homeland was to be satisfied. For the everlasting God, Jehovah, the Creator of the ends of the earth, who fainteth not, nor is weary, was about to come as a mighty one to deliver his people. This assurance at once filled the minds of the exiles with a bright hope. Their thoughts mounted up with wings as eagles. Beautiful visions of a speedy return filled their minds. This was the first effect of the prophet's words on those who were waiting for the Lord. Those who cherished this beautiful ideal would soon be running in their preparations for the return. They would run and not be weary, for the power of a high aspiration was upon them. But after the caravan was well under way, after the enthusiasm of the start had spent itself and the difficulties of the way began to increase, the real test of their sincerity would come. It was then they would need strength to walk and not faint. And it was precisely this ability to walk that would give the surest proof of their reliance on their God. The order the prophet observes is the true one. It begins with the easy and leads to the difficult.

For the easiest thing in the world is to dream dreams and build air castles. The person who can do little if anything else has no difficulty at all in entertaining

bright visions and formulating ideas which if carried into execution would transform the whole future of the race. Every boy has plans, which all the king's horses and all the king's men could never accomplish. Anybody can dream. I am not saying this to disparage our ideals. Our aspirations are absolutely necessary. Without them we can never hope to do anything worth while. We need our ideals to give purpose and direction to our lives. The mind that cannot entertain a noble thought is powerless to induce the hand to execute a noble deed. Perhaps one of the great reasons for the wealth of visions that come unsolicited to our minds from earliest childhood on lies just in the fact that they are so positively essential to all worthy accomplishment. We shall fail wretchedly at the very outset if we think meanly of our ideals. We must begin by mounting up with wings as eagles.

And yet there is a danger that we may be led astray by the emphasis that is sometimes placed on what the world owes to dreamers. For, as a matter of fact, it is not to the dreamers as such that we are supremely indebted, although, to be sure, our debt here is great enough. It is rather to the dreamer who has enough faith in his dream to bring it down to earth and give it abiding reality that our gratitude is due.

To the ability to mount up with wings as eagles, then, must be added the greater ability to run and not be weary. That is to say, the ideal must be supported by enthusiasm. And as a rule such support is not far to seek. Let a man become convinced that a certain change in his business management is very desirable, or that a certain new enterprise ought to be undertaken, and if he is at all in earnest he will be enthusiastic in pushing his proposition. Every new organization bubbles over with life. If it shows no marked vitality in its youth little can be expected from it in its age. Before an idea can crystallize into action some one must get afire with it. The success of manhood depends in very large measure on the enthusiasm of youth. And we have a very sure token of the beneficence of our Maker in the fact that nature does give such a powerful fascination to things that are new, sending us off on our untried enterprises with a big start and a strong foundation which only such a natural enthusiasm can provide.

But the real test comes not in the first

perception of the ideal nor in the early enthusiasm which accompanies it, but rather in the weary routine of daily toil that can alone bring about the desired consummation. "If I am building a mountain," said Confucius, "and stop before the last basketful is placed on the summit, I have failed." It is that persistence that can do its duty till the last basketful is disposed of that really counts. It is easy to mount up with wings as eagles; it is easy to run and not be weary. But to walk and not faint, that is, indeed, a crowning achievement.

The heights by great men reached and kept

Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

We have not wings, we cannot soar;  
But we have feet to scale and climb,  
By slow degrees, by more and more,  
The cloudy summit of our time.

It is easy enough to be faithful when everyone about us is enthusiastic and no great obstacles appear, but can you plod courageously on when things begin to look drab, when interest begins to wane, and when one by one your supporters begin to fall away? Can you remain steadfast when you have only your own sense of duty to sustain you? Not long ago I heard a group of people discussing the fitness of a certain man to undertake an important piece of work. There was no doubt as to his idealism and his zeal, but his name was dropped when someone asked, "How will he stand the grind?" After all, my friends, that's the thing that counts.

There is not a phase of our daily activity in which we are not called upon again and again to exercise the greatest patience, determination, and persistence. And when we are trudging along life's commonplace, our loyalty depends in no small measure upon the constant renewal of our strength. It is this ever-recurring universal need that gives the words of the prophet their perennial inspiration, "They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." What this assurance virtually amounts to is that our fidelity to the daily task depends on the renewal of our strength in the Lord.

Let us see how true this is. Here is a man, let us say, who is planning a piece of work which will require years of patient

labor for its completion. The attractiveness which the vision of its fulfillment throws upon it today will soon be lost in the weary monotony of toil. The close application of mind and nerve and muscle will soon exhaust the first burst of enthusiasm. When the grind begins, what is there to sustain him and keep him faithful?

There are three things, it seems to me, which are indispensable to fidelity. The first is the approval of his conscience. Is he convinced that the work he is doing is right? Has it the unqualified approval of his moral judgment? If not, it is useless for him to struggle against the conviction that he ought to abandon it. And the second thing that is necessary is a sense of compulsion. Is there any obligation connected with his undertaking? Will something that ought to be done be left undone if he fails? Without this sense of necessity he can hardly be expected to revive once he has begun to faint. And the third essential is a promise of success. He must be reasonably sure that the work he is contemplating is not impossible for him to perform.

If a man has these three things—the approval of his conscience, the sense of compulsion, and the promise of success—if he can say, It is right for me to do this, I ought to do it, and I can do it, then we have every reason for expecting its accomplishment from him, even though the road that leads to that accomplishment is rough and dusty, uninteresting and beset with obstacles.

Now the ultimate assurance on these things must come to man through his religious life. And this was the contention of the prophet when he said, "They that wait for the Lord shall renew their strength." My conscience must be constantly brought to the touchstone of Christ. Human judgment on moral issues is not always reliable. Prejudices, very subtle prejudices oftentimes, come in to blur our vision. Our sense of right and wrong is too often perverted to be dependable. We need, therefore, to go again and again to the highest authority for counsel. For unless we are absolutely sure we are right, we cannot go ahead with that determination which will brush aside every encumbrance.

And so with our sense of compulsion. Ultimately we must go to the final will in the universe for our commission. For un-

less we are convinced that we are sent by God it is a very easy thing at any stage of our activity to persuade ourselves that we are not sent at all. In his book, *Laws of Christ for Common Life*, Dr. Dale has a chapter which he entitles, "Everyday Business a Divine Calling," in which he emphasizes the fact that the distinction between secular work and religious work "must not be understood to imply that in religious work we are doing God's will, and that in secular work we are not doing it. If we are to live a really Christian life," he says, "we must all be sure that whatever work we are doing, it is God's will that we should do it. Do you ask how it is possible for what is called secular work to be done in this way? Let me ask you another question. How is it possible, if you are a Christian man, that you can do your secular work at all unless you believe that it is God's will that you should do it? What right has any man to do anything unless he has a clear and serious conviction that God wants to have it done, and done by him?" And we might go a step further and ask, What right has any man to abandon any piece of work when he has a clear conviction that God wants to have it done, and done by him? If there is one thing in all the world that is calculated to keep a man faithful it is just that conviction.

"They that wait for the Lord shall renew their strength," for they will undertake nothing, nor will they abandon anything when they have undertaken it, without the prayer of Christ in their hearts, "Thy will be done." They may be relied upon to walk and not faint.

And for the third essential for fidelity in the commonplace, namely, the promise of success, we are driven again to him whose word is established forever in heaven and who has power to bring to pass even as he has decreed. A vast part of our daily lives is based on contingencies; our futures are full of uncertainties. And in some directions these uncertainties are tremendously active in abating our energy. But there is one thing we may depend on with the most unbounded assurance, and that is that God will surely accomplish his purpose. We may be in the dark concerning the major part of that purpose. As a matter of fact, we may catch no more than a mere glimpse of it here and there. But accept that portion of God's plan for your life which you



can see today, dedicate yourself to its fulfillment, and you may be sure that no obstacles will stand in your way which you cannot overcome. God has never yet led a man into a situation so desolate that he has not been able to bring him to the light again. His purpose may frequently lead through the valley, but they that wait for him shall renew their strength and ascend the peak once more.

Perhaps there is something in your experience, my brother, which is causing you considerable worry. Perhaps you are discouraged in some enterprise which at the start looked very promising. Perhaps you are growing faint under some burden you are bearing. Perhaps your feet are weary with the tedious way you are walking. It may be that you have been walking too

much alone. It may be that you have not paused for counsel with the Master. It may be that you have not waited for the Lord, that your strength might be renewed. Before you trudge along any farther make sure of the way you are going. Has your conscience been telling you the truth about your efforts? Will your work stand approved when tested by the moral precepts of Jesus? Are you constrained by the conviction that the Master wants you to continue? Have you that assurance of ultimate triumph which allegiance to his name alone can give? If so, then away with your doubts and fears, revive your work, and out upon it once more. You shall mount up with wings as eagles; you shall run, and not be weary; you shall walk, and not faint.

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## COMMERCE BETWEEN YOU AND UNIVERSE

GEORGE E. PICKARD, D.D., New York City

*Do not be careless of the gifts with which you are endowed.*—1 Tim. 6:14 (Weymont's Translation).

A FEW years ago you were not. You did not exist, but in the good providence of God there came a day when you were born. I congratulate you that you had your chance to live. Life is a great venture, and life is good. When you came into the world you did not know anything. You were just a confused bundle of absorption. But wrapped up in that little body there was a tiny mind. The wonderful thing about that tiny mind was its capacity for development. You had marvelous possibilities of growth. Your infant mind was a link between nothing on the one side and life, work, friendship, love, God, eternity, and destiny—everything on the other side.

We were not born with an equal amount of intellectual capacity. Nature seems to behave strangely when presiding over the distribution of gifts to men. To some she bestows with a lavish hand. To some she gives meagerly, as if she were afraid her storehouse might be exhausted. To some she gives five talents; to some two; to some one. All are capable of doing something, and doing it well. But before the man of five talents or the man of one talent can do anything well, the mind must be unfolded and led out into the realities of the universe.

The soul must be introduced to the various realms of truth. The doors of the mind must be opened by a multitude of teachers, so that truth may enter and expand the mind. The mind was made for the universe, and God's truth and life are intended for the soul.

In California there are giant trees. They grow from a little, tiny seed no bigger than a pin head. The seed drops into the soil. The rain falls upon it, the sun kisses it. Within the germ of life there is a strange stirring. A little thread-like root shoots downward and seeks the darkness. It spreads and grows until it covers a whole acre. Another little shoot grows upward and seeks the sunlight. It develops until it is hundreds of feet in height, with large, spreading branches. The growing points of the roots carry on analytical chemistry, gathering such elements as are needed to build the tree. These elements are loaded into little boats. At a certain season of the year the tree is as full of waterways as a city is of water veins. There are force pumps in the roots of the tree and suction pumps in the leaves, and the boats are carried upward through the last half dozen rings of the growing tree, and the material is unloaded to make leaves, flowers, or seeds hundreds of feet from where the food is gathered. The leaves gather material from the atmosphere, and

this is carried down through the bark and mingles with the material gathered by the growing roots. This is God's method of making a tree.

In a similar way God would make a man. The mind must be led out into the universe. The soul must become acquainted with nature and with the civilization of the past. The mind must be led into the great thoughts of men of other ages. It must be led out into the realm of the beautiful and into an acquaintance with the vital, living Spirit of the universe. These various realms belong to every individual by right divine. Any age or country or city or parent sins against a child that is left without education. It is to the everlasting glory of America that she is seeking a system of public education; but it will be to her everlasting disgrace and to her ultimate undoing if she leaves out of her educational system the development of the soul and a knowledge of God and of the eternal principles of morality.

The growing mind should be introduced to that part of the universe known as nature. We should learn to love God's big out-of-doors. We should know how to read the history of the rocks and to admire the glory of the heavens, to take delight in growing trees and flowers. We should know something of the forces of nature and the laws by which God carries on his work. This will be one of the great sources of pleasure as well as a noble feeder to the mind.

Our minds should also be introduced to the thoughts of the past. Our libraries are filled with histories, with works of literature, with the achievements of past history and with the biographies of great men. These storehouses of truth are ours. They record the onward march and the upward trend of humanity toward the light. If we read aright, we will be convinced with Matthew Arnold that there is a power, not ours, that has been making for righteousness during the years. We shall agree with Hugo that God is the greatest factor in history. This realm of truth will fill us with hope and keep us from becoming pessimists. No soul can be developed that is shut off from the past achievements of the race.

Then we should know well the history of our own country. We should trace those movements that have been embodied in great state papers like "Magna Charta," "The Bill of Rights," "The Mayflower Compact," "The Declaration of Independen-

dence," "The Emancipation Proclamation" and "The League of Nations," because these contain the epitome of the heart and brain of the age to which they belong. They mark new epochs in human development, human government, and mental attainments.

This realm will also teach us that the past should be father of the present, and that out of the achievements of yesterday we are to find the advancement of tomorrow. Such study will make us Christian evolutionists and save us from being atheistic revolutionists. We shall learn that though the mills of God grind slowly, yet they grind.

The mind must also be led into the world of the esthetic. We should know something of art as embodied in paintings, sculpture, music, and poetry. If we are at home in this realm it will tranquilize and soothe our spirits amid the disorders of life. We will not go far in our developments until we find that there is much discord and pain and sin in the world. The infant burns its fingers; the doll falls on the pavement and the head is broken; the favorite pet dies. We have to learn to make physical, mental, and spiritual adjustment. There is cold and heat and hunger and disappointment; but if the mind is led out into the realm of the esthetic, beauty will touch the discordant mind.

As we get older our heads will be bumped, our hearts may be broken. There are about us those who do not care that there is the quick under the nail, and that corns are tender, and we shall hear many disagreeable sounds. There will be foggy days with the foghorn constantly blowing, sending out its blasts of warning. Then it is that we will need the sweet, rhythmic vibrations of music. We will need to read some idealistic poem, or gaze on some master picture. The realm of the beautiful will put us in touch again with our better selves and bring us into harmony with the universe. No soul can be properly developed that is not at home in the world of the esthetic, for it is God's world.

No soul development can be complete without religion. Man's mind was intended for spiritual religion. By religion I mean the development of that function of the soul called faith, the function which is capable of understanding and receiving the spiritual realm. We have different functions whereby we may test and understand the different realms of truth. We know color by

the function of sight. We appreciate music by the function of hearing. We judge of odors by the sense of smell. We test flavors by the sense of taste, and we judge of hardness or roughness by the sense of touch. So we know God and the spiritual world by the function of faith. A child at three months begins to feel its way out into the material universe. It will see and hear its rattle; it will put it to its mouth to taste. It will reach for your watch chain and burn its fingers in reaching for the fire. Pass over fifty years. The child is now a scientist in his laboratory. He takes materials, looks at them, tastes them, pours acid upon them, sees how they behave. He takes his microscope and examines them with minutest care. He takes his telescope, and at midnight points it toward the heavens, telling the names, the distance, the material, and the very weight of the worlds that swing in space. The scientist is doing what the infant did—getting acquainted with the material universe. You cannot know God and the spiritual world that way. You must test God and all spiritual things through the function of the soul which has been named faith.

If I could I would paint you a picture of such faith. In the background I would put rolling clouds, black as midnight, shooting out forked lightning. In the foreground I would place a quartet of young men, soldiers fresh from victory. All about them I would put the enemies of the human race, the dogs of war, greed, profiteering, anarchy, indifference, atheism, materialism. Then I would have the young men take their good swords and go into deadly battle against these human foes singing:

But right is right, since God is God; and  
right the day will win;  
To doubt would be disloyalty, to falter  
would be sin.

That I would call the faith of the Christ.

Jesus said: "We speak that we do know and testify that we have seen." He reigns in the spiritual realm, and he comes to the individual soul to put it in tune with the good and true and spiritual in the universe of God.

Our gifts are given us for use. In all God's universe, every creation from an archangel to a particle of dust finds its fulfillment, not in itself, but in performing some useful service. Where much is given much is

required. There is a system of bookkeeping going on between ourselves and the universe. The man of five talents is expected to turn back much more than the man of one talent. There is a reciprocity and there is a law of compensation. This seems to be the meaning of the sublime Scripture that declares "the book shall be opened." God's universe is a universe of the square deal.

We live in this year of reconstruction, this year of new development, and we live in our beloved America. We have much opportunity to render service. If we had been born in darkest Africa, among the ignorant and unenlightened, we would be responsible only for such light and service as we ourselves had received in that benighted country. If we had been reared amid the snows of Siberia, or in the pagan faiths of India, then we would have been limited in our development, and little could have been expected of us in the way of service. But, being born in America, and living in this year of our Lord that is teeming with large possibilities, throbbing with mighty movements, and calling for far-reaching reforms, it would be a burning shame were we not to give back with interest what has been invested in us.

We are to create a new earth wherein dwelleth righteousness. We are to take this world as we find it and advance it to something better. The present state of the world's development is due to the men and women who, having developed their own souls, left more in the world when they went out of it than was here when they came. Material wealth, freedom, democracy, literature, civilization, morality and spiritual religion are the result of the investment of all good thinking and living and acting on the part of those who have lived in the world. Christ's kingdom is built up by men and women who pay large dividends on what the universe has invested in them. We are to enlighten the ignorant. We are to be brothers to the unfortunate. We are to feed the hungry, heal the sick, and save the sinful. We are to purify politics, bring the spirit of justice and right into commercial life, the teaching of the Ten Commandments and the Decalogue into our government, and the principle of the Golden Rule into our international commerce and treaties.

Men and women whose souls have been filled with the best from our past civiliza-

tion and touched by the life of God should be as warm stoves, warming the hands and hearts of all needy people who come near them; like streams that flow through meadows, creating life along their course; like singing birds, filling the landscape with

music; like violets "stealing and giving odors"; like a fruit tree bending beneath the weight of its own fruitage; like the Christ who went about doing good and gave his life that we might have life more abundant.

## CLIMATES OF THE SOUL

The Rev. J. EDWIN HARTMAN, Mt. Pleasant, Pa.

*I was glad when they said unto me, Let us go unto the house of Jehovah.*—Pa. 122:1.

The text is a part of one of the psalms which belong to that portion of the book called "Songs of Ascents." These are processional hymns which the Israelites sang on their way to the feasts at Jerusalem. Many worshippers came long distances in the later years, and even in the earlier days they came from the remoter districts of Palestine. Well may we believe that Jesus and his mother and their company sang, among others, this psalm as they journeyed from Nazareth to Jerusalem.

The psalm is composed of the confession of personal emotion, an admiring and affectionate description of the city of Jerusalem; a prayer for the city, and a benediction upon it. While it starts out with the first personal pronoun, it is intensely social in its outlook: I was glad when they said unto me, "For my brethren and companions' sake, peace be within thee!"

Passing over the other parts of the psalm shall we consider at this time the confession of a personal emotion with reference to the ascent to the temple and its worship: "I was glad!" Probably all joy is not simple but more or less complex. And so here the singer is glad because of the temple, its worship, and all it means to his life. But chiefly he is glad because he has a place in the thoughts and the plans of others—"They said, let us go!" And here is one of the completest of earthly satisfactions—to be included in other people's plans; to know oneself to be a necessary part of other's thoughts and affections. It is ultimately the secret of the solution of the labor problem. Labor consciously or unconsciously hungers for recognition on grounds of personality. It cannot tolerate to be classed with the material equipment by which wealth is produced.

But the temple is no more. Its ritual

is forgotten. The Jewish religion is a religion without a priest. Yet the text remains and has rich significance for us. Let us set up in our midst the Word of life, this Bible. It is our temple; we approach it with glad songs. In an important sense even our coming to the church is an ascent to this greatest of books. And much of our profit in approaching this, our temple, depends upon the mood in which we come. What shall our mood be?

To a certain degree, it is true, our moods are beyond our control. They come down upon us like storms on Galilee. The gladness of the psalmist no doubt struck him suddenly when he was asked to join the company on their way to Jerusalem. So it is well to say: whatever your mood when the hour strikes, approach your worship and let that modify the prevailing mood, or stimulate and arouse a new and proper one in your heart.

But we do not speak of the squalls, the sudden, unexpected tempests of feeling which strike us all on occasion. Our thought today concerns rather the climates of the soul as a whole—those vast, controlling attitudes of mind and heart in which we all live, move, and have our religious dwelling.

I. For example, one man lives in the intellectual climate. He approaches the Scriptures and their exposition almost wholly as a quest after facts. Facts are his little idols. Information is his worship. He may be said to live in the past. He has the historic mood. It means much to him if the preacher affirms or denies that Moses wrote the Pentateuch; that the book of Jonah is a piece of fiction with a religious object; that Job is epic drama. He counts his hour of worship lost indeed unless he has learned something he had not known before. For he has come out to be taught—that, and that only.

Nor need one be an avowed believer to

dwell in this mood; for it happens to be precisely the climate in which the unbeliever, the agnostic, love to dwell. In fact, it is a deadly climate if a man abides in it continuously. Its miasmas are sure to produce infidelity, or at least coldness and formality.

II. Or, again, another man is keen for destiny. Past and present have no interest for him except as they cast light upon the future. He believes strongly in the promises of the Word; but, mark you, not so much those promises that have immediate application. It is the promises that are cosmic, epochal, that interest and all but intoxicate him. Even the hope of personal immortality is regarded as a secondary hope. This mood is calculating and mathematical. It deals in diagrams and figures. It is arithmetical, geometrical. Glibly eons slip over the lip like gleaming drops of water over a cataract. Every possible text is read or wrested into the service of this great geologic hope. Usually this mood takes the form of millennialism.

It is the climate of impatience or of pessimism. It sees the world as a giant under

the influence of some terrific narcotic. There is no hope of awakening him except by some cosmic spectacle. Jesus himself must appear with the blare of superhuman trumpetry and the blaze of celestial glory. Until that day they that labor and love do so largely in vain; for the world, in spite of all, is doomed to sink gradually deeper into its awful coma of wickedness until the crack of doom.

No one can well deny the grandeur of such an eschatology. And yet it is also impossible to deny that it is built upon a veritable desert of calculation. Its literal interpretations are as wearisome as the stones of Horeb which a designing devil would have men turn into bread.

III. There is a third mood. It is as simple as gladness. It comes to this holy book with present needs. It feels that in the matter of Christian living it has made a mess of things. It is conscious of sin and shortcomings; of ignorance, care and sorrow; of sickness and poverty. It is a thirst and comes to dip water from a living fountain.

## WHY NATURE IS UNMERCIFUL

ROBERT SPARKS WALKER, Chattanooga, Tenn.

[This continues the Nature Studies with spiritual application. They are given as the raw material for the children's sermon, which each pastor can adapt in his own way to the needs of his own situation.—EDITORS.]

Nature is unmerciful. She is generous, considerate, patient, responsive, but her laws are inexorable. The strong oak tree looks down on its children that grow beneath its boughs and sees them perish for lack of sufficient food. The mother plant locks up enough food in the embryo seed and scatters them to new soil, and they perish by the millions without any effort from nature to save them.

The eggs of the toad are laid in ponds, and nature has been so considerate that she has them covered with a bitter substance so repulsive that the enemies will not swallow them. But as the tadpoles grow and develop into toads, when they hop away from the pond into the world, they are met by newts, snakes, and other enemies that devour many of them. Nature gave the toads legs and an instinct to detect their enemies, but

beyond this mindfulness she does not render assistance.

Certain small fish to escape their enemies swim into their mother's mouth. There is a certain curious aquatic plant known as bladder wort, which so perfectly imitates the mouth of a fish that many small fish make the mistake of swimming into it instead of their mother's mouth, and the plant devours them. It is up to the young fish to become such close observers that they can distinguish this snare from their real protector.

The being who places his hand in a fire must take the risk of being burned, and nature will show him no mercy. He who throws his body in a way that is antagonistic to the laws of nature must suffer pain, yet nature will endeavor to heal the wounds.

After all, it is best that nature is unmer-

ciful. Nature is the handiwork of God, and her laws are dependable. If she were merciful, her laws would have to be broken daily, man would grow careless and reckless, and the physical and spiritual development of the world would be slow.

Nature by her laws condemns the person who poses as a philanthropist and gives lavishly of his goods to relieve suffering humanity but takes no interest in removing the cause that makes misery and suffering among the human family. Nature strikes

a hard blow towards removing the causes for disease and suffering, but she is unmerciful when it comes to offering relief when her laws are broken.

All movements to exterminate the causes that bring human misery and suffering are heartily in accord with the laws of nature, but the efforts to relieve humanity must be met by humanity alone. Nature says, "You have violated my laws, you must pay the penalty; you chose to bring misery, therefore, you must fight the battle alone."

## OUTLINES

### *Why Do I Pray?*

*O thou that hearest prayer, unto thee shall all flesh come.*—Ps. 65:2.

Importance of prayer as an element in the Christian life; the need, therefore, of seeing why one prays.

I. Because I am what I am. 1. In constitution. Illustrations:—the watch, the fruit tree, the bee. Each exists for a specific purpose, and is constituted for that end. So man is constituted for prayer. 2. As a sinner. Because man is a sinner, there is all the more reason why he should pray.

II. Because God is what he is. 1. In his being he corresponds to that which he has placed within us. 2. Is this relation destroyed by our sin? No, it is all the more effective because of God's love. Wireless telegraphy an illustration of I and II.

III. Because of the promises in God's word in regard to prayer; *e.g.*:—Isa. 65: 24; Matthew 7: 7-11; Romans 8: 26. Study these and show their scope and force.

IV. Because of definite answers to definite requests. 1. As in the case of Hezekiah (2 Kings 19) praying for deliverance from the Assyrians. 2. As in the case of Cornelius (Acts 10) praying for guidance in the religious life. 3. As in the case of each Christian praying for pardon and acceptance with God.

V. Because Christ prayed. 1. Cite instances where he prayed. 2. The reason in this for my praying. If he needed to pray in order to live and work aright, much more do I. These reasons should lead to better and more constant prayer.

### *Not Ashamed of the Gospel*

*For I am not ashamed of the gospel, etc.*  
—Rom. 1: 16.

The text is the theme of the greatest epistle of the greatest missionary of his age to the greatest city of that time.

I. A bold statement—"I am not ashamed of the gospel." 1. In the face of persecution from the Jews—instances in Acts. 2. In the face of ridicule from the Greeks. Recall Paul at Athens. Acts 17. 3. In the face of the pride of power exhibited by the Romans. Rome's power—armies, roads, laws, mistress of the world.

II. The reason for the bold statement—"for it is the power of God unto salvation to every one that believeth." 1. The gospel the power of God. 2. In the highest sphere—"unto salvation." The power of Rome symbolized by the Colosseum. The power of the gospel spiritual. 3. With the widest application—"To every one that believeth." In other realms the highest comes to but few, the gospel is for all who fulfil the condition of faith.

III. A need of the present day—pride in the gospel as the power of God. 1. The striving to-day for power. This in business, literature, science, government. 2. Show God's power in the gospel. (a) Transforms character—Jerry McAuley. (b) To comfort in affliction. "I am the resurrection and the life." (c) To sustain at death. "Father, into thy hands I commend my spirit." (d) To lead in great historical movements, as the Reformation. (e) To transform a people, *e.g.*, The Fiji Islanders. (f) To uplift the human race.

## *For Jehovah God Is a Sun*

*For Jehovah God is a sun and a shield.*  
—Ps. 84:11a.

The figurative language of the Oriental gives an object lesson.

I. God is like the sun in respect to glory.  
1. The glory of the sun. Illustrate by facts concerning the size of the sun, its distance from us, the corona during an eclipse, etc. 2. The glory of God. (a) When known only by his works. Cf. Ps. 19:1-6. (b) When revealed in Christ.

II. In giving light. 1. Sun as a source of light for our world. 2. God as the source of light in the moral and spiritual world. The so-called "light of nature" is from God. Jesus the Light of the world.

III. In giving life. 1. Vegetable and animal life dependent on the sun. See Byron's poem "Darkness." 2. Man's moral and spiritual life dependent upon God. See John 10:10b.

IV. In giving joy. 1. The joy of sunshine after the night and after storms. 2. The joy of God's presence after one has come out from sin after afflictions. Seek light, and life, and joy from God our sun.

## *The Character of Elijah*

*And it came to pass, after many days, that the word of Jehovah came to Elijah, in the third year, saying, "Go show thyself unto Ahab," etc.—1 Kings 18:1ff. (Especially verses 36-38.)*

Events show the character of the participants.

I. The scene on Mt. Carmel: Contest between Elijah and the priests of Baal. 1. The location. Describe Mt. Carmel. 2. The actors: Elijah, Ahab, the priests of Baal, the people. 3. Its occasion. (a) Entrance of Baal worship into Israel through marriage of Ahab with Jezebel. (b) Character of this religion—sensuality. Jezebel a product. (c) This the first great blow against it. 4. The heart of the event—the prayer of Elijah and its answer.

II. The character of Elijah as revealed here. 1. His boldness—in meeting Ahab (verses 17, 18) and on Mt. Carmel. Cf. Luther at the Diet of Worms. 2. His convictions. (a) There is but one God, Jehovah. (b) His religion must be supreme. (c) Jehovah was working through him to establish that religion in its supremacy. 3. His faith (a) The odds against him—Ahab,

Jezebel, the priests, the people. (b) With him—God. "God and one are a majority." Cf. Luther's great hymn, "A mighty fortress is our God." 4. His patience. He gives the priests their chance first. Then he waits, from morning till noon, from noon till three o'clock. He appeals to results. Here appears the man of patience, or poise. 5. His prayer. (a) A genuine prayer, not a mere form. (b) A test as against Baal or nature—worship. (c) Fulness of the answer—Elijah vindicated and supported.

Let the influence of such a man as Elijah make us better Christians.

## *The Young Man with Convictions*

*But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself.*  
—Dan. 1:8a.

I. Illustration in the case of Daniel. 1. Movements of the nations at this time, Assyria, Babylonia, Egypt. 2. Daniel and others carried into captivity. 3. Purpose of the king—to train young men for government service. 4. The difficulty for Daniel—conflict with his religion. 5. His solution. 6. His success.

II. Lessons for our time, especially for young men. 1. Have convictions. (a) What is a conviction? Not a whim, nor a scruple, nor a formality, but a strong belief as to one's duty, based on principle. This is the basis of moral strength. Roosevelt an example. 2. Base them on God's word. (a) On Biblical teachings, as Proverbs and especially the teachings of Jesus. (b) On Biblical examples, as Daniel, Jeremiah, Paul. Jesus Christ the supreme example. See T. Hughes' *The Manliness of Christ*. 3. Then carry them out at all hazards. (a) Tho it require the giving up of pleasure. (b) Tho it expose one to ridicule. (c) Tho it endanger one's position and opportunity for advance. Recall Lincoln in his great debate against Douglas in the slavery question. Lincoln was true to his convictions but lost the senatorship. But this led him to the presidency. 4. Expect ultimate success. (a) Even in worldly things. So Lincoln became president. (b) Certainly in character and character is success. God's approval is success.

Young men! Be young men with convictions!

### *Laodicean Lukewarmness*

*So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.*—Rev. 3:16.

The name of this church has become in English a most contemptuous epithet. We should not forget verse 19—"As many as I love, I reprove and chasten." Some say there is more hope for the positively bad than the negatively good. You can instruct and convince the one, but what can be done with the man who does not react to his professed views? Text intentionally inelegant referring to the emetic quality of lukewarm water. The city was founded by Antiochus II about 250 B. C., and named for his wife, Laodike. No prominence until Roman period. Became center of banking operations. Cicero carried exchange on it. Famous for glossy black wool—see allusion to "white garments," verse 18. Poor when it thought itself rich. Noted for eye-salve, medical school—"Thou art blind."

I. The shame of listlessness: 1. Thoroughly out of keeping with spirit of a Christian church. "He that is not with me is against me." They neither lived by their faith, nor for it. "No heart is pure which is not passionate, No virtue is safe which is not enthusiastic"; cf. "Copperheads" during Civil War. "Curse ye Meroz," Judges 5:23; Pilate washing his hands. 2. An example alienating the very ones we should be reaching. What a tell-

ing inflow it would be—flocking as doves to windows. Carried out in private life of professed followers of Christ. Who knows our share in responsibility for downfall of the young. Tolerated, winked at. Highest percentage criminals from youth. O, for the burning heart to resent implications of evil!

II. The Church must learn how to divert high-spirits into gospel application. 1. Peculiarly valuable divine endowment; cf. "temper," equally necessary in men or steel. Where are such opportunities to satisfy noble love of adventure? Archdeacon Stuck, S. Hall Young, Tom Hanney. Thrills! cf. Paul, Apostolic Church. Noble disregard of self. Recklessness—Oxford graduate going to East Africa, willing to be buried as foundation of bridge. Throwing one's self to Christ—not away. Getting the most out of life. "This is life to know." Wilfulness—captured for Christ. Holy obstinacy. "None of these things move me, neither count I my life dear." Restlessness—demanding that things happen. Like qualities which trouble us in our young people. Do we not lack vision and talent in applying them? 2. But the fire must be kindled by Holy Ghost baptism of the Church. Failures generally due to false theories. Persecution necessary. Just as hard to live for Christ. Impossibility of living under a tension. Mountain top experiences. But worked-up, trumped-up excitement evaporates soon. Rather—the surrendered life; heart-searching willingness. Futility of our best talents with God's touch.

## THEMES AND TEXTS

**Threshold Grace.** "Jehovah will keep thy going out and thy coming in from this time forth and for evermore."—Ps. 121:8.

**Defense or Destruction.** "The way of Jehovah is a stronghold to the upright; but it is a destruction to the workers of iniquity."—Prov. 10:29.

**The Grace of Kindness.** "That which maketh a man to be desired is his kindness."—Prov. 19:22.

**Mutual Comfort.** "That I with you may be comforted in you, each of us by the other's faith, both yours and mine."—Rom. 1:12.

**A Bad Bargain.** "They exchanged the truth of God for a lie."—Rom. 1:25.

"Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit."—Jer. 2:11.

**The Tell-Tale Face.** "The show of their countenance doth witness against them."—Isa. 3:9.

**Sin as Suicide.** "Wo unto their soul! for they have done evil unto themselves."—Isa. 3:9.

**There are Others.** "Not looking each of you to his own things, but each of you also to the things of others."—Phil. 2:4.

**The Larger Life.** "Ye that seek after God, let your heart live."—Ps. 69:32.



### Work a Religion

Every man's gifts are given him of God to use for the furtherance of Christ's kingdom. Not only has Jesus Christ a right to his own, but our gifts must be used for him. We are saved by grace but we are saved to serve. It is idle to legislate for purity if the priest leers at his women. It is vain to enact laws punishing murderers, if we work our employees to death. It is needless to forbid stealing, if church officers make large contributions out of excess profits wrung jointly from the labor and the ultimate consumer. It is useless to pray on Sunday, if we prey on everybody the rest of the week in our business. In the story of *The House of Wolf* the boy was saved by wearing the ring of the Duke of Guise. So the business man is saved from selfishness by wearing the colors of Jesus Christ's service in his heart. Out of such a service business would take on a sacredness that would lift it out of the realm of the material and put it into the realm of the spiritual. All work ought to be a religion.—ELWIN LINCOLN HOUSE in *The Glory of Going On*.

### Mutual Help

Now what is the one disease that destroyed the old and will surely be the death of our civilization if we cannot find an antidote and therapy for it? It is over-individuation and its resultant egoism and selfishness. Here animal society has a great lesson for us. There is not one instinct in any social creature from bees and ants up that does not subordinate the individual to the group. All that these creatures do from birth to death is in the interests of the community. No individual lives unto itself. The formicary and the bee state are vastly older than man and may long survive him unchanged, because for each member life is service. Hence come the stable forms in which these gregarious instincts find expression. Each social animal lives true to its type, with complete subordination and self-sacrifice, if need be, to it. This is true of packs of wolves, of wild sheep, horses, cattle, elephants, deer, the buffalo, lemming, pelican, seals, all creatures that build

social nests, migrate, and make forays. Here we see the consummation of mutual help.—From *Morale*, by G. STANLEY HALL.

### How the Father's Heart Was Made Glad

Will was the son of a professor of Greek in college. The father held out great hopes that the boy would follow in his footsteps. But Will did not display any remarkable interest in the classics. He abhorred the abominable Greek and cut his classes at every opportunity. The graveyard of dead languages had little attraction for one who saw the world so athrill with life. Will was interested in athletics. Long hours he would spend out on the field in training, much to the disgust of the father, who would have had him at home digging on Greek roots. He began to think the boy would never amount to much. One day an intercollegiate track meet is held and the whole school turns out to witness the contests. Will is to represent his college in the long-distance run. The father thought he would keep away; but the mother persuaded him to go to please Will. Reluctantly he consented. He sat in the bleachers bored to death by the events. At last the long-distance run is announced. Will is in line and at the crack of the pistol they are off. He falls into the fourth place, and as they come around and pass the grandstand he has dropped to fifth, the very last man. The father sits silent and motionless and says to himself, "The boy is going to lose out ingloriously and humiliate us all. I should have stayed at home." But by and by things began to change. Will starts to gain. The runners are beginning to weaken and their wind to fail. But Will keeps right on. Now he is tying the third man. It's the last time around the track. He has caught up with the second; now he passes him; he is running neck and neck with the leader; they are coming down the home stretch; every runner is on his mettle, every muscle strained, every eye upon the goal. Look, he is forging ahead! A tumult of cheers is sent up from the bleachers. That father is interested now. He is on his feet cheering. He jabs the fellow next to him. "That's my boy, that's my boy," he says, and

wipes his eyes with his handkerchief and waves it wildly and yells: "Go it, Will; you'll win, you'll win!" The line is crossed and Will is the winner, and that proud father rushes forward to grasp his son's hand and he tells everybody that he is his father.—Rev. ALLISON RAY REAPS.

### The Instinct of Curiosity

The instinct of curiosity is one the potentialities of which are not sufficiently realized. We often use this term in a derogatory sense, as when one is said to be "inquisitive out of mere curiosity." Curiosity often takes the form of prying into other people's affairs; it has driven more than one medical student I have known into morphomania, and it leads many a young man and woman to sample those "thrills" which constitute "seeing life." "It is in their blood," we say, by which we imply that this impulse is instinctive. But this instinct of curiosity also gives the impulse to all true scientific pursuit. The instinct of curiosity directed toward human nature makes of one person a prying gossip, but leads another to search, like the psychologist, into the hidden depths of the human mind with sympathetic insight. Nothing short of a fundamental instinct could urge on the scientist to the researches which he pursues year after year, regardless of result or reward, to the great good of mankind.—By J. A. HADFIELD, in *The Spirit*.

### Limitations of Verbal Language

I remember once being in the company of some educated people when a new fruit had been exposed for sale in the market of a midland town [England]. Half of my companions had eaten the fruit, while half had not seen it. Those who knew it were unable to explain its nature to those who did not know it. Those who had not seen it agreed with one voice that they were only confused by the different descriptions. When an object is quite novel, words fail to express what an instant's experience of sense-perception will fully convey. What words can possibly convey the idea of a new sound or scent or smell or texture? Old words fail; new words must come into being to describe the new experience.

If this be true of the attempt to describe mere sense-perceptions, it is much more true of the attempt to describe new ideas. To do

this the race is constantly using old words in a new sense.—By LILY DOUGALL, in *The Spirit*.

### Giving the Proof

We are told that it was Benjamin Franklin who discovered that plaster sown in a field would make things grow. He told his neighbors, but they did not believe him. Early the next spring he went into his field and sowed some grain. Close by the path where men would walk he traced with his finger some letters and put plaster into them, and then sowed his seed broadcast in the field. After a week or two the seed sprang up. His neighbors, as they passed that way, were very much surprised to see in brighter green than all the rest of the field the writing in large letters. "This has been plastered." Franklin did not need to argue with his neighbors about the benefit of plaster for the fields. For as the season went on and the grain grew, those bright green letters rose above all the rest until they were a kind of relief plate in the field: "This has been plastered."—*The Intelligencer*.

### Clean Fighters

"When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing."—Deut. 23:9.

There is something more than conscience in this, something more than the imperious demands of rectitude. The fighting powers in life are concerned, the strength which is at our disposal when we go out to meet the foe. Every form of sin is hostile to my strength. I cannot harbor an unclean thing and preserve my fighting forces unimpaired. My sin is always on the side of my adversary, because it lessens my power of defence and aggression. It may sometimes seem as if an unclean thing really added to my resources. A little bit of trickery may appear to fill a perilous gap and complete a circle of defences which would otherwise be broken. Falsehood may sometimes seem to bring another regiment to my support, and with my loins girded about with untruth I march out to meet the foe.

All these appearances are delusive. The

unclean thing is really robbing me even when it wears the guise of a benefactor. The devil can appear as an angel of light when his inward ministry is one of destructive fire. Sin is always a thief, and it is the sinner who is despoiled. Sin cometh not but for to steal, and to kill, and to destroy. Its deceptions are tragically pathetic. It is like the jerry-builder who seeks to ensnare my interest in electric bells and a little greenhouse while all the time the drains are leaking and the walls of the house are not able to keep out the rain. That is the way of sin. It gives me a plaything and assails my life. Always and everywhere sin robs me of my strength. "My strength faileth because of my iniquity."—J. H. JOWETT.

### Exemplifying True Friendship

The girls were coming away from the house of a friend where, because of a little misunderstanding, they had failed in part of their errand and left behind them a package that might cause their hostess some trouble. Each thought the other had attended to the important matter, and only when they had left the railway station on their way home did they discover the omission.

"I will send a message as soon as I reach home," promised one. The other answered ruefully: "Even so it will give her some hours of worry over it, and what will she think of us while she has no way of knowing how it happened?"

The first speaker sat with clouded face for a moment and then her brow cleared.

"She won't worry," she said. "Aunt Mary isn't that kind, and, as for us, she will think out the kindest explanation possible, and give us the benefit of it. She always does that with every one. She will make some excuse for us even before she hears any explanations. That's Aunt Mary!"

It was a beautiful tribute to pay to any one, though possibly the girl who gave it did not fully realize all it meant. There

is so much trust required in any true friendship; there are so many little happenings in all our intercourse that cannot be fully, or at least immediately, explained, that one who can always be depended upon for the kindest construction possible is a friend to be valued.—*Queen's Gardens.*

### What is Personality?

An intelligent lawyer friend of mine once said to me: "Of course I do not believe in a personal God." I asked him if he meant that he did not believe in a God who has a form in heaven. But he answered:

"Oh, no, no; I have been beyond that for twenty-five years! God, if he means anything, means the infinite, while a person means the limited. Now, who ever heard of such a childish thing as a limited infinite? No, pig-iron, as much as anything, is God."

I replied: "With all your intelligence, you haven't the remotest idea of what constitutes personality. You are not aware that by personality we mean a certain type of experience, and not a substance. Personality is realized only as the experience of self-knowledge is achieved. You are not as yet much of a personality, you are hardly more than a candidate for the office, but by making a good campaign you may get elected. You are not very personal because you are not very self-knowing, and if you should drop the plummet into the depths of your experience to sound yourself, by that very act you would acquire new depth, and would need to try again to fathom yourself. So at best, you are only becoming personal. None but the Infinite Experience can know itself perfectly, and therefore, God alone is completely personal."

My friend had no idea either of God's personality or his own, and his philosophical conception of nature was only a little less crude.—RICHARD LARUE SWAIN in *What and Where Is God?*

# Notes on Recent Books

**The Gospel and the Plow.** By SAM HIGGINBOTTOM. The Macmillan Company, New York, 1921. 7¼ x 5¼ in., 146 pp.

This *Review* has noted the adventure in agriculture of a Methodist mission in South America. The present modest yet very important book, one of the most fascinating and instructive examples of recent missionary literature, tells of a Presbyterian adventure in the same line in India. The author sums up his story and indicates the contents of his book as follows:

"I went out to India having specialized in philosophy and hoping to be an evangelist. I end up by being a missionary farmer. I have had friends tell me they could not see why I am interested in the things in which I am interested. They ask what plows, harrows, tractors, silos, threshing machines, and better cattle have to do with evangelization of India. Bulletins upon the use of manure and silage are good, but what is their value as missionary tracts?"

Moreover, he quotes two missionary councils essentially as follows:

"The Council endorses the view that agricultural and industrial missions are an integral part of the presentation of the gospel to India at this time."

In telling the story of his switch from evangelistic work to practicing and teaching agriculture the author lets one see into the life of the millions of Indian people with a photographic fidelity that reminds us of Kipling. He deals throughout with the concrete; he gives facts, figures, and experiences. While he proves the relation of his subject to the teeming population—to their material and spiritual betterment—he shows also the intense interest of some of the native rulers in agriculture as conditioning the betterment of their subjects' existence. We may single out as one of the memorable chapters of the book "The Missionary's Avocation," the title of which does not even intimate that it tells the story of the conduct of a leper asylum, and the evolution wrought in the inmates' lives by the introduction of garden-farming. In spite of the abundant literature on caste, little has been written that is so revealing as the chapter on "Caste, a Limiting Factor." Still another chapter shows the benefit to the inmates of a jail of the introduc-

tion of gardening under enlightened administration. And in his experience the author has developed a theory of mission work that will bear quoting:

"There was a day when the missionary felt that baptism was the end. To-day he knows it is only the beginning. When these people come they are still poor, still ignorant, their eyes not yet clear, so that they see men as trees, walking. They have in them the inheritance of centuries of oppression and degradation. If we only baptize them and leave them alone we do them infinite harm. Baptized they are babes in Christ and need the milk of the Word that they may grow up to the full measure of the stature of men in Christ Jesus. How can we help such a lowly, dependent folk, who have no traditions of independence or liberty to brace them? If we dole out charity to them we rob them of the very thing they need training in most of all. It is not doles of charity they need but help to help themselves. Teach them by their own efforts how to earn their own living, and such a living as will enable them not only to have enough to eat, and to be decently clothed, but a living which contemplates education for the children, contributions to schools and churches, to hospitals and libraries, a living which enables them to take full responsibility as citizens."

This volume is a contribution of especial significance and of permanent value.

**Modern Democracies.** By JAMES BRYCE. The Macmillan Company, New York, 1921. Two volumes, 9 x 6 in., 508 and 676 pp.

Is this the same old world or has it changed, and how? Perhaps there is no man living so capable of answering this question satisfactorily as the well known author of "The American Commonwealth."

"Within the hundred years that now lie behind us what changes have passed upon the world! Nearly all the monarchies of the Old World have been turned into democracies. The States of the American Union have grown from thirteen to forty-eight. While twenty new republics have sprung up in the Western hemisphere, five new democracies have been developed out of colonies within the British dominions. There are now more than one hundred representative assemblies at work all over the earth legislating for self-governing communities; and the proceedings of nearly all of these are recorded in the press. Thus the materials for a study of free governments have been

and are accumulating so fast that the most diligent student cannot keep pace with the course of political evolution in more than a few out of these many countries."

The lofty and formidable task which this distinguished author and statesman has attempted to do is nothing less than examining

"a certain number of popular governments in their actual working, comparing them with one another, and setting forth the various merits and defects which belonged to each."

He is mindful to impress this thought on the reader, that "it is not current politics but democracy as a form of government" that he seeks to describe. In the fulfillment of his task he betook himself to the various countries studied. What he describes as the result of his researches are not his own views but facts, and some explanation of the facts in order that the reader may be assisted in drawing his own conclusions. Democracy, according to the author, "really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes."

In the early part of the first volume *The Historical Evolution of Democracy* is discussed, and it is interesting to note that the strongest factor inducing political change has been that

"popular government has been usually sought and won and valued not as a good thing in itself, but as a means of getting rid of tangible grievances or securing tangible benefits, and when those objects have been attained, the interest in it has generally tended to decline."

The final paragraph in this chapter is well worth reproducing:

"Nevertheless, although democracy has spread, and although no country that has tried it shows any signs of forsaking it, we are not yet entitled to hold with the men of 1789 that it is the natural and therefore in the long run the inevitable form of government. Much has happened since the rising sun of liberty dazzled the eyes of the States-General at Versailles. Popular government has not yet been proved to guarantee, always and everywhere, good government. If it be improbable, yet it is not unthinkable that as in many countries impatience with tangible evils substituted democracy for monarchy or oligarchy, a like impatience might some day reverse the process."

In these two bulky volumes there are three parts; the first dealing with the Considerations Applicable to Democratic Government in General, the second Some Democracies in

Their Working, France, Switzerland, Canada, United States, Australia, New Zealand; and the third part gives comment on the working of governments in the six democratic countries described, and observations on present aspects of democracy in the world.

The prefatory note in the second volume informs us that the chapters following "are not an abridgment of the full description of the constitution and government of the United States" presented in the author's book, "*The American Commonwealth*," "they have been written as a new and independent study of American institutions."

It is difficult to cite particular chapters as more important than others in this valuable work, for all are not only related as warp and woof of a great fabric but all are absorbing and instructive. It would mean considerable in the way of better government in America if all the mayors of our cities and all the governors of our states would read this informing and important production on the development of democratic government. (See page 190)

**The Rites of the Twice-Born.** By MRS. SINCLAIR STEVENSON, M.A., Sc.D. Oxford University Press, London and New York, 1920. 8½ x 5¼ in., xxiv-474 pp.

**The Chamars.** By GEORGE W. BRIGGS, M.Sc. Oxford University Press, London and New York, 1920. 7 x 4¼ in., 120 pp.

**Tales of the Saints of Pandharpur.** By C. A. KINCAID. Oxford University Press, London and New York. 7¼ x 4¼ in., 120 pp.

Mrs. Stevenson's volume, in "The Religious Quest of India" series, is a detailed study of the ceremonies and observances that hedge about the birth, life, death and posthumous honor of a "twice-born" Shivaite.

"What the writer has attempted to do is to furnish the man or woman newly landed in India with some clue that may help him in beginning to study the faith of his fellow-citizens."

Accordingly she has described in sixteen chapters the religious rites, with the meanings attached, which attend pre-natal existence, birth and babyhood, the assumption of the sacred thread (the "second birth"), betrothal and marriage, death, and funeral offerings; the ceremonies of a Brahman's day, of his week, month, and year, and "the extra occasions" which we might call feast-days and fast-days; the details of temple worship; and finally the steps to and duties

of the *Sannyasi* or ascetic state. The ultimate purpose of it all is absorption into "The Supreme" and release from rebirth into "this troublesome world"—which is the Indian conception of salvation.

To this end there are three ways—the way of works, which is comprised in the ceremonies which attend the ordinary life; the way of devotion, into which the first naturally leads; and the way of (the higher) knowledge—of inner reality.

Thus a man may become a *Sannyasi*, free from all interests and all desires. How does this affect life?

"There is no danger of a Brahman making the mistake we Westerns too often commit of shutting up his religious beliefs and his ordinary daily life in separate compartments. No Indian merchant need ever be tempted to treat his religion as a thing for Sundays only: its ritual comes with him into the market place; a government clerk can find the object of his worship in his pens and papers, a railway driver in his engine, a farmer in his plough.

Many of us have only realized the omnipresence of God as the full meaning of the incarnation has gradually dawned on us and tinged all our thinking; but the rites that surround a Brahman from childhood are based on his conception of the immanence of the divine."

The final chapter sets forth the "Appeal of Christ to the Twice-born."

No Christian can read a book like this without amazement at the control of religion over life in India. It is not strange that the author wonders, if Vishnu and Shiva arouse so great and so constant homage, what a world-marvel would come were Hindoo devotion turned from these gods to Christ!

The Chamars, whose social status, daily life, ceremonials and beliefs supply Mr. Briggs with a topic, are not a tribe or a sect, but form one of the outcasts or "untouchable" classes of India, near the bottom of the social scale. Their name is derived from the word for leather, and all workers with hides—tanners, shoemakers, etc.—belong to the caste. It includes, however, other toilers in menial and most despised tasks. Their course of life—degraded, filthy and condemned—corresponds to their social station. Their religion is a type of animism quite primitive, with demons and godlings and ceremonials appropriate to these beings. The book, which belongs in "The Religious Life of India" series, is exhaustive.

If one wishes to absorb, rather than to

form intellectually, a conception of the mind of everyday India, he can do it most pleasantly by reading such books as Mr. Kincaid's. Here belief, ceremony, conceptions of man, God, and the universe, are embodied in tales of men whom Hindoos honor.

**The Next War.** By WILL IRWIN. E. P. Dutton & Company, New York, 1921. 7½ x 5¼ in., 161 pp.

"An Appeal to Common Sense" is the sub-title—and if we may be allowed to say, more appropriate than the one chosen—for this timely and arresting book. We wonder whether greater service might not have been rendered to the cause of peace and goodwill among men if the more positive aspects of this great question had been discussed, and the active mind of the author had been concentrated more on the next one hundred years of peace rather than on "the next war." At the second session of the Imperial Conference held in London on June 21st General Jan Christian Smuts, Premier of the Union of South Africa, said: "It is impossible for us to continue to envisage the future of the world from the point of view of war." The time has more than arrived for every citizen to do his bit in promoting amity and friendship among all peoples.

What will the next war be like? In one phase at least it will be "a war of airplanes loaded with gas shells . . . gas-bombardment of capitals and great towns is not only a possibility but a strong probability—almost a certainty . . . warfare by disease-bearing bacilli is already appearing in the laboratories." This gives one a taste of the ghastly picture of the next war.

In the judgment of Mr. Irwin there are two great tasks that lie before humanity during the remainder of the twentieth century.

"One is to put under control of true morals and of democracy the great power of human production which came in the nineteenth century. The other is to check, to limit and finally to eliminate the institution of war."

The church at large can be of infinite service in this gigantic task. It is the opinion of the author:

"We shall not strike at the root of wars until we organize fifty or sixty sovereign nations and self-governing colonies of the

world somewhat as we organize individuals in a tribe or state or nation."

It is just such direct writing as is found in this book that will make it hard to repeat a war on the same scale as the great World War.

**Religion and Sex.** By CHAPMAN COHEN. T. N. Foulis, London, Edinburgh, and Boston, 1919. 8 x 5½ in., 283 pp.

These studies in the pathology of religious development, while intended only as an outline, cover important and far-reaching subjects—Science and the Supernatural, The Primitive Mind and its Environment, The Religion of Mental Disease, Sex and Religion in Primitive Life, The Influence of Sexual and Pathologic States on Religious Belief, The Stream of Tendency, Conversion, Religious Epidemics, The Witch Mania.

The aim of the author

"is to show that no definite line can be drawn between those states of mind that have been and are classed as religious, and those that are admittedly non-religious." There is after all no such thing as a religious compartment or a religious faculty, "but only qualities of mind expressed in terms of the religious idea." How then is the religious man to be marked off from the non-religious man? The answer is

"not by the possession of distinct mental qualities, but solely by holding different ideas concerning the cause and significance of his mental states."

This attempt to shed light on religious phenomena brings to the front certain factors that must be reckoned with, and while the ideas of the author are advanced and will tend to upset many cherished views, the volume is one that deals with a question of current and vital interest.

More and more the study of religion must, as the author says, be affiliated to the study of life as a whole.

**The Biological Foundations of Belief.** By WESLEY RAYMOND WELLS. Richard G. Badger, Boston, 1921. 7½ x 5¼ in., 124 pp.

This is an effort

"to maintain the thesis that religious beliefs may be biologically valuable regardless of their truth, and that they may survive indefinitely just because of this most fundamental of all reasons, the biological reason."

The influence of certain beliefs is sometimes very potent. Take for example the psychological and physical effects of belief as shown

"in instances of primitive taboo, where the belief that taboo has been violated has in numerous instances caused death."

Religious beliefs have a value not only in that they

"make for optimism but are also instrumental in motivating moral endeavor; and consequently in the highest as well as in the lowest forms of religion, religious beliefs have important biological values."

Some one ought to take as his thesis the harmfulness of false religious beliefs.

**The Revival of Mothering Sunday.** By C. PENSWICK SMITH. Society for Promoting Christian Knowledge, London (The Macmillan Company, New York), 1921. 7 x 5 in., 84 pp.

"Mothering Sunday" is one of many names which are attached to the fourth Sunday in Lent. Mr. Smith's book admirably attains the object which is stated in the sub-title:

"An account of the origin, development, and significance of the beautiful customs which have entwined themselves around the Fourth Sunday in Lent, the true and ancient day in praise of mothers."

**In Memoriam.** Presbyterian Board of Publication, Philadelphia, 1921. 7½ x 5¼ in.

A funeral service is among the most exacting of a pastor's duties and—the most exhausting. Pastors may therefore welcome this little thirty-five cent publication which supplies a number of selections, poetical and Biblical, that may contribute both to variety and appropriateness in the performance of a sad and solemn duty.

**The Life of Christ.** By Rev. G. ROBINSON LEES. Dodd, Mead & Co., New York, 1920. 451 pp.

The author spent six years in Palestine and kept in close personal touch with a large circle after leaving. All the while he was collecting materials. The life is "the supreme effort" of his life. Saturated with the life and knowing the background so intimately he gives the life story. Those who have lived in the Holy Land will find the reading of this book like going over the familiar ground and entering into the life of the people again; those who have not had such a privilege find here many of the delights of such a trip. The style is good and the spirit is devotional.

There are "sixty-three full-page illustrations, reproduced from scenes modeled in wax by the celebrated Italian sculptor, D.

**Mastroianni.** These pictures alone are a treasure and tell the life story in a strangely moving manner. "And he came to Nazareth and was subject unto them." Jesus' defense of the sinning woman, and "the soldiers platted a crown of thorns," to take but three contrasted types of sweetness, strength, and suffering, grip the heart and imagination.

**The Jews in Egypt and in Palestine under the Fatimid Caliphs.** BY JACOB MANN. Oxford University Press. 280 pp.

To the making of this book must have gone infinite research. It deals with the two and a half centuries or so which preceded the death of Maimonides in 1204 A.D., and its theme is the political and communal history of the Jews. This very learned and crowded sketch rests on a minute examination of certain Hebrew and Arabic documents which had been relegated to the lumber-room of a synagogue, and are now scattered in various public and private libraries. By the patient toil of Dr. Mann an immense number of new facts have been brought to light which go to illuminate a very obscure period, and with the second volume which the learned author hopes will appear in the near future, a wide gap in our historical knowledge will be very competently filled.

**The Newberry Bible.** The Holy Bible adapted both for the Biblical student and for the ordinary English reader. Hodder & Stoughton, Limited, London and New York.

People who love their Bible but are ignorant of the original languages often deplore their inability to attain first-hand contact with the ultimate words of the Book they love. In this volume of truly astonishing merit this disability is as nearly as possible removed. By a very simple series of signs attached to the words of the Authorized Version the reader is brought practically face to face with every shade and linguistic peculiarity of the original Hebrew and Greek with the presence or absence of the article, with the numbers of certain significant nouns (*e.g.*, in Hebrew, God, which is usually plural), with the tenses of verbs on which, both in Greek and Hebrew, the finer points of interpretation so frequently turn. The claim that these "simple and self-interpreting signs, when once understood, are easily remembered," is

fully justified. The process, which must have involved incredible toil is carried through with meticulous accuracy. In addition, the progress of the narrative or argument is made clear by the use of appropriate marginal titles. Doubtless full advantage of this Bible could be reaped only by one who had a little clear preliminary instruction on the grammatical usages of the original languages, *e.g.*, with regard to tenses: but there is probably no book which as completely brings the unlearned reader face to face with the ultimate text of the Bible.

**The Conquerors of Palestine Through Forty Centuries.** By Major H. O. LOCK. Robert Scott, London. 121 pp.

The twelve brief chapters of this book, which is introduced by Field Marshal Viscount Allenby, make very pleasant and instructive reading. They carry us all the way from ancient Egypt to the surrender of Turkey in October, 1918, and show us the various conquerors in ancient, medieval, and modern times, who for various reasons overran the land of Palestine. It is good to see this famous land, which has so often been discussed by scholars and travelers, looked at from the angle of the soldier. Gideon, Sennacherib, Alexander, Napoleon, and many another famous general meet us on these pages. The abiding impression is that all through these forty centuries the military problems have been ever the same—transport and water-supply. A most useful little book, with its bird's-eye view of the centuries.

**The Sex Factor in Human Life.** By THOMAS WALTON GALLOWAY. American Social Hygiene Association, New York, 1921. 7½ x 5¼ in., 142 pp.

While this book was written primarily for college men it can be used most advantageously by any pastor or leader of young men. It is somewhat different from most books on this subject. The author uses the method of question and answer, a method that we are sure will appeal to many preachers.

The need for such a handbook is self-evident. There is no part of our nature, says the author, "that has a more important controlling influence upon our individual or social life" than our desires and appetites. Further, he says, there "is no part to which, therefore, we must give more intelligent attention and guidance if we would gain from them their best gifts to us. How we react to our own appetites



and impulses when they are aroused is the best measure of our control and our character.'"

A brief reference bibliography is given. This will help the student to get a larger view of the topics presented.

Dr. Galloway is the associate director for sex education of the American Social Hygiene Association.

**The Human Situation in Nature.** By JACKSON BOYD. Charles H. Kerr and Company, Chicago, 1921. 7½ x 5½ in., 278 pp.

The believer in the supernatural, including God, should have at least one logical volume which on rational grounds presents the reasons which seem to make against his faith. This is especially true of the teacher and the preacher. Mr. Boyd presents the case of a relentless naturalism, evolution accounting for all processes in nature. He will not have even the creationism of Bergson. He attempts to account for man as a top result in nature of the developmental quality inherent therein.

**The Problem of Christian Unity.** By Various Writers. The Macmillan Company, New York, 1921. 127 pp.

"A course of seven addresses under the auspices of the Christian Unity Foundation." To every Christian the question of closer cooperation and unity among the church is vital. These addresses by Drs. Cadman, Garland, McGiffert, Bishop McDowell, Drs. Speer, Sloane, Coffin and Talbot bring information and light to the problem.

**The Church and the Plain Man.** By DAVID J. DAVIES. Angus and Robertson, Sydney, Australia, 1919. 324 pp.

Throughout this book one gets the impression of thorough study, keen analysis, broad sympathies, and constructive thinking. Having read this book one has a clearer appreciation of the whole situation in which the plain man finds himself. As an instance of breadth of view the author's discussion of labor is enlightening. He appreciates fully its spiritual qualities and is not blind to its spiritual dangers. This principal of an Episcopalian Theological College holds moderate views on the Episcopacy, and is most fraternal to other denominations. We bespeak a wide reading and rich service for these Morehouse Lectures delivered in Melbourne.

**Jesus in the Experience of Men.** By T. R. GLOVER. Association Press, New York, 1921. 253 pp.

One expects great things from the author of *The Jesus of History*, and in this new book, which in a sense is a sequel to it, one is not disappointed. Its heart and center is Jesus the Christ. It is fascinating reading and throws a flood of light on early Christian leaders and the time in which they lived. Then one has the assurance that it has all been sifted by a scientific scholar whose mind is inspired by his fervor and devotion to his Lord.

**Vocations Within the Church.** By LEONIDAS W. CRAWFORD. Abingdon Press, New York, 1921. 211 pp.

Professor Crawford has done a real service. This is much more than a list of vocations. It is a good treatment of choosing a vocation, of the opportunities of service in any honorable vocation and the great wealth and variety of vocations within the church today. It will be found enlightening to many who think the only service is that of preaching and a great help to young people in deciding on their life work.

**Recreations of a Psychologist.** By G. STANLEY HALL. D. Appleton and Company, New York, 1920. 336 pp.

The author says the chief value of these "skits" is their illustration of "psychological principles." It is also a fine example of what a scientist can do in the realm of fiction. The Fall of Atlantis, which occupies nearly half the book, shows how the ideal state disintegrated and the major part woman played in both building up and the reverse process. Most of the eight separate articles were formerly published in magazines.

**The Near Side of the Mexican Question.** By JAY S. STOWELL. George H. Doran Company, New York, 1921. 7½ x 5 in., 123 pp.

Mr. Stowell's little volume concerns Mexicans who have crossed the border for temporary or permanent residence in the United States. He pictures them as a well-disposed and economically valuable element of the population, tho their usefulness is unfortunately lessened considerably by ignorance and the resulting superstition.

### JOHN ANGELL JAMES (1785-1859)

An independent minister, born at Blandford Forum, Dorset, June 6, 1785. Went to school at Blandford and Wareham; in 1798, apprenticed to a linen-draper. In 1802 admitted as a student for the ministry in the Gosport Academy, Hampshire, and was baptized and admitted to communion. In 1803 he qualified at Winchester as a dissenting preacher under the Toleration Act, and preached his first sermon at Ryde, Isle of Wight. He accepted Carr's Lane Chapel, Birmingham, in 1805, and for seven years had no great success. During the winter of 1812-13 his chapel was closed for improvements, and he was granted the use of the Old Meeting House. This gave him publicity, and his popularity began. Carr's Lane Chapel was rebuilt on a scale of more than double its former size, and reopened in 1820. Six other chapels were later erected in the town and suburbs as offshoots of the congregation. He took considerable part in the public business of the town, and from 1817 to 1844 James was said to be the only public man among the evangelistic nonconformist ministers of Birmingham. Received the honorary degree of D.D. from Glasgow University, and Princeton and Jefferson in the United States, but did not use the title. He died in 1859, and was buried in a vault before the pulpit at Carr's Lane Chapel.

His best-known book is "The Anxious Enquirer After Salvation," 1834. Others are: "The Sunday School Teacher's Guide" (1816), "Christian Fellowship" (1822), "Christian Charity, or the Influence of Religion Upon the Temper" (1829), "The Importance of Doing Good" (1832), "Protestant Nonconformity" (1849), "The Church in Earnest" (1851), and (posthumous) "Autobiography" (1864).



**JOHN ANGELL JAMES**

[See page 290]

# THE HOMILETIC REVIEW

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## CHURCH UNITY AND INTERNATIONAL BROTHERHOOD

INTERVIEW WITH THE MOST REV. NATHAN SÖDERBLOM, D.D.,  
ARCHBISHOP OF UPSALA AND PRIMATE OF SWEDEN

E. HERMAN, London, England

IN every age the Church has produced men with a genius for bridging gulfs, healing dissensions, supplying what was lacking in the ecclesiastical fabric—great eirenical personalities of large tolerance and warm sympathies, not moved to wrath or bitterness by the Church's faults and follies, but rather impelled with a passion for making the very best out of unsatisfactory materials. Such men were never more needed than to-day, when the world lies torn and bleeding, and the Church is too perplexed and dismembered to fulfil her healing and restoring function. We have mordant critics, red-hot reformers, and daring prophets; but the time calls equally for men who share something of the divine understanding of human failure and imperfection, men who have learnt from God himself the secret of wresting success from the jaws of failure and doing a great work with instruments that others despise. In a generation which has exalted self-assertion into a religion, willingness to work with poor tools, to mend chinks, to make again the vessel that has been marred in the hand of the potter, and to bring order and beauty out of the wreckage which the mere reformer would fain sweep on to the scrap-heap, presupposes a humility which only the strong in soul can achieve.

In talking to Dr. Nathan Söder-

blom, the distinguished primate of the Church of Sweden, it does not take one long to realize that he is of that eirenical order which glories in mending the broken fragments and coaxing to wholeness the scattered members of the body of Christ. This does not mean, however, that he is uncritical of the Church, or that his love for her great tradition clogs his intellectual freedom. A scholar of international fame, especially in the realm of comparative religion, and a public-spirited citizen of advanced democratic convictions, he has no use for the frigid and timid conservatism of those who dread conflict.

It is, indeed, the combination of loyalty to tradition and democratic freedom which makes the Church of Sweden so interesting to the student. The only continental Protestant church which has retained the historic episcopate with all its ancient glory of vestment and symbolism and at the same time has scrapped everything which made that episcopate stand for ecclesiastical caste and domination, it is quite unique among ecclesiastical bodies.

"I can safely say," Dr. Söderblom informed me, "that we are democratic to the core. On our councils the lay representation is exactly equal to that of the clergy. Our parish clergy are elected on the most democratic principles imaginable, and

our constitution, with its parish councils, diocesan synods, and national assembly, stands for 'life and liberty' in every respect. Our episcopate, by the way, is constitutional, each bishop being president of a chapter, a majority of which can outvote him.

"If you came to us, I think you would be struck by the frank and friendly relations between Church and labor. To give a typical example from my personal experience, I might mention the fact that one of my fellow-members on our hymn-book committee is a prominent left-wing socialist. At first more than a little suspicious of, not to say hostile to, the Church, he became one of the most helpful and enthusiastic of my colleagues in the matter of hymn-book revision. He is a particularly fine type of labor man, with a very interesting life-story and possessing great intellectual power."

Our talk turned naturally to the project which occupies a foremost place in the archbishop's mind, which was the reason for his visit to England—the promoting of a great ecumenical conference on life and work, which is to accomplish in the realm of practical service what the world conference on faith and order hopes to effect in the realm of credal and constitutional standards.

"As you know," said Dr. Söderblom, "a committee met at Geneva last year to make the general arrangements for such a conference. A small executive committee of fifteen members—five from the British empire, five from America, and five from the continent and Scandinavia—was then appointed, and this committee has just met in Peterborough and fixed the date of the conference for 1923. But let me tell you something about the history and object of this movement which may interest the readers of *THE HOMILETIC REVIEW*.

"Without entering into detail, I would remind you that right through the war representatives of the churches in neutral countries met at convenient centres, and out of these meetings held in the midst of an appalling orgy of hate and cruelty, there grew upon us the burning conviction that only a united Christendom—a Church living a truly corporate life and joined together in the bonds of apostolic fellowship—can avail to heal the wounds of the world. A league of nations, we felt, was not enough. At best it was a body crying out for a soul, and only a united Church could supply that lack. If it remained without a soul, it would be a corpse; if it acquired a soul that was not truly Christian, it might easily become a devil."

"What is the precise relation of your proposed conference to the world conference on faith and order?"

"Viewing them as organizations," said Dr. Söderblom, "they are quite independent of each other, but with regard to their respective aims, the relation between them is a vital one. To put it in a nutshell, the ecumenical conference will serve as a necessary preparation for the conference on faith and order, since its goal is more practical and immediate. Let us put it like this: The faith and order conference says, in effect: 'Let us sit down and talk quietly about our creeds and ceremonies and constitutions. We used to excommunicate each other; let us try the more Christian way of discussing our differences in the spirit of fellowship, and see whether our fundamental unity does not outweigh them in the end, or whether we cannot arrive at a formulation acceptable to us all without loss of principle.' The ecumenical conference, on the other hand, says: 'We have for some time now been looking at our differences; please let them rest for a little while. Distressed

humanity is crying for help, and in order to help a distracted, bleeding world it is not necessary for us first to settle the multifarious problems of faith and order which the centuries have bequeathed to us. Let us rather rise and follow our common Lord in the way of service. Let us preach the gospel of brotherhood with our lives as well as with our tongues, and so give to the world a token of our fellowship in Christ.'

"I feel increasingly that the time is more than ripe for such practical unity. Our Lord sent out twelve apostles: would it not be a fitting thing if, at this time of the world's agony, his disciples of all denominations would once more elect some to serve Christendom as a whole as the spokesmen of brotherhood and fellowship in him? Why should differences in faith and order deter us from such an apostolic mission? In spite of these differences we know that as we draw nearer to God and become his fellow-workers we draw nearer to one another. And we are nearest to God when we pray together and together go forth to his service.

"You will see at once that the conference, in realizing the unity of Christendom in respect of urgent practical aims, cannot fail to serve as an ideal preparation for the larger and more far-reaching conference on faith and order. It will unite men of all religious bodies for common action. It will inaugurate a common apostolate and endeavor for the affirmation of the Christian doctrine of brotherhood and its application to the life of the nations. It will also fulfill a most important function in creating a common voice for the Christian conscience of the world. In the apocalyptic times we have just lived through, we have all been smitten with the realization that the soul of Christendom is ineffective because it is inarticulate. We lack a voice to

express what the Christian conscience knows to be true, a representative voice that would proclaim that truth to all the world and command its respect. I am looking to the conference to create such a speaking-trumpet—not, mind you, a mechanical instrument representing external authority, but an authentic spiritual voice uttering the free convictions of the Christian soul in face of a world-crisis. I would emphasize the purely spiritual nature of its authority, because I am convinced that such an organ will be truly influential only in the degree in which it will really be the vehicle of the unfettered Christian conscience and represent the mind of Christ on the burning religious and moral questions of the age."

I asked the archbishop whether he did not think that the decision not to hold the ecumenical conference until 1923 argued a dilatory policy, in view of the urgency of the world-situation. Dr. Soderblom, however, was of opinion that an earlier date would be impracticable.

"You must remember," he urged, "that the whole conception of Christian unity, whether in faith or in practice, is of very recent growth, and to secure anything like a truly representative assembly much time and a well-thought-out educational campaign on the subject are imperative. In truth, the history of the unity movement is a spiritual romance. When, in 1914, representatives of the Church in neutral countries, including the United States, and also two bishops from belligerent countries declared their belief in the indissoluble unity of all true believers, their efforts were regarded as an exhibition of a touching but rather childish naiveté. No one dreamt that within five years the ideal of church unity would have captured the imagination of Christendom as it has today. The steps by which this ideal gained so

firm a footing are too long to recount, but I might mention two meetings of critical importance for the movement. The first was held at Upsala in 1917, and delegates from Hungary, Germany, Great Britain, America, as well as representatives of the Holy Synods of Constantinople and Athens, were expected to attend. In the end the various difficulties, especially in connection with passports, narrowed the conference down to members of neutral countries only; yet the communications from all parts of the world asking that an ecumenical conference be appointed as soon as peace is declared made it memorable. Our correspondents, including those belonging to the Eastern churches, felt that while it was necessary to work for unity for unity's sake, there was another way of approaching the matter—the way of love. Love cannot see a suffering world without thirsting to relieve it, and from almost every quarter, belligerent and neutral, came the cry, 'Let us, for Christ's sake, begin, in the strength of our common faith, to work for the healing of the nations and the solution of the problems that press upon us all alike.' The second meeting I would like to refer to took place at The Hague in 1919, when, for the first time since the war, men and women from all countries met together in brotherly concord. You will readily understand what a thrill that meeting brought. As long as life lasts, the impulse then engendered will be as a burning fire in our souls. But to come back to the question of the date for the conference. While these great meetings represent an urgent demand for such a conference on the part of what may be called the inner circle of representative Christian men and women, the true success of that conference will not be assured until there is, throughout the churches of Christendom, a multitude of devoted

souls who give themselves in prayer to the healing of our torn and struggling humanity. To put it plainly, something like a general unity crusade on the part of preachers and leaders is desirable if the conference is to have its full value. And such a crusade is actually in progress in almost every section of the Church—not as an organized and spectacular movement, but by way of quiet teaching and witnessing, by means of lectures, study-circles, and similar gatherings. Slowly but irresistibly the ideal of the one Church—holy Catholic, and apostolic—is winning its way into the minds of ordinary Christian folk; and those of us who are responsible for the convoking of the conference realize that to be able to appeal to an awakened and educated Christian conscience may make all the difference between an indifferent success and a genuine revival."

"But what of the burning questions that can ill brook delay?" I still ventured to urge.

"As a matter of fact," explained the archbishop, "these questions are being dealt with by united conferences on a smaller scale in every country. Take the case of Sweden, for instance. As an evangelical church we are naturally concerned about the fate of the Protestant minorities in the small countries, notably in Poland. There the situation is, as you may know, particularly complex because there are two distinct Protestant churches—one mainly Polish, the other entirely German. Both are bitterly oppressed by the (Roman Catholic) government, but national enmity has unfortunately proved stronger than the sense of Christian brotherhood, and even in the face of common persecution they did not see their way to cooperation. What was to be done in such a case? We considered the matter, and finally invited them to Sweden to attend a conference

under the auspices of our standing council of evangelical Christendom, at which delegates from Hungary, Roumania, and Jugo-Slavia were also present. At that conference we not only succeeded in winning these Polish brethren to a fuller realization of their unity in Christ, but we also took steps to make representations to their government, with the result of obtaining a promise that those Protestant pastors who had been imprisoned should be forthwith released. And we went further than that: we actually drew up a code of law regarding the relation of the Protestant churches of Poland to the state which would secure their liberty and autonomy. There is little chance, of course, of such a law being passed as things are at present; but the mere fact of its having been drawn up by a representative evangelical body has impressed the government as well as strengthened the morale of the persecuted churches, and no doubt a bill embodying it will sooner or later be introduced into the Polish parliament.

"So much for practical action in detail—and what we have done in Sweden is only the beginning of a most important general activity in this direction. Another equally significant development is represented by the series of lectures on various aspects of church unity delivered at the University of Upsala. These lectures were given in connection with the foundation of Olaus Petri Stiftelsen, which has, for many years past, secured eminent scholars of many lands to lecture on religion. The series I am referring to consisted of lectures by leading Churchmen and theologians from different parts of the world on the relation of their respective churches to the problem of church unity. The range of lecturers is widely representative, including Scotland, America, France, English

nonconformity, and the churches of Russia and Greece—to mention only a few of a remarkable succession.

"And one thing more. Quite apart from any definite efforts, I find a rapidly growing desire for united action and, what is more precious still, a beautiful Christian spirit in quarters from which only a few years ago nothing but indifference, if not hostility, to our aims was to be expected. I have received, for instance, a most beautiful message from the patriarch of Constantinople pleading for common preaching and action, and warm expressions of sympathy from Athens, Sofia, and Belgrade. If I could publish the evidences of a Christian spirit that have come to me publicly and privately, it would constitute a most impressive volume of testimony in favor of Christian unity centering in the cross of Christ."

Our talk then turned upon personal religion, and it was most interesting to note that Dr. Söderblom, in common with so many of his brethren in the episcopate all the world over, believes that nothing short of a revival on modern lines of the Franciscan life of poverty and service will avail to commend the gospel to a generation that suspects a Church clad in purple and fine linen of half-heartedness where it does not bluntly charge it with hypocrisy. He believes that the secret of Christian efficiency is found in the soul's communion with God, and that to cultivate the prayer-life is to render social service of the highest type. Our service, he maintains, falls flat and languishes because it is not fed by the mystic spring of heart-communion with God; a merely social and humanitarian ideal can not in the long run sustain the fires of enthusiasm. If we would escape weariness and disillusionment, we must draw our strength and inspiration not from our vision of humanity but from our fellowship in the cross of Christ.



There are, perhaps, few religious leaders who combine in such measure as Dr. Söderblom the contemplative and the practical, spiritual devotion and social passion, and it is this com-

bination which makes him one of the most potent inspirational forces in the new movement towards a world-brotherhood based upon spiritual principles.

## DIVINE RELATIVITY

By WILLIAM WYCKOFF CLARK, Minneapolis, Minn.

The theory of relativity, looming so large in the scientific world today, is advancing propositions of transcendent importance regarding the relativities of time, space and matter. The separate existence of these fundamental entities is eliminated and the essential unity of the universe is made an indivisible composite of the three. But of God and his relations to the three-in-one composite nothing is said. It is of this omitted relationship that we would speak, not because relativists leave it out of consideration—which is quite proper from their working standpoint—but because so many prominent metaphysicians deny the existence, the possibility, of any such relationship.

The influence of philosophic absolutism is largely responsible for this denial. If followed out consistently it leads to a total unrelatedness between the unconditioned Infinite and the conditioned finite, and God the Father is crowded out by God the Absolute. While many try to escape from this conclusion, others frankly accept it with all of its depressing corollaries, and we meet with such statements as "neither can an infinite know a finite, nor a finite know an infinite," and "a cause, as such, can not be absolute; the Absolute, as such, can not be a cause." The general idea is, of course, that between the Infinite and the finite no relatedness of any kind is possible. Such thoughts necessarily eliminate God as the Creator of the universe and end all efforts at knowing him; they spell blank and hopeless agnosticism. It is not this

extreme view, however, that we desire to combat, but the much more prevalent one, which accepts as valid the general line of absolutist reasoning regarding divine unrelatedness, and yet clings to a belief in the existence of relations between God and mankind and the universe. The proponents of this special relationship deny temporal and spatial relatedness to the divine Being but nevertheless strive, in some way on some basis, to connect him up with the world and the individual, entities having their existence in time and space. Manifestly the undertaking is attended with considerable difficulty.

The purpose of this article is to advance considerations opposing the necessity for postulating divine unrelatedness to time and space and to the physical universe; it aims at getting out from under the spell which theoretical absolutism has cast over metaphysics and at finding a simpler, more natural and, perhaps, a more intuitive way of regarding the relations between the Infinite One and the finite many, which, at the same time, shall have a firm foundation in logic and reason.

There are a number of ideas pertaining to our subject entertained by earnest thinkers, mostly but not entirely without philosophical training, which are admittedly in conflict with much of our up-to-date philosophy and, indeed, with much of our present day pulpit metaphysics. In order to provide a basis for our considerations, let us formulate some of them in the shape they most commonly

assume, numbering them for future reference:

Proposition No. 1. God is omniscient, His knowledge is infinite; our knowledge is a finite part of God's infinite knowledge.

Proposition No. 2. God is infinite Spirit; there is a spirit in man which comes from and is part of God.

Proposition No. 3. God is omnipotent, his power is infinite; all power manifest in the universe is a finite part of God's infinite power.

Proposition No. 4. God is omnipresent, (which is interpreted to mean "present everywhere"); the universe is but a finite part of the infinite space occupied by God.

Proposition No. 5. God is eternal; eternity is infinite time, of which time, as we know it, is a finite part.

It is certain that these statements, in practically the form given, are accepted without question by very large numbers of serious thinkers, Christian and non-Christian. It is equally certain that not a single one of them would be regarded as good logic or good metaphysics by any appreciable number of modern philosophers. In fact, without exception, these statements violate a proposition on which mathematicians, logicians and philosophers agree, viz., that infinity is indivisible; it can have no parts. We all know the formula on which this fundamental principle is based:

If infinity had parts they would be less than infinite, i. e., they would be finite; but no number of finite parts can make up infinity; ergo, infinity can have no parts. (Q. E. D.)

The logic seems to be perfect, and yet the human mind goes right along splitting its infinities with as little concern as it exhibits over the splitting of infinitives (outside of Boston). The tendency seems to be natural, deep-seated, hard to overcome, and not confined to the unthinking or untheorizing classes. There seems to be firmly established in the human mind an innate disposition to divide infinity into parts. Perhaps this tendency is an instance, which Bergson and James might endorse, where the intuitional feeling approaches truth

more closely than the intellect. At any rate, for the sake of desired beneficial results and at the risk of total philosophical ostracism, we are going to suggest that we now forget or at least temporarily disregard the schoolmaster's inhibition of attempts at dividing the infinite, hoping that we may possibly overcome a few metaphysical difficulties and entanglements, especially in connection with problems involving time and space.

Let us at the outset briefly touch on our Proposition No. 4, relating to space. Newton regards space as infinite. Einstein believes it to be "finite but boundless." For reasons which will partially appear later, but which we may not enlarge upon, we are inclined to agree with Newton. The extent of space is important, but for our purpose it is even more important that a proper discrimination be made between space and its contents, notably between space and extension in space. Failure to do this is a very common form of error, one into which even the most scholarly relativists sometimes fall. To avoid doing likewise, let us first inquire: What are the contents of space? Formerly the answer would have been otherwise, but today science unhesitatingly replies: Motion, physics knows of nothing else. It does not even know what it is that is in motion. Force is motion, so is matter. Matter, traced from things to molecules, from molecules to atoms, from atoms to electrons, comes to a limit in a charge of electricity, which is believed to be one form of motion, but of what no man knoweth; nor can he know anything in the physical universe which does not through motion affect his senses in some way. Motion of any kind necessitates a field of action, and that is space, merely a non-obstructing potential for dimensional extension. But space is not extension and extension is not space.

Extension is in space but not identical with it. Space is the unlimiting container for extensional activities, all of which necessarily involve motion, whether manifesting in the form which we call "force" or in the form which we call "matter." Extension is active, space is passive. Nothing is asked of space except non-interference with any possible motion, no matter to what extent it may be projected. It must not restrict any form of activity, physical or mental, real or imaginary, and it fulfills every requirement of its definition if it is simply non-obstructive and allows perfect freedom for extensional activity. Unless it does this it is not space but something else.

Our Proposition No. 4, making of infinite space but an unending continuation of finite space, undoubtedly presents a very common conception of the relations between the two. Why is it not permissible? What are the objections to the statement? The first one has already been given; it is splitting an infinity, making finite space a part of infinite space. The second is an assumption which may or may not be true, viz: God does not occupy space; he is spaceless. The reasoning on which denial of spatial relations to God is based is so well known that we shall repeat no part of it at this time, merely commenting that occupancy of space by God, in the sense that space is occupied by matter, is no part of our thesis. The essential truth, which we shall bring out later, is that God's activities occupy space. Before entering upon a fuller consideration of this important proposition, let us, for the purpose of getting our feet upon solid ground as a starting place, consider some of our other formulated propositions, likewise embodying the postulating of parts to infinity. Take for instance Proposition No. 1.

God is omniscient, his knowledge is infi-

nite; our knowledge is a finite part of God's infinite knowledge.

It would seem as though this statement were almost axiomatic. What part of it can be denied? We can neither limit God's knowledge nor deny that truths included in human knowledge are also known to God. The only possible denial of the proposition that man's finite knowledge is part of God's infinite knowledge must be based on a negation of any truthful knowledge by the human mind. Unless we are prepared to make the stultifying admission that man knows no single truth, Proposition No. 1 must stand admitted. If so, let it be noted that the great philosophical pronouncement that "infinity can have no parts" appears not to be of universal application.

Let us take up another one of our original intuitive propositions, No. 2, that one relating to the human soul.

God is infinite spirit; there is a spirit in man which comes from and is part of God.

This proposition involves a division of spiritual entity, of the very God-head. It will not, I am fully aware, receive universal acceptance and yet it is unquestionably the conception of the soul's synthesis which is outstandingly most predominant in the world today, both in Christian and non-Christian belief. The immortal part of the human soul is regarded as an emanation from God. If that belief is not true, faith in an eternal future existence of the soul must be abandoned and the very cornerstone of Christianity falls to the ground; for then the soul of man becomes but a created product, one which had a beginning and which, therefore, of necessity, will have an end. The only hypothesis which can afford us ground for belief in an eternal future existence for any part of man is an eternal past existence for that same part. Such an eternal past for any part of man can be based only on the

predication of a spirit in him which is at once a part of the human soul and of divine spirit.

The admission of Proposition No. 2 likewise involves an apparent division of God's infinity, in this instance, however not of an attribute or quality but of his very essence, his spiritual self.

Proceeding, we reach proposition No. 3:

God is omnipotent, his power is infinite; all power manifest in the universe is a finite part of God's infinite power.

For this statement I do not expect immediate acceptance. We have grown into the habit of stressing God as mind at the expense of God as power, and even in the limited degree with which we have considered his "force" side, we have generally denied the possibility that it could be related in any way to physical force. God's power is spiritual, not physical, is the assumption on which we have predicated a lack of unity, a lack of continuity between divine power and that manifestation of it in our universe to which we have given the name "force." God's power is indeed spiritual, but are we justified in denying divine origin and relation to physical force?

We very properly give credence to that biological law "no life save from antecedent life," and thereby trace all life to a living God. We see intelligence in the world and know that it can come only from an intelligent source. By the same process of reasoning we must recognize that the source of the force manifest in the world must rest in a cause which is the origin of all power. The fact that physical force impresses us as being of a different kind or nature from that which we imagine spirit to possess does not remove the necessity of ascribing its origin to the one Being who is all-powerful. There can be no other source and, unless we are

ready to admit that it is totally non-existent, we must acknowledge that physical force comes from God and constitutes a part of his omnipotence.

Nor need we shrink from the corollary that, since matter is now reduced to manifestations of force, both being forms of motion, matter itself must be included in the same category and regarded as a part of divine activity. In making this statement, we realize that it is liable to interpretation as an identification of the Creator with his creation; and we are aware of the danger involved. But such an interpretation is clearly not justified, for we are not identifying the various manifestations of motion called by us "force" or "matter" with the spiritual selfhood of God but, in part, with one form of his activity. God is still their Creator. It matters not one whit that we may choose to look upon these forms of force as secondary or derived, inevitably their origin is of God. I have but little patience with people who predicate the unreality of matter on the reasoning that "God and matter are opposite, therefore God could not have created matter." God has no opposite. Whether we choose to think that he spoke the creative word and left the rest to evolutionary development under so-called "secondary causes" or that, as a continuing cause, he still works and supplies the power which manifests as our universe, the result is the same and fully justifies the assertion that the finite forces of the world are from God and of God and constitute a part of his infinite power in active operation. Neither his omnipotence nor his dignity nor his glory as Creator are in the slightest degree lessened by the thought.

And indeed the hypothesis goes a long way toward explaining, rendering understandable, that essential unity between God and his creations which we have felt to be a logical

necessity, the exact nature of which has been so difficult to discern. Motion unifies physical force and matter. Can it be used as a broader unifying principle? All activity is ultimately of divine origin, and it is the most universal factor in the world. There is absolutely nothing, mental or physical, which can impress us in the slightest degree, or of which we are in any way conscious, which is not active in some manner. This is of course recognized as a psycho-physiological truth; the afferent nerves are excited only by vibration. If, in the physical universe there is anything which is static, we know it not. The theory of relativity is founded on the admittedly correct proposition that, in the entire universe, nothing stands still; there is no stationary standard with which to compare motions, therefore we must base all of our calculations on the relativity between the different kinds and rates of motion. Ether was conceived by Lodge, Thompson, and many other great scientists to furnish a stationary standard, not a motionless one, however; but every experiment, every effort, to "corner" it, to cage it, to measure it, or to use it as a basis of measurement utterly failed and it remains as a purely hypothetical entity, regretfully abandoned by most of its former proponents.

The statement will not be disputed that in the physical world activity is an essential for every epistemological candidate. The same is true in the mental world. We know and can know mind only in action. Thought is mental activity and only through thought can we know mind. If there is such a thing as inactive mind we know it not nor anything about it. But when it is active it becomes the most real and potent influence in the universe. The resolution of matter into force and of force into motion, on the one side, and the postulation of thought waves, on the other side of

the gap between mind and matter, offer us the most reasonable and satisfactory hypothesis yet advanced for the bridging of that gap. While mental vibrations are as yet purely hypothetical, admittedly there is evidence of their existence and ground for believing that they are actually akin to physical vibrations; and if, as many of the strongest physiologists and psychologists anticipate, the validity of their postulation is ultimately demonstrated, the unity of thought and physical force will be established, in a form of motion.

That mind has a kinetic power is demonstrated by every voluntary movement of every living being, although this form of interaction between mind and matter is so common and ordinary that we do not marvel at the mystery of it and do not recognize the tremendous fact that the movement is the dynamical effect of a mental cause, that the physical action is the resultant of mental action. That divine mind has a kinetic and dynamic power is even more certain. The existence of force in the world, which could come from no other source, proves it; creation demonstrates it, and the universe stands as a constant monument to its truth.

A realization of this fundamental fact brings us face to face with a basic concept of God's nature, viz., that God's omniscience is paramount to his omnipotence. God as mind is above God as power. Or should we not say that God is Mind and that power is one of his attributes or properties. Unquestionably the force he exerts is under divine mental control and at all times subject to his intelligence and wisdom. Divine mind thus becomes the first cause and the essential substance of Deity.

And now, with a desire to approach the problem of space rather from a divine than from a human point of

view, let us try and conceive the sole primal existence of the first cause, mind, with its infinite potential of force still unused. While conjectures regarding thoughts of the Absolute One are, of course, speculative in the extreme and subject to the objection that we are ascribing human processes to divide mind, nevertheless it would seem that we are fully justified in believing that, prior to creation, there was in that mind, which was God, a desire for expression, or for activity, of some sort, which desire resulted in creation. Mental activity produced creative activity. Thought begat force. The omniscience of God directed his omnipotence, and the universe stood forth.

Now let us seek an answer to the question: From God's primal standpoint, what was space? There is but one answer, an unrestricted field for divine activity. The potential of that activity was limitless, infinite. God chose to move in an extensional manner which required an unlimited dimensional field. We cannot presume to know whatever other activities God may have caused or may be causing, but it is certain that our universe is an extension in a dimensional field; that field we call space—and we have no right, reason, or authority for limiting the potential of divine activity by assuming that its field is finite. We may not presume, with our little yardstick, to measure out a field for God's activity and say—thus far may he go, but no farther.

And now at last we are ready to return to our original intuitive proposition regarding space.

God is omnipresent—which is interpreted to mean "present everywhere"—the universe is but a finite part of the infinite space occupied by God.

We chose this form for the statement, not because we desired to insist upon its strict accuracy, but because it expresses ideas in the exact shape

that they assume in the minds of the vast majority of believers in God. As to the conflict between the statement that "God is omnipresent" and the philosophical assertion that "God is spaceless" we shall not specifically concern ourselves. Although we have necessarily wandered far afield, our interest centers in God's relatedness to time, space, and our universe, the subject of our present consideration being spatial relatedness. We have reached the conclusion that, as one form of his activity, God chose to manifest creationally in the extension or projection of our dimensional universe into a dimensional receptacle or container which, considered as a field for an infinite potential of divine operation, must itself necessarily be without possibility of limitation. With that understanding regarding the nature of space and with a desire to eliminate all discussion not necessarily required for our purpose, we will now voluntarily change the wording of our statement, reducing it to the following:

"Our universe is a finite part of infinite space."

In this form we will leave it. Without argument we cut out the idea of space occupancy by God, but decline to eliminate the implied possibility of spatial relations to the spiritual Creator of all that is, the denial of which relations by philosophical absolutists and indeed by many sincere Christians has largely caused the writing of this article. I believe that this denial is an unwarranted assumption. It should be considered, however, in connection with divine relatedness to time and must therefore await a study of that feature, which, happily, will be comparatively brief.

Our time proposition was:

God is eternal; eternity is infinite time, of which time, as we know it, is a finite part.

There is no doubt but that this

statement expresses the common idea or understanding of time and eternity and the relations between the two entertained by ordinarily thoughtful and intelligent people without philosophical or metaphysical schooling. Nor is it confined to that class. The opposite idea, viz., that God is timeless and entirely without temporal relatedness, is a product of abstract reasoning by philosophical absolutists and the more technically inclined Christian metaphysicians. In spite of the unquestioned eruditional balance in favor of divine temporal unrelatedness, let us venture to consider the question on its merits.

In passing from a study of space to that of time the change in the nature of our subject is so fundamental that a different method of treatment becomes necessary. In considering space we purposely refrained from entering upon a treatment of the matter from a subjective point of view, confining our discussion to objective space. It is impossible to continue that method in the consideration of time, for the reason that, while each topic has its subjective and its objective aspect, space is primarily objective and time is primarily subjective. The former is passive; into it we project whatsoever activities we please, knowing from experience that, in the absence of something in it, space will not resist us. Our original spatial conceptions are of something entirely outside of ourselves; later we recognize our bodies as extensions in space, but our primary view of it is purely objective. Not until we dig deeply into the matter and theorize over it to a considerable extent do we recognize that it has a subjective aspect. With time, however, the subjective element is, from a very early stage in the development of the human mind, equal, if not paramount, to its objective element. We learn early in life the apparent passage of time independently

of any form of objective activity. We learn indeed to associate it with objective phenomena and to measure it thereby, but we also acquire a subjective knowledge of its passage, arising from a consciousness of succession and change in our own thoughts, feelings, emotions, etc. Very early do we learn that the rate of progress of time is entirely outside of any control by ourselves. A boy throws his ball into the air. By varying the force he learns that, within certain limits, he has control over the degree of extension into space of his activities; but that over the passing of time he has no control. Nothing within his power can hasten the return of the ball after it has left his hand. Later, when he begins to think and reason and compare the qualities of time and space, he notes that movements in space may be made and reversed but that in time they must accompany its forward movement; that time knows no reversal. It is a one dimensional and a one directional movement. The importance of the fact that it is a movement is recognized and man learns to regard it as a constant, uninterrupted progress, a flow, a stream, a durational continuum, unconditioned and independent of any extraneous influence, unless he chooses to associate it in some causal way with God. In other words, he learns to believe in absolute time.

But he also learns to comprehend that there is a vast latitude in the conceptional valuation of time which exists in the individual under different circumstances, conditions, and environments; that there is probably a similar variance between time conceptions by different individuals of the human race, and undoubtedly a tremendous variance in conceptions of time between different classes of beings. Man, truly says one philosopher, takes his time "in gulps." Time, as Bergson so clearly points

out, is an uninterrupted flow, but man's perception of it is in appreciable time moments of from one to several seconds. I call "John, come here." In that sentence there is a succession of perhaps a dozen sounds, but John does not sense it in that way. It comes to him apparently all at once and is grasped by his mind in its entirety. Experiment has shown that much longer combinations of words may be included in one act of mental perception. Undoubtedly conceptions of time lengths are relative. A day represents the life time of many known organisms. Light vibrations number several hundred trillions per second. Man counts them but perceives them simply as color. Conceivably there may be organisms so constituted that, for them, each one of these vibrations covers an appreciable interval of time. On the other hand it is also conceivable that there may be beings, differing in mental range from man, capable in one grasp or one time moment of perceiving a year—or a thousand years. And to a Being with infinite powers the instantaneous grasping of eternity is a logical possibility; whether or not it is a fact we do not know. From the conceived instantaneous comprehension of infinite time arises the thought that God lives in an eternal now. To this proposition we cannot assent if it implies that God has had no past and will have no future, or if it denies a divine consciousness of successional events included in that eternal now. It certainly does not follow, because an infinite Being can gather an eternity into one conceptual moment, that he actually does so, or that, if he does, he is unable to recognize, in addition to its entirety, the sequential order of events comprised within that eternity. Nor does it follow that, within that infinite duration, indeed as a very part of it, the present passing period

which we call time,—finite time,—may not be included; nor is it certain that the exact nature of its temporal conception by finite minds may not have been prescribed and designed by the teleological will of the Infinite One.

God is said to be timeless. If by that expression it is meant that God is not limited or restricted by temporal conditions, or that God's conception of time varies from ours, or that duration with God is not measured, then the assertion stands admitted. But such is not the meaning usually intended to be conveyed when God is declared to be "timeless." The reasoning is something like this: Time is relative. It is duration with a beginning and an end. It embodies a succession of changes. But God is relative to nothing. He is without beginning and without end. He changeth not. Therefore, to him time is non-existent, and God is timeless.

One question would appear to dispose of this line of argument. Can God act and, having acted, act again? If so, a sequence of events in divine existence is possible. We must assume an awareness by the supreme intelligence of his own acts and of their order. That sequence and that awareness constitute the sole essentials of time. Except in degree, they are synthetically identical with the elements of finite time and they make of God's eternity a comprehended duration to which, by every process of reasoning possible to the human mind, we are fully justified in applying the appellation, infinite time. The possibility of repeated acts by an omnipotent Being and a consciousness of their sequential order by an omniscient being cannot be denied. A question might be raised as to whether or not God has acted repeatedly. A negative answer, limiting God to one act, presumably the creation of our universe, necessarily implies that it



will remain throughout eternity the sole and only event in divine life. On that basis we must believe that throughout the demi-eternity, preceding this creative act, God slept; then awoke, spake the creative word, slept again and will sleep undisturbed henceforth forever. Such a being would indeed be a static God but he would also be a stagnant God, of no present or future use or interest to any one. Certainly he would not be the God of Christianity, for "He that keepeth Israel shall neither slumber nor sleep."

In this connection the nature of divine acts is a proper subject for consideration. By proponents of divine unrelatedness, we are variously told that God does not act, he thinks; again that he does not think, he knows; again that thought, will, and act are one instantaneous and indivisible operation with God. These are restrictive statements, limiting the freedom of divine activity; they assume an impossibility of his acting along certain prescribed lines and thereby detract from divine omnipotence. It is much safer to say that God may act thus and so, than it is to say that God must act thus and so, or that God cannot act thus and so. In projecting our lines of thought Godward, we hope, with Drummond, that the reasoning powers possessed by the human mind may obtain for us some truths regarding the nature of the Infinite One. We realize our mental limitations and the probabilities of reaching unjustified conclusions, but we also know that our reason is the principal avenue to the understanding we desire and we therefore go right ahead using our finite minds to the utmost limit of their power in search for divine truth. Eliminating from consideration the stagnant God, which a denial of more than one divine act would necessarily imply, we are, by our human pro-

cesses of thought, obliged to ascribe to God an eternal continuum of life, consciousness, thought, purpose, interest, etc., involving unceasing activity of some kind. We must think that there is a succession of these activities. It is impossible for us to conceive of them as constituting one single simultaneous occurrence.

Teleological considerations enter. If it is true, as claimed, that with God the thought, will, and act constitute one inseparable process, if God cannot think without willing and acting simultaneously therewith, if he cannot plan without at the same time executing his plan, then vanishes all possibility of design in the universe and creation becomes an unpremeditated and instantaneous act, completed when performed, stripped of all antecedent purpose and subsequent concern on the part of the Creator. Under such restrictions upon the nature of divine activity, all possibility of prior consideration of the creative act is eliminated, and, instead of being a product of divine wisdom, the universe is reduced to a chance result of a cause which may have been omnipotent but which certainly was not controlled by omniscience or by intelligent purpose of any kind. In thus depriving creation of previous consideration by the Creator, we are, by necessary implication, eliminating all subsequent divine benevolence toward it, taking God out of his universe, annihilating his immanence, making of him an isolated, remote, unconcerned *Deus ex machina* and not the loving Father of the Christian religion.

But we cannot believe creation to have been unpremeditated. The workings of the mind with which God has endowed us compel us to believe that the desire, the thought, the purpose, the plan, must have preceded the creational word, and that the durational stream, which constitutes abso-

lute time, must have been flowing prior to the precise moment at the dawn of the first creational day. The human mind cannot conceive of time starting with creation, for, if an effort is made to fix our mental attention at the precise instant of its inception, the thought perforce reverts to the moment before; such thought action is imperative; we cannot, by any process of reasoning, be made to think that there was no moment before. But if time pierces eternity but for a single instant, it becomes identified with it and partakes of its infinity.

Beyond possibility of dispute, we may state that God endures. God has duration. In addition we may state without fear of controversy that God comprehends his own existence as enduring. Comprehended duration is time, and eternity is infinite time. While God is enduring, time as we know it—finite time—is passing. On these considerations we again submit our proposition No. 5:

God is eternal; eternity is infinite time, of which time, as we know it, is a finite part.

And now, more specifically and directly, what of God's relatedness to the universe, his universe, his creation in time and space? Included in this broad question is, of course, his relatedness to the human race, to the individuals who are believed to have been created in his image and likeness. This personal feature is, to us, the transcendently important part of the whole consideration. We are a part of the universe; naturally, although perhaps mistakenly, we think of it as anthropocentric and feel that a doctrine which would exclude relationship between God and our universe in time and space would necessarily exclude relationship between God and humanity. We retain that feeling in the face of the distinction that, as spiritual beings, we are not included in the category of the unrelated. This distinction, this ex-

ception in our favor, seems to us too doubtful, too finely drawn to be relied upon with confidence and safety. The foundation seems too narrow and too weak and we seek broader, firmer ground on which to build the structure of relatedness to our Father.

In this article we have attempted an examination of the considerations, mainly revolving around time and space, on which the doctrine of divine unrelatedness is predicated. We found that the chief cornerstone of the doctrine appeared to be the theory of the indivisibility of the infinite in whatsoever form it might manifest. The theory seemed to be based on sound logic, nevertheless we disregarded it and later found several apparently well substantiated instances in which parts to infinity were legitimately ascribed. Following up our inquiries into the nature of space and time, we did not shrink from carrying our study even into the highly speculative realm of God's creational activity and we believed ourselves justified in concluding that divine mind, the valid first cause, directed divine power into action and the universe was thereby projected or extended into space and time. In that universe we found force, matter, mind. Then we identified matter with force and force with motion—so that the entire so-called physical universe was unified in motion, was in fact identified with motion. We briefly touched upon the hypothetical existence of thought waves, mental vibrations akin in nature to physical vibrations, as a possible bridging of the gap between mind and matter, completing the unification of the mental and physical worlds in the common property or factor, motion. And now, without pressing our inquiry into the validity of such a basis for mental activity, we rest for a moment on motion as the sole universally recognized factor,

if not the sole substance, of the physical world.

The outstanding, paramount feature of this basic proposition is that we have found, in motion, God's method of operation in the one creational manifestation with which we are acquainted. God, the First Cause, ordained and established motion; out of motion came the universe, and of motion it is composed. So far as we are able to determine, God's work, God's chosen form of expression, was and—may we not say—is motion. The relation between God and that form of activity was at creation direct and immediate, cause and effect, than which there can be no closer relationship. Nor can we think that that relatedness, that actual causal contact, was the one and only meeting of the infinite Creator with the finite creation; yet such a thought follows of necessity a denial of continuing relatedness between God and the forms of activity which constitute our universe.

God's power caused and continues motion under divinely established laws. That relationship between God and motion imperatively implies a relationship between God and time and space, because motion is inseparable from them; without space there can be no motion; without time there can be no motion.

We are not forgetting that, in addition to time and space, the human mind demands a third factor in motion, viz., something to move; but we may not enter upon its consideration other than to say that, in the search for it, that something which moves has constantly evaded the grasp of the human mind and everything happens as though it were non-existent. Mass has been identified with energy. Two alternative thoughts survive: first, a creation by God, *ex nihilo*, of a primordial substance to which he

imparted motion; and, second, a differentiation of divine substance, somewhat as indicated in the statement of Genesis that "the spirit of God moved." Under either alternative, however—

Motion remains, its divine origin remains, and through it God is connected up with and related to time, space, and the universe.

The work we planned for ourselves is now practically finished. As best we could, we have set forth our reasons for doubting God's proclaimed unrelatedness to time and space and to his universe in time and space. There are some considerations tending to support the thought that infinite extension and infinite duration are essential correlatives to an infinite Being, and that divine activity necessarily involves time and space. Whether that surmise is correct or whether they entered his handiwork as a result of God's choice in selecting motion as his form of manifestation in our universe, divine unrelatedness to time and space is equally impossible, and its predication must stand as a totally unwarranted assumption, opposed alike to reason and revelation. Freed from the burden of this depressing doctrine the human mind rejoices, for our God is no longer one of philosophy alone but of religion as well, a static and changeless God indeed, yet one who is alive, awake and active, whose wisdom and power are operative here and now, who is aware of us and our environment, interested in our well-being, who is at once God the Absolute and God the Father.

The old problem of the one and the many, infinity and its parts, is solved by the simple truth that the existence of the many is not separable from, or unrelated to, or independent of, the one.

## CONVERSATIONS ON PUZZLING MATTERS— SCIENTIST VS. MYSTIC

### III. WHAT IS THE MEANING OF AN IMPERFECT WORLD?

Another walk together gives to the friends whose conversations we have been following a further opportunity to discuss the deeper meaning of things.

*Scientist.* Do you still hold to that daring faith you expressed the other day that a divine purpose runs through nature?

*Mystic.* Assuredly; and I do not find myself alone in it, either. A book came to me only a short time ago, by Lawrence Henderson, professor of biological chemistry in Harvard University, entitled *The Order of Nature*. In this the author, after a careful study, reaches the conclusion that the properties of the three chief chemical elements, oxygen, carbon and hydrogen, are such as to indicate a preparation for the evolutionary process—a point of view which he recognizes as teleological. Hobhouse, who, I suppose, comes nearest Spencer in the range and thoroughness of his study of evolution, in his volume, *Development and Purpose*, concludes that the evolutionary process can be best understood as the effect of a purpose slowly working itself out under limiting conditions which it brings successively under control. What do you think of that?

*S.* I see nothing in science to contradict it. But you idealists, if I understand you, go far beyond that and hold that this is a planned and continuous universe, with one Author, under whose guidance, by means of the law of development, life has advanced from sentiency to intelligence and from intelligence to spirit and that the outcome will be a great and glorious harmony, a kind of universal jubilee of perfection.

*M.* No; not quite that. I would rather put it this way: The universe

is one, with one Author, whose creative process is developmental. Yet, universe, though it is, it is dual, though not dualistic in nature. That is, there is a lower and a higher realm. The lower is the realm of nature, the higher that of spirit, of personality. There is no marked line of demarcation, but they are as distinct, at least, as the mineral and vegetable "kingdoms." As Paul said, "There is a natural and there is a spiritual." To confound them is misleading; but to separate them is disastrous. Man belongs to both orders. He is an evolution from below but also an impartation from above. He is brother to the clod and son of God. As such he hears "the call of the wild," but also the call of the High. The lower order is for the sake of the higher and tends toward it, yet it has a certain distinctness and worth of its own. The law of evolution in nature passes, in man, into the higher but analogous law of development, in which the forward impulse is a drawing from above—the attraction of the ideal—rather than an *élan vital* from below. In both orders the perfecting process is, in part at least, autonomous.

*S.* Do you call this monism or pluralism, or dualism?

*M.* None of these. Monism makes so much of unity that it either loses nature in spirit or spirit in nature—in the latter case becoming pantheism. Pluralism sees only the many and not the One. Dualism creates a false chasm, a conflict, between nature and spirit. If we must choose a name for this philosophy, it might well be duality, or better still, personalism.

*S.* I thought that you were something of a mystic and that mysticism always tends toward monism.

*M.* By no means. Many mystics have taken that direction, but a personalistic philosophy is much nearer to the heart of mysticism.

*S.* This is interesting, but, I submit, it is too strenuous. We are missing too much of nature herself with all this discussing about her. I just caught a glimpse of a field of cloth of gold, as fine as Wadsworth's daffodils, but I dared not take a satisfying look, lest I lose the golden thread of your discourse. Suppose that you sum up the cardinal principles of personalism in the time that it takes a bee to find its way to the hive, and then we will let nature do the talking for a while.

*M.* That is something of a challenge, but sit down under this oak and I will try. *Imprimis*: Personalism, as I have so often said, holds that the center and starting point of reality is the self. Yet the self is not alone. It is a social self, a "conjunct self," to use Professor Palmer's term. For other selves are essential to our own. Personalism holds also that there is, in the very operations of one's own spirit and in the tissue of our social intercourse, the conscious presence of another Self, a Supreme Self, in whom we live and move and have our being, "closer than breathing, nearer than hands and feet." These selves and the Supreme Self together constitute the "city of God," or "the family of persons," as Channing called it. The members of this circle of selves are bound together by the obligation of duty and by the attraction of love.

*S.* But what of nature?

*M.* Personalism agrees with philosophical idealism that nature is a realm of means, while personality is a "realm of ends." But that does not necessarily mean that the outer world is an illusion. Personalism holds—at least I do—that "material" objects have a certain reality of their

own, but that it is secondary and dependent upon mind for its form and significance. As for the living creatures about us, personalism views them as nascent minds or intelligences. Perhaps even plants, as Fechner held, are sentient and, though they are not persons, may have some of the germinal qualities which develop into personality—not in themselves, but as these qualities are passed on to man. Animals, being the promissory notes, so to speak, of persons, are akin to us," our little brothers." Nature, as culminating in sentient and intelligent lives, comes from the same personal source as ourselves. How—is a mystery. But just as this Supreme Person imparts himself to us—as we freely appropriate him, so he "who filleth all in all," as Paul describes him, gives to them their life in the great multiform cosmos. If you ask why nature, coming from so perfect a Source, should be so imperfect, I answer again that so far as we can see it may be due to the process of development and to the exigencies of incipient freedom. Man and nature have the same "heavenly Father," as Jesus named him, who is in his world and yet transcends it. Such in brief is my idea of personalism; but I do not profess to speak for all who share like views.

*S.* It seems to me that what we are trying in our modern thinking to work out, both in theory and in practice, is how rightly to relate nature and spirit to each other. The rise of evolution led at first to a tendency to make nature the only reality, so absorbing and sufficient did it seem. I was caught in that whirlpool myself, but I have come to see that it ends in pure naturalism, in which personality is lost in nature. That means the loss of all higher values. And yet we must not discount evolution. It is not only of utmost worth to science, but it has great meaning

and implications for the spiritual world.

*M.* Exactly—if it remains evolution and does not become evolutionism, that is if its limits are recognized. Nature and spirit are like ocean and land, making up a world. If the ocean were all, it would be only a waste of waters and would lose the best of its meaning as ocean, its service to the land; and if the land were all, it could not maintain its wealth of sentient and intelligent life. To me one of the most significant things about the relation of man to nature is that persons come in, must come in, to enable nature to realize herself. As man develops in his own spiritual order he acts upon nature in a way that is hardly less than creative. He no longer devastates and wastes but releases and beautifies her, so that the desert rejoices and blossoms as the rose. Paul seems to have had something of this sort in mind when he wrote of nature "travailing in herself" and "waiting for the manifestation of the sons of God." She has had a long wait and has suffered all manner of maltreatment from man. But there are many signs that the ancient devastation and wastage will end. As one looks on into the future he can foresee a constantly increasing harmony of man

and nature, each enriching more and more the life of the other, both coming to their temporal fulfillment together, man going on for further spiritual development into other worlds of truth and beauty.

*S.* That little song-sparrow over your head seems to share your joy at the prospect.

*M.* Yes; but he doesn't know what his song means. It takes you and me to understand it.

*S.* Well, it is time to move on or you will be calling on me to sing the doxology, and it might sound rather flat after the sparrow's song.

After walking for a time in silence, Scientist exclaims: "Wouldn't it be delightful to let the old world wag its way and come out here and build a hermitage and spend the rest of one's days, as the hermits did?"

*M.* That might have been all right for them, but for us it would be deserting. God has his purpose in creating this mysterious old world of ours, and he will carry it out, but a part of it is that you and I shall play our part.

*S.* Perhaps you are right. At any rate, science will not let me play the idler.

*M.* Strange that you can stop with science—but God is never in a hurry with us.

## THE MIND OF THE MASTER

MARY ADELLA WOLCOTT, Richmond, Jamaica, West Indies

THERE was once an artist who painted such beautiful pictures that he gained for himself the title of "The Master," and all felt that he possessed wonderful power. For, though his pictures were simple, they had an irresistible charm for all who looked on them. They were generally quiet little landscapes—bits of pasture land, with perhaps a stray sheep cropping the grass here and there; glimpses of woodland, shadowy and indistinct; little winding paths, stretches of sand

by a grey sea; nothing bold or brilliant among them.

The artist always used soft and delicate colors—the daintiest shades of grey, olive-green, and dusky brown; no gleam of anything brighter, save perhaps the faintest touch of rose in a morning sky, or a dash of purple on some twilight hills. He worked away in his quiet country cottage, and his fame spread through all the land. It reached the ears of the king, who was a patron of art and

always eager for anything new. He became interested in the stories he heard of the artist, and sent him an order for a picture.

The Master painted a small panel of a sheepfold all misty in the evening light. The trees swayed as if a storm was coming, and the sheep were huddled together in grey, indistinct masses. In the distance could be seen the shepherd coming down a hill with his staff in his hand. It was simple and unpretentious, like all the Master's pictures.

The king hung it in the state drawing-room. He did not think much of it, but the Master's work was "the thing" just then, and he liked to be up-to-date. Before the art critics he spoke enthusiastically of "fine values" and "splendid perspective;" secretly he wished it were a little more showy. It looked so dull and quiet on the walls of the gorgeous room!

After a few days he sent another message to the Master. "Paint me something else," he demanded, "something bright and cheerful, with more color in it. Paint a beautiful girl with flowers around her, and plenty of red and yellow."

The Master hesitated. He had never tried anything of the sort before; it was quite out of his line. But he did not like to displease the king, so he scraped the dull greys and greens off his palette, set it with the most brilliant colors he could find, and tried to follow the directions given. Soon the picture was finished. It was larger than anything he had done, and represented a girl dressed in flaming crimson, seated on a flight of marble stairs. Vases of brilliant flowers were all around her, and above the sky glowed with the most gorgeous sunset hues.

The king was delighted when he received it. His first impulse was to burn the panel of the sheepfold and put the new treasure in its place, but

on second thought he decided to let them both hang for a time side by side, so that he might enjoy the contrast.

It was indeed wonderful. "How plain and dull the panel looks by this beautiful picture!" he exclaimed. "I have brought out the highest powers of the Master."

But the next day when he went to look at them he did not feel as pleased. There was a difference. The new picture was just as bright and glowing, but there was a tawdry appearance about it he had not noticed before. The colors in the sheepfold seemed deeper and softer. There was a wonderful fascination in those modest tones of grey and brown!

The king did not remove the old picture. He went thoughtfully away, and the next morning returned to look again. For several days he did this, and each time went away with an expression of greater wonderment.

Finally one day he announced that he was leaving for a change. He took down the panel and packed it carefully in a box; the other picture he left hanging on the wall. Then all by himself he traveled to where the Master lived.

The Master was painting in his humble little studio when the message was brought that the king wished to speak to him.

"Bring him here," said the Master.

The king entered the studio with quiet step and uncovered head. He took the panel of the sheepfold from its box and held it up before the Master.

"Paint me," he said, "some more pictures in this style. I made a mistake; bright colors and showy scenes are not always most powerful. The spell of your wonderful gift has come over me!"

The Master did not reply. The king looked to see what he was painting. It was a large battle piece, full

of life and glitter. All around the walls hung pictures after the same style, and in a corner, dusty and uncare for, was a heap of quiet landscapes in grey and brown.

"What is this?" exclaimed the king. "Have you lost your senses? Promise to paint me another panel like the sheepfold!"

The Master looked up.

"I cannot paint as I did before," he said. "My mind is delicate. That one picture I did for you has crushed its finer powers, and now I must paint only in bright colors, and with a large brush. No more sheepfolds for me."

The king sighed as he left the studio. It was true. The clearer vision had come to him, but the wonderful mind of the Master was ruined forever.

## INADEQUATE QUALITIES FOR A COMPLEX CIVILISATION<sup>1</sup>

Anyone who radiates cheer and optimism is a benefactor to society, and correspondingly anyone who is instrumental in calling attention to certain facts vital to the race even altho these facts may run counter to our ideas is also a benefactor. Even the most careful readers of the literature of our time would be apt to infer that the progress and the permanence of democracy was beyond a peradventure. But there are not lacking authorities who see rocks on which the ship of State may founder. The only thing that can avert this possible disaster is a recognition of our dangers and a determination to steer a wiser course than we have done heretofore.

Before us is a book by a careful writer, an acknowledged scientist and student of human life. Its note is not one of optimism, rather is it one of despair and deep concern as to the people of our own land. Here is the first paragraph in his Foreword:

"As I watch the American nation speeding gaily, with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind. Other nations have declined and passed away; and their places have been filled, the torch of civilization has been caught up and carried forward by new nations emerging from the shadowlands of barbarism. But, if the American nation should go down, whence may we expect a new birth of progress? Where shall we look for a virile stock fit to take up the tasks of world-leadership? It may be that the yellow millions of the Far East contain the potency of an indefinite progress and stability. That is a vague and uncertain possibility. Whatever that potency may be, it behooves us, the bearers of

Western civilization, to take most anxious thought that we may prevent, if possible, the decline and decay which have been the fate of all the civilized nations of Europe and of the Near and Middle East."

On the supposition that there is truth in the statement quoted what is the procedure necessary in order to arrest the decline and decay indicated? Better stock, stronger specimens of humanity, out of which there may be developed qualities sufficient and strong enough to meet and overcome the problems of civilization.

Many books have been written on the subject of eugenics but most of them have been written from the purely biological standpoint. Professor McDougall felt there was need for a presentation of the case for eugenics "from a psychological standpoint and on a broad historical background," and citing what has not been done before—at least to any extent—the findings of mental anthropology and their bearings upon "the great problems of national well-being and national decay."

The entire subject is one that peculiarly interests America, first because we are the youngest, largest, and most influential of the democratic nations of the world, and secondly, because of our great resources, carrying with them as they do great responsibilities. Shall we measure up to our responsibilities and thus arrest a decaying civilization or shall we prosper as we have done for decades and then experience a fall like some ancient civilizations, part of whose story is now given to us in piecemeal fashion in stone and brick by the archaeologists?

<sup>1</sup>*Is America Safe for Democracy?* By William McDougall. Charles Scribner's Sons, New York, 1921. 7½ x 5¼ in., 218 pp. \$1.75.



How may we know whether we are going? What are our tendencies? First of all "we must have some understanding of the rise and fall of the curve of civilization." We discover, says the author, that the real cause is not to be found in any economic theory. We must look rather to the theory which he has taken for his thesis, the anthropological one.

"That the great condition of the decline of any civilization is the inadequacy of the qualities of the people who are the bearers of it."

Consider the complexity of human life today as compared with former times. Think for a moment of the inventions of the last one hundred years and the increasing control of natural resources which have enabled men as never before to seek more leisure and pleasure. Every advance of civilization makes heavy demands upon the qualities of its bearers. Are we exercising the qualities that will enable us to cope with the changes? Are the qualities of the present generation virile enough to meet the constantly increasing complexity of our civilization and to pass on to others strength for the time to come? A still more arresting question is asked:

"Does not progressive civilization, while it makes ever greater demands on the qualities of its bearers, does it not tend to impair, has it not always in the past actually impaired, the qualities of the peoples on whom it makes these increasing demands?"

The answer from history and anthropology is a positive one.

"Every human being, and therefore every community of human beings, every populace, inherits from its ancestry a stock of innate qualities which enable it to enjoy, to sustain, to promote, a civilization of a certain degree of complexity. As civilization advances, it makes greater and greater demands on these qualities, requires their exercise and development in ever fuller degree; until it approaches a point at which its complexity outruns the possibilities of the innate qualities. At the same time it tends positively to impair those qualities; so that, as the demands increase, the latent reserves of human quality are diminished. Therefore a time comes when the supply no longer equals the demand; that moment is

the culminating point of that civilization and of that people, the turning point of the curve from which the downward plunge begins. This downward tendency may be gradual and difficult to discern at first; but history seems to show that it is apt to be an accelerating process.

In a close and interesting study of racial conditions submitted by the author the conclusion is reached

"that innate capacity for intellectual growth is the predominant factor in determining the distribution of intelligence in adults, and that the amount and kind of education is a factor of subordinate importance. . . . Differences of intellectual capacity are inborn. . . . If the differences are racial they are hereditary in the race."

Then as to the moral factors of human nature the differences in art between the Nordic and the Alpine and the Mediterranean races are contrasted and discussed. "The classic qualities predominate in the South, the romantic in the North." Southern Europeans are more sociable, the peoples of the north are taciturn; the Mediterranean peoples are vivacious, quick, impetuous, impulsive, the Northern peoples are slow, reserved, unexpressive. This ground is necessarily covered to demonstrate that there is cumulative evidence supporting the view "of the inheritance by the normal child of some preformed moral sentiments, some tendency for such sentiments to take form in the mind spontaneously, however much their development may need to be furthered by experience and moral training."

The whole discussion centers largely in this: the demands of our civilization are increasingly great, so great that they tend "to outrun the qualities of its bearers." What can save us from threatening decline and doom? One thing at least is pointed out by the author—"the increasing knowledge of human nature and of human society, and of the conditions that make for or against the flourishing of human nature and society" and the diffusion of the knowledge among the people. This earnest appeal to the American people should receive painstaking thought by all who have the interests of their country at heart.

## COMMENT AND OUTLOOK

By OUR LONDON CORRESPONDENT

### Theological Adventure

In spite of the fact that even theological professors figure in the personal columns of popular journals, and are not infrequently photographed in the act of playing golf, or doing something else that is undeniably human, "the man in the street" still persists in regarding them as pale, anemic, remote creatures, who spend dreary days and nights in pursuing esoteric considerations of a quite unbelievable remoteness from human life in the twentieth century. It is therefore with the sense of an unpopular cause to plead that Professor John W. Buckham enters the lists, in *The Hibbert Journal*, in defense of the theologian as a human being with a splendid adventure all his own. He admits, to start with, that the great theologians, who began as free souls, did tend to end as ecclesiastics. Augustine is a glaring example, not to speak of Luther, who "assumed the role of ecclesiastical manager," and of that "terrifying Reformer," John Calvin. But Dr. Buckham contends that the theologian can and ought in the very nature of things to be attractively human, for he is bent upon a great adventure. Let the critics say that he is hampered by tradition, pledged to confine his thoughts within the circle of "the faith once delivered to the saints": he is surely no more hampered than the astronomer, who must needs pore over the very same starry firmament that was once revealed to the ancient astrologer. All our greatest discoveries are rediscoveries; and the man who wants "new" things for his fancy to exercise itself upon will find them, not in the ancient vastness of nature, but in the cheap stuffiness of a novelty bazaar. Professor Buck-

ham bravely faces the charge that the theologian is "bookish." What of that? It is not books that dehumanize us, but dead books; live books are resurrection-bodies of the adventurous souls who wrote them. They are "the magic casements that open on the foam of perilous seas" and were meant to stir the spirit of adventure in him who reads.

### The Social Message of Christianity

The past few months have been marked by what can be termed only the beginning of a social awakening in the English churches. Whether this will issue in a dynamic revival of social Christianity—or rather in the birth of that social gospel for which men like Kingsley and Maurice lived and died—depends upon the vision and efficiency of its leaders. Meanwhile we hail the beginnings of a new era. Among its heralds is the vigorous movement among business men which was inaugurated recently under the auspices of the League of Faith and Labor, and counts among its warmest supporters men like Lord Robert Cecil. It is an association of business men for the purpose not only of studying social and industrial problems from the point of view of labor but of working definitely towards a new social order. It is, in fact, a challenge to the existing system. On a slightly different plane, the Rotary Club Movement, which is now being organized in England, is also working towards the Christianization of commerce and industry.

The most recent manifestation of the dawning social movement was a great united Christian demonstration in Hyde Park, at which leading ministers of every Christian denomination joined Christian labor repre-

sentatives in proclaiming the social message of Christianity. Bishops and Methodist preachers, Protestants and Roman Catholics, men as widely divergent in outlook as Principal Garvie and Dr. Orchard, gave their testimony to the need for a social revolution in the name of Christ, and flung out a united challenge to mammon as represented by a selfish and unscrupulous capitalism. They were unanimous in asserting that so long as men insisted upon taking out of their business a value proportionate to the value they put into it—so long as men refused to follow Christ in making as much and using for themselves as little as they could—a new and better order was impossible.

### The Catholic Bible Congress

The most conspicuous event in English religious life this summer was undoubtedly the Catholic Bible Congress at Cambridge. It marked a notable advance in that it invited Protestant scholars, preachers, and laymen interested in Bible study not only to attend the Congress but to take part in the discussions. It also marks a distinct revival of interest in the Bible—an interest including both Biblical scholarship and the devotional use of the Scriptures by the laity—within the Roman communion. The deliberations of the Congress were not, however, of a striking character. The Roman position regarding the Scriptures was stated with lucidity and moderation by men who are experts in the art of theological formulation. The most interesting part of the proceedings were the discussion on the revision of the Vulgate now in process under the superintendence of Cardinal Gasquet, and a discussion which, *inter alia*, evoked the question, first mooted some years ago, as to whether English Catholicism would not gain

by the adoption of the Authorised Version in lieu of the Vulgate.

Two figures stand out from the rest—Cardinal Gasquet and Dr. William Barry. Cardinal Gasquet is a great ecclesiastical historian of vast erudition, austere veracity, and scrupulous fairness. He combines with the characteristic Benedictine tranquillity and love of peace a critical acumen of sword-edge quality, and belongs to the dispassionate historical school of Lingard, Maitland, Creighton, and Stubbs. Dr. Barry impresses one as a brilliant *littérateur*, of a type very rare in English-speaking countries. His unique knowledge of literary tendencies in all lands, his acute evaluations of world-currents of thought, and his delightful style make him one of the most distinguished essayists of the day. He took the lead in pleading for the adoption of the Authorised Version but, as he well knew, against the general feeling. One cannot imagine him a *persona grata* in ecclesiastical circles; he does not belong to the race of which cardinals are made, and one fancies he does not regret it either.

### Religious Progress in France

For many years before the war the Church in France had been in a parlous state, and while the war has wrought a deep-going revival within French Catholicism, this is not yet reflected in church statistics. The Church is still declining in numbers, hundreds of parishes are without priests, and there are less than 6,000 students preparing for the priesthood as against 12,000 ten years ago. Protestantism has shared in the general religious revival, and it has the advantage of being able to make free use of the ministry of women. In connection with the forward movement of the Reformed Evangelical Church under Pastor F. T. Durrleman, a powerful orator and expert

organizer, a School of Christian Service has been formed where many women are being trained alongside with men to act as evangelists. It is most significant of the enthusiasm and vigor of the Protestant community in France that it has lately decided to double the salary of its pastors, in spite of the fact that the majority of its members are sorely impoverished and stricken. These people have given a lesson to our prosperous English and American churches which might well be taken to heart.

The evangelical church is strongest in the North, and most of its buildings are either totally destroyed or badly damaged; but there never was greater enthusiasm, especially among the young people, or better opportunities for extensive work. At Douai men high up in educational circles are showing a marked interest in the evangelical movement; and so are the working men all over the north of France. Weary of materialistic communism, they are turning hungrily to the message of the young evangelical preachers.

### Christianity Too Expensive

In the course of a characteristic address on the religious future of India, Canon A. W. Davies, Principal of St. John's College, Agra, asks whether the slow progress of Christianity in India is not due to the fact that, as interpreted by Western conventions, it is far too expensive a religion for the average Indian. He points out that the poor villagers of India can afford to be Mohammedans; they can equally afford to be Hindus, or at least animists; but they cannot afford to embrace a religion so bound up with the forms and standards of the West as Christianity. If Christianity is ever to become native in the villages of

India, it must come to the villagers in a form which does not seem to place it so immeasurably outside their own resources. Dr. Davies is convinced that the time has come for a new departure. The Church has built up an imposing religious and philanthropic work in India and elsewhere—an organization which has at once the merits and the defects of its foreign origin. To-day, however, God is using the financial difficulties of the missionary societies and the growing national consciousness of the native churches to call us to a new way of working.

This is true not of India alone. Among ourselves also it is being increasingly felt that Christianity as interpreted by the conventional exponents has become the religion of a class and the adjunct of a social system. And until, once more, the gospel is preached to the poor by the poor, there is little hope for the religious future of either East or West.

### A Hopeful German Movement

All who have wondered whether a new and better spirit is ever going to prevail among the German people will be glad to hear of a remarkable movement, the so-called '*Neuwerk*,' which contains in itself the seeds of renewal and Christian life. It represents the Christian youth of Germany in revolt against militarism, national arrogance and social selfishness, and laboring to make a new spirit and outlook operative in the hearts of the people. Its leaders are Mr. Everhard Arnold, of the Christian Student Movement, and Mr. George Fleming. It has strong affinity with the Society of Friends. While distinct from the churches, it is in no sense hostile to organized Christianity. Its message and task are not negatively critical but positive; its charter is the Sermon on the Mount. It stands for Christian socialism, but is not identified with

any organized socialistic party, or pledged to any socialistic theory. It aims, in short, at living out the gospel of Jesus and translating its spirit into terms of everyday life. It makes no deliberate propaganda—indeed, it has no funds for such a purpose—yet it has succeeded in enlisting many of the finest young spirits in its service.

Its literary activity is remarkable. It has a publishing concern of its own at Schluchtern, and under circumstances of the greatest difficulty is issuing a number of beautiful books, some of them exquisitely illustrated, dealing with many aspects, historical and present-day, of life as God meant it to be. It has published most delightful collections of tales and reminiscences of simple village life as it was lived by quiet, God-fearing German folk before the war, giving the thoughts of great simple spirits whose counsels would have prevented the world-conflagration, had Germany but heeded them. These books have a great literary value and deserve to be widely known. They form, however, only a small part of the "*Newerk*" publications. The movement has its own journal, *Das Neue Werk*, and publishes a series of notable volumes on burning questions, among them a trenchant condemnation of the anti-semitic movement, and a number of volumes written from the point of view of the Christian Student movement. If it can secure the necessary financial support, it bids fair to revolutionize German thought and do more for the purging and recovery of the nation, and so for the peace of the world, than a hundred political organizations. It is a movement of the poor for the poor—wealthy Germans will have little to do with it—and its future depends upon the help it can secure from all lovers of peace and brotherhood.

### The Education Conflict in China

China groans to-day under the iron heel of a "Big Three"—military dictators whose general attitude may be gauged from the fact that they have closed the University of Peking and are refusing government grants to schools and colleges all over the country. The whole conflict, indeed, rages round the question of education. As centres of enlightenment the schools of China have long been centres of disloyalty against a tyrannical and reactionary government, and the teachers have carried on a vigorous propaganda against the Big Three. In consequence they find themselves minus their salaries and the schools are threatened with dissolution.

The teachers of China have christened their campaign The New Thought Movement, and among their leaders are not only men of the highest academic distinction able to hold their own against foreign scholars, but also not a few men of the highest moral character. It was these leaders who invited Professor Dewey and Mr. Bertrand Russell, and they are hoping to continue the succession with "stars" of such magnitude as Einstein and Croce. Dr. Henry Hodgkin, the secretary of the Friends Foreign Mission Association, who is now visiting China, is greatly impressed by the movement. He thinks it has much in common with the German Youth movement, from which so much is hoped for the future peace of the world. The ideals of the Chinese movement are freedom of thought a revolt against traditionalism and institutionalism, and a passion for social betterment. Unfortunately its bias is distinctly anti-religious. On the other hand a few of the leaders are Christians, and others, notably the most brilliant among them, Mr. Hu Shih, have shown an open-mindedness, which is most hopeful.

# Editorial Comment

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ONE of the aftermaths of prolonged war is generally a laxity of morals and a restiveness under restraint. Another is a tendency to belittle ordinary methods of persuasion and freedom of discussion in favor of more or less drastic compulsions. Every community knows something of the former experience. The latter tendency has shown itself in recent protests against college professors and ministers of the gospel who have voiced social or economic views at variance with conservative standards. But it has remained for an earnest and generous Baptist layman to push the matter to the limit. At the recent Northern Baptist Convention at Des Moines it appeared that the Home Mission Board of that great denomination had accepted a gift of \$1,500,000 with a pre-millennial creed attached to it. The donor had also attempted to pledge Baptist workers to a strict interpretation of denominational practice in receiving members through baptism on confession of faith.

That such an offer should have been made is not surprising. Many earnest men have money. Not a few of these are willing to spend largely in behalf of their personal opinions. They stand ready to back them with a gift as other men do with a bet. And this after-the-war state of mind inclines them to put compulsion on their neighbours' minds if they can. They themselves must pass on; but the weapon which they have forged will remain. Grasped in their dead hand it may not be very efficient for conquest; but it may, at least,—so they hope—block the way of change.

It will not do. Time and the spirit of Christ are on the side of those who, in the Convention, lifted up protesting voices against accepting gifts with perpetual creedal attachments. When Jesus told his disciples that it was expedient that he go away he meant that his bodily presence, his particular form and way of doing things, was likely to hamper a natural freedom of experience among his friends. His spirit could never work efficiently if men were to be bound perpetually by the dead hand of one form of ritual or ecclesiastical organization. It must have seemed especially abhorrent to his whole view of life that any group of disciples should condition either their faith or their emphasis in teaching upon the whim of a certain rich man, shading their faith and practice to meet the color of his gift. Even in endowing lecture courses it is necessary to give the widest latitude to trustees if embarrassment is to be avoided and efficiency maintained. No dead hand has a grip strong enough to chain the mind or permanently to curb the experience of the soul. It cannot even ordain the emphasis which the voices of believers shall maintain in proclaiming the truth. The spirit, like the wind, bloweth where it listeth. The soul of man made in the image of God, insists upon some re-interpretation of faith with each new generation. The eternal things are not threatened thereby. The love of God, the validity of righteousness, salvation through the method and secret of Jesus, the immanence of the spirit, stand sure. Time cannot overthrow them; the world cannot shake them; nor on the other hand can the anxious prevision of well-meaning masters of money hedge man's experience of them from change or dictate the terms in which they shall be interpreted to succeeding generations.

If there is anything that has brought life and joy and initiative and vigor into our modern efforts, moral as well as intellectual, it is the feeling that each man, for himself, could contribute a mite, as an individual, to the sum-total of well-being, unhampered by any deadening organization or *imprimatur*. Individualism, after all the ugly words that have been flung at it, is still the spring of action.

A curious set-back to a primitive herd type is to be noticed, however, in the deference grave men—not to mention the unthinking millions—pay to what assumes a gesture of authority. Some love lords, some love popes, and some love protocols. We refer to the abuse of the idea of official quality which may be tacked to anything from a base-ball to a creed. There are official programs and official badges and official reports and official lies and official surveys and official uniforms—even official churches!

And the irony of the situation is that the idea has become so shop-worn as to be worse than meaningless. It is really humorous that the official-ridden mortal should rebel—he who is now getting his fill of officialdom is discovering how little an official tag as such improves the unofficial affairs of life. Said an expert in such matters lately; “This account of the war is not worth much—it is official.” To such depths has the term sunk. When men begin to suspect a thing it is high time to change the label.

Perhaps the Biblical “Let your speech be Yea, yea; Nay, nay” will yet come into its own, even in the land of exaggeration and of the official nuisance.



From an orgy of reckless spending by our own people and by those entrusted with the arrangement and execution of government contracts during the war we have travelled somewhat speedily toward a saner condition. A conference has been arranged on the subject of limitation of armaments in connection with which Pacific and Far Eastern questions will be discussed.

In the formal invitation sent out by Secretary Hughes to Great Britain, France, Italy, and Japan, it is important as well as interesting to note the precise words used:

“Productive labor is staggering under an economic burden too heavy to be borne unless the present vast public expenditures are greatly reduced. It is idle to look for stability, or the assurance of social justice, or the security of peace, while wasteful and unproductive outlays deprive effort of its just reward and defeat the reasonable expectation of progress.”

What is particularly noticeable in this pronouncement is that we have here what is so often found to be the case, the inseparableness of the moral from the economic problem. So that while one's particular vocation obliges him to deal with the ethical or the economic side of a question, there are times when he is forced to see things relatedly and as a whole. Expenditure by itself is in the realm of economics, but wasteful and extravagant expenditure is a moral question. Both these aspects of life will enter very largely into the discussion at the proposed conference on the historic date, November 11th.

The deep and growing interest in the work and the possibilities of the

conference is heartening. The world needs as never before the poet's idealism, the philosopher's wisdom, the preacher's note of righteousness, and the sympathy and cooperation of every citizen and cosmopolitan.

Turn on the light and keep it turned on until some way is discovered for removing the sources, the causes, of war (see discussion of Limitation of Armaments in *HOMILETIC REVIEW*, April, 1921.) The plans for definite education by the churches should be on a par with the opportunity and responsibility.

In a recent editorial by one of our contemporaries, the first sentence began thus:

"Worthy action results from the succession of two component parts—the vision or the idea, and the definite execution of that idea. It is a relationship of mind and energy."

Now that the President of the United States has had a vision of the world situation, and a call has been issued on the subject of limitation of armaments, it remains with the individuals that comprise the electorates of the invited countries to see that the idea is definitely executed.



### WOMAN'S GROWING INFLUENCE AND POWER

In recent years industry and the professions have experienced a wonderful change in the constant and growing accessions by women. The editors of the Review have discerned an increasing number of women contributors to American periodicals, and especially is this writing noticeable in the production of books of a serious and scholarly character. Even a specialized magazine like *THE HOMILETIC REVIEW* has been favored by more women contributors during recent years than at any other time in its long history of over four decades. The effect of our college and university training is becoming more and more manifest in nearly all spheres of activity, and it is certainly a most encouraging sign of the times. It is an incalculable asset to humanity to have the divine-feminine and the divine-masculine linked in the practical and cultural work of the Church of today.

"Come, Bride of God, to fill the vacant throne,  
Touch the dim Earth again with sacred feet;  
Come build the Holy City of white stone,  
And let the whole world feel thy bosom beat."

The editors of the *REVIEW* feel that the ministers' wives are often brought into touch with certain conditions, and often have experiences that do not fall to the lot of the pastor. These and subjects like the relation of the manse to the parish, the feminine way of pastoring a flock, might easily form the basis for articles that the editors of this *REVIEW* would be glad to consider at any time.



May we suggest the reading of the lessons on "Fair Play" and "Visions of Doom," pages 299ff, in connection with the lessons on "Profiteering" on page 310ff.

After reading the article "Inadequate Qualities for a Complex Civilization," on page 281, one should turn to the sermon "Retarded Triumph" on page 318.



# The Preacher

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## THE IDEALS OF THREE CENTURIES

### III. JOHN ANGELL JAMES AND *AN EARNEST MINISTRY*

Prof. ARTHUR S. HOYT, D.D., Auburn Theological Seminary, Auburn, N. Y.

For two centuries the English church with varying fortune tried to keep George Herbert's priestly ideal of the minister until it was burnished and renewed by the Oxford movement of the last century.

The Puritan tradition of Richard Baxter was kept with even greater distinctness by the evangelical ministry both in the mother country and the new world. In fact the conception of the minister was little changed until the nineteenth century with its creative and revolutionary forces, made a new era in religion and life. No single man stands out as the new type and leader of the early nineteenth century. One might take Chalmers, with his larger message of religion in "the heavens are telling," and his social application of the gospel; or Thomas Binney, called the "last of the Puritans," or Lyman Beecher, who was the contemporary and equal of Daniel Webster in our national life. I choose a man less known because of his temper towards the new age and because of his relation to America and especially to Auburn Seminary, John Angell James of Birmingham, the predecessor in Carr's Lane of Robert W. Dale and J. H. Jowett. He has given us the most notable volume on the ministry of his generation. And it has special interest for us because he names an American as his example, Th. Davies, a Presbyterian minister of Virginia, the teacher and inspirer of Patrick Henry and later the president of Princeton College. And he illustrates his points from Amer-

ican preachers, from Edwards and Dwight, down to Spring and Barnes. For us here the names of James and *An Earnest Ministry* should have meaning because the first American edition was edited and introduced by the Rev. J. B. Condit of Newark, N. J., soon afterward called to the department of homiletics at Auburn. So James influenced Dr. Condit's teaching and a whole generation of Auburn men.

Not much is known of John Angell James, save the fame of a noble ministry. He does not stand out as thinker or scholar but as a spiritual leader of the people. Like Charles Kingsley or Phillips Brooks his career was a revelation of what the ministry could do for a man. When he left college his friends laughed at his choice. "The thick headed fool is fit only for fighting." Education in his case had not been a process of emasculation, and he swept men by his splendid physical earnestness. An "earnest ministry"—that was his. It is well to get the message of the book. It has special significance for the ministry of our own day.

I. As in the case of Richard Baxter and *The Reformed Pastor*, nearly two centuries before, the first emphasis is upon the minister. "Take heed to thyself." It is a plea for an earnest man.

Earnestness is implied in the very nature of the man and his work. The minister stands for Christ, carrying on his work of bringing men to God. It is the greatest work in the world and the hardest. Only an earnest

man can do it. Learning is not enough, nor piety; it calls for intense devotedness.

Earnestness is properly defined as singleness, and this is the object of the ministry, the winning and training of men in the Christian life. "The earnest man is a man of one idea, and that one idea fills his soul." "I mean a distinct, explicit, practical recognition of the duty to labor for the salvation of souls as the end of his office."

Earnestness not only means singleness but the energizing of the whole man by it, "the kindling toward it of an intense desire of the heart." It is the test of matter and style. It puts the mark of the cross upon everything a man does. It recognizes the high intellectual demands on the ministry; it never decries culture but demands that it shall serve.

An earnest man makes the most of himself and makes his whole word contribute to his spiritual purpose. "An earnest man is the last to be satisfied with mere formality, routine, and prescription." He would be a better man and do the best work possible. He is never fixed in any low content. He has a growing ideal and it is a banner to lead him on. He does not make excuses for himself or live in comparisons.

"New experiments will be tried, new plans will be laid, and new courses will be pursued. With an inextinguishable ardor, and with a resolute fixedness of purpose, he exclaims, 'I must succeed—How!'"

An earnest man subordinates everything to the one supreme object. He puts first things first. And he is untiring in the use of the means by which the object is accomplished. He may have too little piety but he can not have too much culture. And all this culture will be spiritualized. He will make the sermon a tool, not an ornament. Every particle of his personality will be in what he says. He will impart his very soul. It may be

summed up as the vital religious life of the minister. "Personal religion is the mainspring of all our power." "We are weak in the pulpit because we are weak in the closet." "We are feeble as preachers because we are feeble as Christians." "We not only speak what we believe but as we believe."

And Mr. James urges his plea from the nature of the ages. The times demand an earnest ministry.

"We behold a strange combination of zeal and worldly-mindedness; great activity for the extension of religion in the earth, united with lamentable indifference to the state of religion in the soul. . . . Multitudes are substituting zeal for piety, liberality for mortification, and a social for a personal religion. . . . Amidst the eager pursuits of commerce; the elegancies and soft indulgences of an age of growing refinement; the high cultivation of intellect and the contents of politics, the Church needs a high and strong barrier to keep out the encroachment of tides so adverse to its prosperity and needs equally a dam to keep in its spiritual feeling."

The message of John Angell James may be condensed into one sentence.

"No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality and deep earnestness."

That's the emphasis for to-day. It is not simply tasks, but characters. "It is the man behind the gun." It is a time of splendid activity. The heart of the age is sensitive to the appeal of need. Service wins universal response. A score of young lives are ready for any helpful venture where one answered a generation ago. With such incalculable assets why is the power of the Church so limited in steadfast ideals and redemptive influence! Are her far-flung battle lines in vital touch with the source of supply? The lower springs send forth their healing waters only as the upper springs are full.

The message of Mr. James is a heart-probe for the ministry. We need to salute our souls and see what sort of men we are. The Church is tested and governed by its leadership.

A ministry that has the passion for perfection; that looks up, not along the ground; that listens for God's voice, not to the clamor of the crowd; that takes time to understand; that tries to live the truth; a ministry that holds its calling supreme, that does this one thing, and with the whole energy and passion of a spiritual manhood—such men are the hope of the nations. An earnest ministry is the supreme demand of the hour.

II. A spiritual manhood "alone can rightly interpret the age and minister to it." *An Earnest Ministry the Want of the Time* is the full title of Mr. James' book. And the significance is the interpretation of the times, and the ringing challenge to the ministry. The responsibility for leadership is clearly placed and the great gospel motives brought to bear with telling force. But to my mind the peculiar significance of the appeal is found in the industrial, social and political conditions that make the spirit of the age and so affect the religious life.

"Earnestness is imperatively demanded by the state of the human mind. . . . Consider the aspects of the times as affecting the human mind, and the objects of our ministry."

The early years of the last century were a pregnant spring time in which truth and error, good and evil were struggling for the sunlight. The nation was still suffering from the effects of the French Revolution and the Napoleonic wars. The industrial revolution was moulding a new era of work and relationship, of customs and morals. New appeals of life, new systems of thought, were weakening the authority of religion. Mr. James speaks of the energy and excitement of trade, the ardor of competition, the rage for speculation, the hazardous and reckless gambling, Christians carried away by the artifices and dishonesties of business. He

speaks of the engrossing power of politics since the French Revolution, the fascination of the newspaper, the tendency of democratic opinion, the people claiming their share of power and influence. He speaks of the ever growing taste for luxury, the hardy and self denying spirit of Christianity degenerating into a soft and sickly effeminacy; pleasure-taking excited into a hungry appetite by the railway system; the growth of comic papers; the passion to laugh and be merry that Dr. Arnold laments as helping to a visible decline of manly sentiment and serious thoughtfulness among the elder boys of Rugby. But I need not go on. Only the change of a few words and we have the picture of our own day.

What shall be done? The Oxford movement would turn back the hands on the dial; its leaders see in modern progress social and moral anarchy, and return to primitive Christianity and exalt the Church. It is a new Toryism as well as a new piety. John Angell James voices the spirit of religious freedom and progress. He does not turn backward, he "marches breast forward." He is not intent on fastening the *status quo*, but in making the new order Christian. He would see God on the field, when to common eye he is invisible. He would awaken the ministry to the call of the new day. It is not a new gospel, not even so much a new method, but a new devotion. What is wanted, he asks?—

"The answer is easy: men of earnestness; of earnest intellect, earnest hearts, earnest preaching; men whose understanding shall command respect, whose manner shall conciliate affection and whose ministrations shall attract by their beauty and command by their power. . . . We must be men of the age, men who understand it, who are up with it, who know how to avail ourselves of its advantages, and to surmount its difficulties."

Here speaks the preacher as the interpreter, the teacher.

We can not turn back to an "old age of gold" and be the leaders of religion in thought and service. We cannot regard the present as sacrosanct nor identify the Church with any present system and be the leaders of Christianity. Religion can not be static and live. The gospel stands for a new man, a new earth, and a new heaven, and the promise has not yet come true.

While we can not be slaves to our age, we must appreciate it and rejoice in it, understand its life and language and work in the light of the great hope.

We shall feel the breath of God sweeping across our age and be stronger for the pure air and let it fill the sails of every enterprise. We can not be indifferent or idle or hopeless. The wind of God purifies and quickens and directs the entire life.

III. And how shall the Church have an earnest ministry? It was the important question in Mr. James' day: it is even more so in ours. Whenever the Church hesitates or halts in its march, it is for lack of adequate leaders. It is no depreciation of the many faithful ministers to say that the age calls for stronger men. That was the thought of John Angell James. "The brightest flowers of humanity are not in great numbers laid upon the altar of God." And his book closed with the discussion of "the means to obtain an earnest ministry."

We must look to a revived Church for it. It works both ways. But the "children of the Church can hardly be expected to rise above the level of the community out of which they spring." Homes where the idea is not to succeed in life but to succeed in living, where children are given to God as the boy Samuel was, where the daily prayer is offered for the

pastor, will rejoice to see its ablest youth devoted to Christian service. A Church that honors its minister, that hungers for truth, that responds to every true call will never lack "called men" to stand in its pulpits.

But such men should be called out. "Does it not seem to be the work of the pastors and churches to call out from among themselves the most gifted and pious of their members for this object?" The appeal of the ministry should be heard in our churches and colleges.

The poor in this world are often rich in faith. Great leaders like Bunyan and Dale and Spurgeon are lifted from low levels to show the spiritual capacity of the race. But men like Phillips Brooks, the consummate flower of generations of high thinking and large living, are the greater for their heredity. Mr. James speaks of the importance of "sending our patrician youths to the sacred office." An American merchant prince has a son a missionary teacher in Syria and a daughter the wife of a teacher in Constantinople. It is not a question of riches or poverty, culture or rudeness, but of gifts and devotion.

And the minister himself has greatly to do with this choice. If he is a manly man with a boy's heart he will have many imitators. A young country pastor in central New York, a boy's hero, had eight of his boys follow his example.

"On you it devolves to train the young recruits and form their characters; let them feel that they are by the side of heroes and catch the inspiration of your heroism."

The Church needs the priest to awaken and sustain the sense of God; the evangelist to point the missionary aim of the gospel and enlist its energies in the saving of men, and the teacher and interpreter to show the possibility of the human soul, the reach of Christianity and its ennobling motives,

## Two Recent Volumes of Sermons<sup>1</sup>

JOHN H. WILLEY, Ph. D., Montclair, N. J.

These two books are fit companions. Each makes a good foil for the other. Read together they make up a bill of fare, solid, appetizing and satisfying, with pleasing variety, and piquant flavor.

Dr. Watkinson is as usual dignified and inclined to be formal, with more or less of the conventional in his method of treatment.

Dr. Kennedy is swift, flashing, epigrammatic, and iconoclastic, but he manages to stay on the safe side of the orthodox frontier.

Both are modernistic; one invading every field of research and discovery, and bringing his spoils to buttress the old doctrines, and supporting them with a wealth of illustration that is nothing less than marvellous—the other more introspective and more impulsive, attacking ancient postulates and riding roughshod over theories that many thought had been settled, showing that the old creeds are steadfast and approved, but clothing them in such new and startling phraseology that they seem to be new discoveries.

Dr. Watkinson should be read by those who are looking for theological and homiletical munitions. He spills over with illustrations. He takes nothing for granted. He thinks in similitudes. There is scarcely a page but he has turned the X-ray of scientific fact, or historical event, or authoritative opinion upon some phase of Christian life or belief; and then as a climax, a sort of logical *ne plus ultra* he adds an appropriate Scripture verse, and you feel that there is nothing more to be said. Better than any common-place book or cyclopedia of illustrations are these sermons, as his illustrations are alive, and they are the latest find, and they are final. How he has found time to read so widely, and how he has managed to remember so much is a constant wonder.

The volume of Dr. Kennedy's is a series of sermons on the Apostles' Creed. It is not too much to say that it seems in many respects a new creed when the book is finished. Whether the reader will agree with all the author's conclusions or not is

another matter, but there will be respect for his honesty, and admiration for his ingenuity.

There is no posing, no assumption of prerogative, no smug and stodgy dignity. The author talks to the street. Speaking of modern preaching, the creedless sermons, the

"brief bright and breezy talks to the people on popular subjects that pass the time away and get nowhere," he says:

"O, my holy Aunt, how fed up one gets with this business. It only consists in dressing up platitudes and putting powder on their noses to make them presentable."

One opines that he has been dropping in at a modern church somewhere, anywhere—you may find that sort of preaching just around the next corner.

Dealing with the generality of church people who subscribe to the creed with their lips and repeat it solemnly every Sunday morning he says,

"They only believe that God made heaven and earth because if he didn't then they don't know who the devil did."

"You don't really believe your creed until you want to say it standing at spiritual attention, with the roll of drums in your ears, the light of love dazzling your eyes, and all the music of a splendid world crashing a prelude to its music. . . . If your creed is dull it is dead or you are dead. . . . Either you must change your creed or it must change you."

Both books are worth while. They make a fine team. But you need to drive them tandem. They will not run well in harness as shoulder-mates.

[We give in another department of the Review a sermon from this volume by Dr. Watkinson, and we hope later on, to give a sermon by the Reverend G. A. S. Kennedy, recently appointed a Kings Chaplain, and is now minister of St. Paul's Worcester.]

## Are You This Kind of Man?

What is a good sport in the English sense? A man who wins honestly, who loses cheerfully, who hopes increasingly, who bestows quietly, who receives naturally, who differs fairly, who agrees warmly, who lives liberally, who dies modestly, whose play-fellows are mankind.—*New York World*.

<sup>1</sup>*The Shepherd of the Sea*. By W. L. Watkinson. Fleming H. Revell Company, New York, 1921.  
*I Believe*. Sermons on the Apostles' Creed. By G. A. Studdert Kennedy. George H. Doran Company, New York, 1921.

# The Pastor

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## *A Jail in India*

In the September number of the Review, *The Gospel and the Plow*, by Sam Higgenbottom, was reviewed. The following bit of news from the book is apropos of Prison Day.

We crossed the Jumna river in order to visit the Naini Central Jail, which has accommodation for three thousand prisoners. For sixteen years the superintendent of this jail was the late Colonel E. Hudson, I. M. S., a British military medical officer. Colonel Hudson was a genius. He tried to manage the jail so that no man who entered should return to his ordinary life without having learned something which would be of advantage to him if he wished to become a decent citizen. The gardens and the field crops were the best I have ever seen. His field cabbages, crop after crop, weighed from forty to sixty pounds each. His cauliflowers, stripped of all leaves and stalk, till only the beautiful snowy, white head remained, turned the scale at from fifteen to twenty pounds. His silage crops of sorghum or millet grew to a height of from seventeen to eighteen feet, and weighed twenty-five to thirty tons of green fodder to the acre. Dean Alfred Vivian of the College of Agriculture, Ohio State University, Columbus, Ohio, on his journey round the world, rated the jail silage A No. 1. Colonel Hudson invented a coal-burning stove for cooking the thin, flat, unleavened cakes of India, known as chapatties. This stove saved the jail twenty thousand rupees a year in fuel and the daily labor of fifty cooks. In the days when the kitchens had been dependent upon wood for fuel, it had been almost impossible to obtain dry wood in the rainy season with which to cook food. As a result of damp wood and improperly cooked food, an outbreak of cholera and dysentery had accompanied the annual rainy season. This coal stove alone had been the means of saving the lives of hundreds of prisoners. There were machine shops, carpentering and woodcarving shops, and a pottery department; there were weav-

ing sheds where the prisoners worked upon the most up-to-date hand-looms, making their own blankets and clothing; there was a rug factory, a roofing-tile factory, and a modern dairy which provided milk for the sick prisoners and jail staff. Various experiments had been carried on with underground silos, and I have never seen cattle in better condition than those at the Naini jail fed on this silage. Colonel Hudson had learned how to appeal to the criminal mind and also how to get the best out of it. In every case he tried to send the man out a better man than when he came in.

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## Incantation Versus Knowledge

There came to me one day a well-known public woman who had suffered from nervous indigestion for many years. As she was able to be with me for only one night, we had time for just one conversation, but in that time she discovered what she was doing and lost her indigestion. In the course of the conversation she turned to me, saying: "Doctor, I know what a force suggestion is. I believe in its power. Will you tell me why I have not been able to cure myself of this trouble? Every night after I go to bed I repeat over and over these Bible verses," naming a number of passages relating to God's goodness and care for his children. My answer was something like this: "You are too intelligent a woman to be cured by an incantation. When you feel surging up within you the sense of God's goodness, or when you actually want to realize his loving kindness, then by all means repeat the verses. But don't prostitute those wonderful words by making them into a charm and then expect them to cure your indigestion. It is a desecration of the words and a denial of your own intelligence. Auto-suggestion is a powerful force, but real psychotherapy is based not on the mechanical repetition of any set of words, but on a knowledge of the truth."—JOSEPHINE A. JACKSON in *Outwitting Our Nerves*.

## MID-WEEK PRAYER AND CONFERENCE MEETING

### AMOS—A BIBLE STUDY

Professor JOHN E. MCFADYEN, D.D., United Free Church College, Glasgow

#### *October 2-8—Man's Inhumanity to Man*

(Chaps. 1 and 2)

Amos delivered his message to Israel during the brilliant and prosperous reign of Jeroboam II, about the year 750 B. C., and his book constitutes one of the most vivid pictures of ancient Hebrew society—a society in many essential respects astonishingly like our own. His message throughout is that the guilty civilization of his time would be speedily brought to a violent end. He helps us very clearly to feel that the chief function of a prophet is not to predict but to challenge the national conscience and to tell his country the truth about itself (cf. Micah 3:8).

But the great moral laws, for the violation of which his country stood condemned in the sight of God, were operative not in Israel only but over the whole world. It is no surprise, therefore, to find that Amos is a man of international mind, with an eye for and an interest in the doings of men far beyond the borders of Israel. Indeed, the whole of the first chapter and the first paragraph of the second (2:1-3) are taken up with a lurid sketch of the cruelties of other nations, and the pronouncement of their inevitable doom. From the very beginning we are made to feel the compass and sweep of God's purpose, and the universality of his moral laws. National gods were the fashion in the ancient world, but it is no national god for whom Amos pleads: it is the international or rather supra-national God, the God of us all, who has no favorites, but demands a moral service from all, and will in the end hurl

to destruction the nation that defies his laws.

Amos could say many damning things about each of the countries he indicts—their transgressions are three, four, many; but in each case he singles out only one as typical: and it is highly significant that the crime he chooses to select is cruelty. War (1:3) and the wicked slave-trade (1:6, 9) furnished abundant opportunities for this; and the naturally ferocious Semites used these opportunities to the full. Women were treated with inconceivable devilry (1:13), and the great primal instinct of respect for the dead was barbarously flouted (2:1). Now to the God whom Amos worships these things are intolerable, and the people who practise them are doomed. Upon nation after nation the prophet pronounces his sentence in a word which rings with weird reiteration through the refrain with which each of the oracles is closed: "I will not turn it back." He does not say what it is that God will not turn back; but manifestly he is alluding to that terrible penalty which inevitably follows in the trail of sin. On it comes, and God will not stop it. Why should he? for that is the law by which he administers the world.

Amos's audience would be delighted to hear of the doom that was to overtake the hated peoples that surrounded her: they do not know that he is about to leap, with his word of doom, upon them too (2:4-16). How angry they would be when they discovered that this was the climax of his argument. It is not for nothing that Amos begins with peoples beyond the borders of Israel: he means his people

to feel that they are living in a world where moral law is universal, and where every sin, by whatsoever people committed, is inexorably punished.

His revelation of Israel's sin (2:6-12) is much more intimate and detailed than that of the other peoples, for Israel is his own people; it is the national life of his own country that he is supremely concerned to challenge. Once more it is cruelty that Amos denounces—this time the cruelties of peace: he wants us to feel that the crimes of our seemingly quiet civilization may be just as dreadful as the cruelties of war. His very first words reveal his passionate interest in the poor: nothing angers him like the wrong done to them, whether by lawyers, employers, or merchants. The paragraph vividly illustrates the prevalent vices of those days—immorality and intemperance—which were both indulged in within the very sanctuaries themselves; and the Nazirites, who were the prohibitionists of the time, were insulted.

This, then, was the corrupt civilization which Amos declared was doomed. Nor was this an idle threat. The fire which again and again he announces that Jehovah will send is the fire of war: that, too, is clearly in Amos's mind in the threat which closes chap. 2 (vv. 13-16). He means that the Assyrians will come and bring the devastations and horrors of war upon the wicked land. And come they did within thirty years, laying Israel's capital, Samaria, in ruins (721 B. C.) and bringing the monarchy, and with it their political existence, to an end.

Points worthy of special interest are (1) Amos's international outlook—he sees far beyond his own land; (2) his appeal to the universal conscience—he does not blame the nations for failing to conform to any written law, but to the law written on the heart; (3) his candor—the true

patriot is not the man who flatters his nation, but the man who tells it the truth; (4) his interest in the poor—notice the implied horror of the "palaces" in the refrain throughout chap. 1.

### *October 9-15—Prepare to Meet Thy God*

(Chaps. 3 and 4)

These chapters continue the theme of Israel's sin and doom initiated in chap. 2—"I will punish you for all your iniquities" (3:2). Amos's audience must have resented his message of doom, for were they not Jehovah's peculiar and exclusive people? "Are we not the people whom Jehovah cares for supremely out of all the families of the earth?" So be it, says Amos: therefore all the more will he punish you for your sins (3:2)—a daring and original thought, which to the people must have seemed the rankest heresy. For to them Jehovah was a national God, pledged to their unconditional prosperity, while to Amos he was a moral God, who could not and would not let sin go unpunished. The people indignantly demand Amos's warrant for so bold a heresy. My warrant, he answers, is this, that my message has been given me by God and I simply cannot help declaring it. "The Lord Jehovah hath spoken: who can help prophesying?" (3:8). His message is the natural and inevitable effect of God's word to his soul through the events of the time. It is but an illustration of that reign of law which pervades the physical and the moral universe which Amos proceeds further to expound in a striking and curious passage, by illustrations drawn from various phases of life, in peace and war, in town and country, among birds and beasts. Law is everywhere, because God is everywhere (3:3-6).

Then Amos returns to the attack.



The oppression practised upon the poor by the grandees of Samaria (the capital of Israel) is such that even the heathen hearts of Ashdod and Egypt would be shocked, could they witness it. The doom, as before, is invasion and destruction at the hands of an enemy (the Assyrians), who would make short work of all their effeminate splendor. Only a few fragments of that brilliant civilization would survive by which it could be identified—fragments comparable to the legs of a sheep or a piece of its ear which was all that was left when the lion had torn it. And Amos pronounces this awful doom no less upon the houses of worship—already we have seen why (2:7f.)—than upon the “palaces”: both alike are detestable (3:14f.).

Unhappily, the women were as bad as the men, haughty, cruel, exploiting the poor and given to intemperance: with almost brutal candor Amos calls them cattle. Their doom too is sealed (4:1-3). We can imagine the people angrily resenting these threats and pointing, in refutation of them, to the assiduity of their worship—their sacrifices, tithes, and free-will offerings associated with sanctuaries like Bethel and Gilgal. Amos tells them that all that is irrelevance and sin: that is doubtless what you love, he says, but it is not what God loves at all (4:4f.). His demand is not for gifts, but for character; and as the character of the worshipers was corrupt and cruel, he responds to their gifts by sending disaster upon disaster (4:6-11).

This interesting passage, like chaps. 1:3—2:5, is a poem whose stanzas each close with a solemn refrain: here, “Yet have ye not returned unto me, saith Jehovah.” The various disasters enumerated—cleanness of teeth (*i. e.* famine), drought, blight, mildew, locusts, plague, war, earthquake—are conceived partly as punishment,

but still more as God’s own call to repentance. They were designed to induce in the frivolous people a more sober and reflective spirit, to draw them back to the God from whom they had wandered. But then, as now, there were some whose frivolity was incurable, some whom not even the calamity of war could stir to a serious temper. In that case, says Amos, there is some more terrible thing in store; and, after hinting darkly at a doom he does not name, he rings out his summons, “Prepare to meet thy God, O Israel”—the great God of the universe who controls the mighty forces of nature and whose name is Jehovah of hosts (4:12f.).

To Amos both history and nature are full of the voices and appeals of God. The prophet’s mind dwells naturally on the sterner aspects of things; all the illustrations of the law of cause and effect but one are grim (3:3-6); but here we see him suggesting that behind the disasters which had overtaken Israel was a purpose of love. The severity of God was designed to lead to repentance, to bring his wanderers home; and the terrible threat which closes the appeal is delivered only after all the other warnings have gone unheeded.

Points for consideration: (1) The inexorableness of law. Amos saw law everywhere, in the physical (3:3-6) and moral (3:2) world alike. That is why he is so sure that Israel is doomed. “Things are what they are and their consequences will be what they will be: why should we deceive ourselves?” (2) The divine intention of disaster—to induce in men a mood of seriousness, reflection, repentance, to lead them to face the ultimate things and the God behind all things. (3) The pathetic power of man to ignore or resist the sternest appeals—illustrated by the frivolous temper which not even the tragedy of

the Great War has eliminated. "Yet ye have not returned unto me." Amos, thinking no doubt of the Assyrians, plainly hints that for the persistently impenitent there is a yet more terrible fate in store. There is a permanent truth in this. Therefore "prepare."

### *October 16-22—Fair Play*

(Chaps. 5 and 6)

The doom at which Amos has plainly hinted is that of a war which will ravage the land from one end to the other (6:14) and decimate the population (5:3), and so sure is he of it that he lifts up his lamentation in advance (5:2). Some verses of the chapter seem to suggest that that doom might conceivably yet be averted: the people may be spared (5:4, 6, 14), and Jehovah may be gracious (5:15), but only on condition that they do really seek him in the only way which in the eyes of Amos was worth while, *i. e.*, by a healthier and juster social order (5:24). But that hard way they refused to take, they preferred to tread the easier path of rite and ceremony. They made pilgrimages to the famous sanctuaries of the day (5:5)—Bethel, Gilgal, Beersheba, hoping to satisfy God thus and to find him there; but there, of all places in Israel, according to Amos, he was most assuredly not to be found. There is something dreadful in the antithesis "Seek me, but seek not Bethel," as if God was not in the churches of the time at all. We begin to understand these fierce words when we remember what went on in the sanctuaries of those days (2:7f.) and how the whole order of society was honeycombed by the injustice perpetrated by the worshipers who frequented those shrines (5:7). To Amos no religion was of the smallest value which did not express itself in just and decent life. Those who took bribes to prevent justice

(5:12), who trampled upon the poor and ground them down with excessive taxation (5:11), need expect short shrift from a God to whom character was everything and ceremonial nothing.

So once more Amos hurls his threats of the doom that was to devastate the whole land, city and country alike (5:16f.), laying in ruins the palatial houses and the pleasant vineyards (5:11), and filling the air with sobs and lamentations. Inspired by his stern sense of the inexorableness of law, Amos maintains, in one of the grimmest verses of the Bible, that the doom is inescapable (5:19): the unhappy people will be like the man who fled from a lion and was met by a bear, or on reaching his house out of breath and leaning his hand wearily against the wall, was suddenly bitten by a serpent. It is the prophet's fierce way of saying that there is no escape from the laws of God: the nation that breaks his law must pay the penalty. Bitterly resenting these threats of doom, the people sought to refute them by pointing to the gorgeous and punctilious ceremonial of their religious services, with their vocal and instrumental music; but the prophet, filled with indignant fury at this travesty and misconception of true worship, represents his God as answering, "I hate and despise it all. That was never my demand, was not in the time of the Exodus (5:25), is not now, and never shall be. My demand then and now and evermore is that justice, righteousness, fair play as between man and man, shall flow through the land, through every department and activity of its public and social life, like a cleansing and never-failing stream." The words of 5:24 are truly golden words.

Then the "woe" begins again (6:1, cf. 5:18), this time hurled at those who are at ease because they believe themselves to be safe behind their

mountains. Chap. 6:3-6 gives us a glimpse—the most vivid in the Old Testament of an ancient Hebrew aristocratic home. We see great social and political dignitaries indolently lolling on their gorgeous ivory-inlaid couches, feasting like gluttons, drinking wine greedily not from slender cups but out of capacious bowls, perfumed like dandies, revelling in improvised music of voice and instrument, but caring nothing for the people who were broken by the vices of peace.

This can end, says the prophet, only in one way—in invasion (6:14) and exile (6:7). How much Amos is moved by the sight and the thought of it all we see from 6:8, where he represents the Lord as confirming the doom by a most solemn oath because of the utter detestation in which he holds the palace and the callous and luxurious wickedness of the life which, as we have just seen, is led there. The sorrowful thing is that in the imminent national disaster the small house, the house of the poor man, shall be smashed to atoms no less than the great house; all shall go down in a common ruin (6:11); and the grim scene reflected in 6:9f. seems to be that of a plague-stricken house in which all have perished but one. The reason for all this is expressed in the singularly striking words: "Can horses run upon a cliff? Can the sea be ploughed with oxen?"—so we should read—"that ye have poisoned justice," etc. He means that there is a moral order as there is a physical order, and the one can be no more defied than the other. Those who defy the great moral laws of the world by promoting injustice and embittering the relations of men will come to as terrible an end as would the fool who would attempt to plough the sea with oxen.

The chapters bristle with suggestions. (1) Note Amos's fierce contempt for a religion which exhausts

itself in ceremony (5:5, 21, 25), and his passionate demand for a religion which will create and encourage the spirit of fair play. He abhorred the exploitation of the weak and defenceless (2:6f., 4:1), and were he alive today, he would plead for fair play not only as between class and class but as between nation and nation. Vindictiveness in the one sphere is no more tolerable than exploitation in the other. (2) Here, as so often, Amos emphasizes the inexorableness of law (5:19; 6:12). We are living in an ordered system, in a world of cause and effect, in a world in which sin carries a terrible and inevitable penalty, and "I will not turn it back" (1:3). (3) The mark of a true patriot is not that he shouts and waves the flag, but that he is "grieved," almost literally "sick" (the word in 6:6 means "sick"), when his country is broken by the ravages of war, or, as it can almost more terribly be, by the vices of peace. (4) Notice the profound nature of the demand in 5:15—not only "seek good and not evil," but "hate the evil, and love the good." What he asks from the citizens is not only good acts, but good dispositions; not only worthy institutions, but noble souls. (5) Amos's solution of the social problem is not only moral, but religious; not only "seek good" (5:14), but "seek Jehovah" (5:6), "seek me" (5:4). Democracy must learn that there can be no permanent solution without God, no real brotherhood of man without an acknowledgement of the fatherhood of God.

### *October 23-29—Visions of Doom*

(Chaps. 7 and 8)

Amos, as we have seen, is an intensely ethical preacher, and it may at first sight seem strange to find him in 7:1-9:4 as a man apparently subject to visions. But this is very easily

explained. He is obsessed with the idea of the speedy and inevitable doom of Israel, and everywhere he looks he finds corroboration of that doom. The country experienced first a plague of locusts, then a fierce and withering drought: it is from these experiences that the prophet's first two visions start, and, fearing that the God who sent these things has some more terrible thing in store, he prays twice for forgiveness for his people, and twice his prayer is heard. Incidentally we learn from this that Amos's conception of God is not unrelievedly stern; he has a real appreciation, though he seldom expresses it, of the forgiving love of God.

Then—his third vision—he sees one day a builder dropping a plumb-line beside a wall to test its straightness; and as he looks, there comes into his heart the vision of another Builder dropping his plumb-line beside the wall of Israel's national life, and finding the wall anything but straight. Down then it must come, and Amos voices his sense of the inevitable doom in words which must have sounded upon the ears of those who heard them both as high treason and blasphemy (7:9): he foretells the ruin of the churches and the destruction of the reigning dynasty. Only a man of invincible faith and courage would have dared to deliver such a message in such a place—he is speaking in Bethel (7:13).

Obviously the powers that be cannot tolerate such talk, which can hardly do other than foment disaffection among those of revolutionary temper: so the archbishop of Bethel, the foremost churchman of the land, immediately notifies the king that conspiracy is brewing, and with insolent superciliousness he commands Amos to leave the country and get back to Judah. But such a man as Amos is not so easily cowed. He rises up in all the elemental courage of his

native manhood, and fearlessly reiterates his terrible threat, clinching it with a detailed prediction of the disaster that would overtake the archbishop's own house. It is into this speech that Amos projects the simple story of his call. Amaziah had insinuated that Amos was a professional prophet, well paid for his services by those who had hired him. Amos indignantly denies that he is a professional; he is indeed a prophet, but only because, when he was tending his sheep and reflecting on the wickedness of the people, the purpose of God, and the meaning of contemporary events, he heard a voice bidding him go and preach, and he was irresistibly impelled to go.

Another vision follows in 8:1-3, which involves a play upon the Hebrew words difficult to reproduce in English; but it is something like this: Looking one day in the fall of the year at a basket of fruit, and obsessed as he always was, by the idea of the doom of Israel, he began to see in the ripeness of the fruit a prophecy of the ripeness of the people for destruction, and to hear in the "fall" of the year a premonition of the fall of the people. Gloom, wailing, silence—that will be the end.

The rest of the chapter (8:4-12) is more in the tone of the preaching of the earlier chapters. Again Amos's passion for the poor and the needy flashes out and especially is his anger aroused by the heartless cruelty with which they were exploited by the great grain merchants of those days, who—as verse 5 means—sold underweight and charged exorbitant prices, and not content with that, sold an adulterated article—"the refuse of the wheat" (8:6)—robbing the people at once of their money, of their rights, and of their vitality. Never was the profiteer more vividly drawn than in this passage, which pillories him for all time; and it is of surpassing interest to note that the men who treat

the public with such cynical brutality are men to whom the Sabbath is a bore, men who sit loose to the obligations of the sacred days. It is no accident that those who are indifferent to God and his claims are also indifferent to man and his rights. And Amos goes grimly on, "Shall not the land tremble for this?" A land in which profiteering flourishes unchecked is not a safe place to live in, it does not rest upon solid foundations, it rocks and reels as to the tremors of an earthquake, it may stagger into revolution with all its baleful consequences for ordered life. To Amos the most sorrowful aspect of the ruin which he foresees for his country is its spiritual destitution. When the blow falls they will long for some one to guide them back to God; and, having stopped the mouths of the prophets (2:12) and ignominiously dismissed men of the stamp of Amos himself (7:12) who could and would have guided them, they may find that the blessing they have rejected and now covet is beyond their reach, though they seek it carefully with tears.

Points for consideration would be (1) the contrast between a moral and a ritualistic religion. That contrast pervades the whole book, (cf. 5:24f.), but here it is peculiarly vivid because both those types are incarnated in the persons of Amos and Amaziah—the one courageous, original, inspired, and inspiring; the other the champion of privilege, vested interests, tradition, and the established order. (2) Amos is an example of the true patriot in that he told his country the truth, though this exposed him to the charge of heresy and treason (7:9). (3) The profiteer is a menace not only to the well-being but even to the security of society (8:4-8).

## *October 30—November 5—The Happy Future*

(Chap. 9)

The fifth and last of Amos's visions is the most terrible of all. He sees the crowded sanctuary—of Bethel perhaps—smitten by some unseen angelic hand, and fall, burying many of the worshippers beneath the ruins. The survivors seek to escape, digging down to the nether-world, climbing to heaven, hiding themselves in the densely wooded Carmel, throwing themselves from a cliff into the Mediterranean sea, to hide themselves from the terrible God whom by their immoral life and their meaningless worship they have persistently insulted; but all in vain. Everywhere in the universe they go, in the heights or in the depths, on land or in the sea, they find themselves in the grasp of an almighty arm from which there is no escape. "There shall not one of them flee away, and there shall not one of them escape" (9:1). "I will set mine eyes upon them for evil and not for good" (9:4). It is very terrible, but it is simply another assertion of Amos's doctrine of cause and effect. Certain conduct will carry certain consequences, and from them there is no escape, for God himself has established this sequence, and "I will not turn it back." The thought of this section is just that of the omnipresence of God—the thought which had so searching and purifying effect upon the writer of psalm 139—as colored by the grim imagination of Amos.

As in 5:21, we can imagine the people recoiling in horror from so fearful a picture of their destiny and pointing the prophet with angry pride to the exodus, which was so signal a proof of the love of God for their ancestors and so complete a refutation of Amos's sinister forebodings. Good, says Amos; but other nations have had their exodus too; it was the same

Jehovah that brought up the Philistines from Crete and the Syrians from Kir (9:8). Here, as in chaps. 1 and 2, Jehovah is not the God of Israel only, as the average Israelite thought, he is the supra-national God; but Amos here expresses this thought in a way which must have seemed like a deliberate insult to his haughty and self-satisfied audience—"Are ye not as the Ethiopians unto me?" *i. e.*, no better and no dearer than the swarthy sons of Africa. With disconcerting candor Amos here, as elsewhere, demolishes the idea that they are the favorites of heaven. God elects men and nations not to irresponsible privilege, but to duty; or, if to privilege, then to privilege for the sake of duty.

Some scholars believe that the book ends with the humbling questions of verse 7, or at any rate in the middle of verse 8, "Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth." Unquestionably either of these points would make a very dramatic ending, in thorough harmony with the stern and challenging spirit of Amos. But, as a matter of fact, the book does not end so: the verses that remain disclose a fairer and a happier outlook. As this, however, is conceived almost entirely in terms of material prosperity, some scholars think that they can hardly have come from the man who pled with such passion for righteousness within the social order. However that may be, the book would be incomplete without this or some similar picture. The last word of God can never be judgment; at any rate we may safely say that that can never be his exclusive word. Amos urged the claims of the righteous God, the demand for justice among men, and the inexorableness of the moral law, with unparalleled power; but those things do not exhaust all that is to

be said about God and duty. This message, true and necessary as it is, has to be supplemented by the message that there is love in the universe as well as power, and that God is the God of grace as well as of majesty. Amos touches here and there upon this thought (5:15; 7:3, 6), but in the main it was left to his gentler successor Hosea to develop this view. It is therefore a happy providence that the book of Amos ends with a gracious vision of restoration and prosperity, which relieves the pervasive gloom of the book.

Besides emphasizing this point, the preacher may fittingly embrace the opportunity of calling attention to the salient features of this small but immeasurably impressive book. (1) We learn that a prophet is not so much a predictor as a preacher. The book is just a series of passionate discourses challenging the corrupt life of the time, and designed to stir the national conscience. (2) True religion has little—Amos would say nothing—to do with ritual. The divine demand is not for ritual but for civic righteousness. (3) We are living in a world of cause and effect, where every sin, personal and national, has to be paid for, and often with a terrible price. God and his laws are never, in the long run, mocked. (4) The true patriot is the man who is "sick" (6:6) when he sees his country ruined by frivolity or vice; who, whether on the platform, through the press, or in the pulpit, tells his country the unvarnished truth about itself. (5) The true patriot is the man whose interest is not confined to the welfare of his country, but who longs for the material and moral advance of all the world (Chaps. 1 and 2). He believes that God loves all nations and has his purposes for them all. Ethiopia is as dear and as necessary as Israel.

# The Book

## LIFE AND LETTERS OF PAUL<sup>1</sup>

Professor James Moffatt, D. D. Litt. D., United Free Church College,  
Glasgow, Scotland.

### *Oct. 2—Paul in Corinth*

(Acts 18:1-23)

Crossing Greece, Paul hurried on to Corinth, a thriving seaport on the isthmus with vice rampant in its streets and temples, with a restless mental energy in the temperament of its people, and—with a Jewish synagogue, where morality and religion struggled for existence. Athens plays no part in early Christianity. Corinth has an important role. Paul found there a rich opportunity and founded a church which, though it cost him many a heart-break, drew from him some of his most profound statements about faith and fellowship.

1. He began by finding two new friends. His companions had not yet rejoined him, and he had grown tired of waiting for them at Athens. But at Corinth he came across a husband and wife, of Jewish birth like himself, who had recently been obliged to leave Rome. Aquila the husband was a tent-maker like Paul, in the Jewish ghetto they lived and worked together (verses 1-3). Luke especially notices the coming of this new friendship into Paul's life, not because of any service immediately rendered by this pair in the Corinthian mission, but because it was notable. Probably they were Christians already, or, at any rate, so open-minded that Paul was able to bring them over the line to Christ.

2. The Corinthian mission began successfully and stormily (verses 4-11), with an effort in the local syna-

gogues. Then, as the Jewish opposition deepened, Paul devoted himself specially to the non-Jews. For eighteen months he labored along with Silas and Timotheus, who by this time had made up to him. He had two encouragements: (a) The head of the local synagogue became a Christian—and his example was followed by many of the Corinthians, mostly (1 Cor. 1:26) belonging to the lower classes; also (b) he had a vision, encouraging him to go on.

3. The crisis arrived (verses 12-17) when the local Jews, exasperated by his success, raised the usual clamor about his mission; only this time they made the mistake of objecting to his deviation from the Mosaic law. Now the Roman proconsul very properly judged that this was a matter for the Jews themselves, not for him, to decide; they had the right of self-administration, and it was no business of his to interfere. He contemptuously dismissed the case. Whereupon the local pagans retaliated on the obnoxious Jews by beating their leader in front of the tribunal itself! "Gallio", as Sir W. M. Ramsay points out, "took no notice of this piece of 'lynch law', which probably seemed to him to be a rough sort of justice." The Jews had not made themselves popular at Corinth. What the angry bullies did was not out of love for Paul and the Christians, but to gratify their animosity against this irritating sect of foreigners. Jewish opposition to the gospel, at any rate, was checked in Corinth.

4. Some time afterwards, in the

<sup>1</sup> These studies follow the lesson-topics and passages of the International Sunday-school Series.

spring, Paul left, on his way back to Antioch (verses 18-23), accompanied by Aquila and Priscilla, the former (not Paul) having, in Jewish fashion, shaved his head at the seaport of Cenchreae, as a mark of gratitude to God for deliverance from some danger (the traditional method, apparently, was to keep the head shaved for a month and to abstain from wine). At Ephesus the pair were left by Paul to continue work there, while he hurried on to Antioch and Jerusalem (verse 22 means that he "went up to the capitol to salute the church," formally recognizing the Jerusalem church as the headquarters of Christianity, for all its suspicious treatment of himself). The Corinthian mission thus ended with hope and promise; Paul had stayed there longer than he had done elsewhere in Greece, and achieved more. He left voluntarily, and he left behind him a church. What this church was and what it did, we learn best from his subsequent letters to it.

### *Oct. 9—Paul at Ephesus*

(Acts 19:1-41)

Paul had been pressed to return to Ephesus (18:20), and had promised to come back if possible. On returning from a mission tour in Asia Minor he re-visited this great city, and spent over a couple of years there. Some incidents of the mission are recorded by Luke.

1. A curious incident connected with a dozen former disciples of John the Baptist, who had made their way to Ephesus. Paul found that they had never heard of the Holy Spirit; apparently they were Christian "disciples," with a sincere belief in Jesus as Messiah, and yet devoid of the Christian vitality. Paul imparted the Spirit to them, thus completing their experience. The laying on of hands was the outward ceremony which marked this transmission of the

Spirit, in primitive days. But the noticeable point was that these men were willing to learn more. They confessed, "We have never even heard of the existence of the Holy Spirit." But that did not mean it was impossible and unreal. There were things undreamt of as yet in their philosophy of life, and this was one of them. Some people say, "We have never heard of such a thing," implying by their tone, "and we do not care to hear of it"—as if their past experience were final. It was otherwise with these defective but open-minded disciples.

2. Paul's mission to the synagogue lasted for three months, after which he had to shift his quarters (verses 8-10); lecturing on Christianity from eleven to four every day in the lecture-room of a philosopher Tyrannus, who did not require it during these hours. So the Christian propaganda spread. For two years this prolonged effort continued. Evidently evangelists went out into the surrounding country. But Luke's attention is absorbed by what went on in Ephesus itself. He narrates one story of the extraordinary effect produced in the cause of the mission (verses 11-17), a story about the seven sons of a Jewish high priest called Sceva. Superstition and exorcism were rampant at Ephesus, and a weird occurrence in connection with the magical use of the name "Jesus" caused a profound sensation in the city.

3. More significant is the account of the moral impression made by the gospel upon the workers of magic (verses 18-19). Ephesus was notorious for its magical books, and some of the local Christians proved their faith by burning literature of this kind in their possession. The price of the books burnt was nearly two thousand pounds, i.e., about ten thousand dollars. Genuine Christianity allows of no tampering with the occult arts.



4. But the final episode (verses 21-40) was the most dramatic. It arose out of the clash between Christianity and the local, passionate worship of Artemis. "The scandalous sacerdotal institutions maintained at Ephesus," says Renan, "seemed every day to be more devoid of shame than ever." Artemis was a goddess of fertility, and her worship was the breeding-ground of vice. But Christianity struck it indirectly through the profit arising from the trade of making small silver models of the goddess. This lucrative business was threatened by the success of the new religion, and again, as often afterwards, the faith became unpopular because it interfered with a thriving business which was bound up with paganism.

Note these points in the familiar story. (a) The persecution was due to the success of Christianity. (b) The appeal of Demetrius to the financial interests of his trade and also—adroitly—to the prestige and reputation of the local goddess, which glorified the city. (c) The limitation imposed on Paul (verses 30, 31) by men who would not let him risk his life in the riot. This must have galled his high spirit. He had to appear a coward, even when he was eager to run any risk beside the other two men. But the Christian cause was more than his own reputation, and he was brave enough and wise enough to recognize this. (d) The sensible speech of the secretary of state (verse 35), deprecating rash action and pointing out the dangers of such a mob policy. "Here was democracy in evident palpitation, fully awake, enjoying utter freedom of speech, complete immunity from despotic guidance; but something was lacking and this something was aim, direction, objective. In startling contrast to the unity in Christ, some said one thing and some said another." Fortunately, the crowd

calmed down. Their sudden vehemence fell as quickly as it had risen.

### *Oct. 16—Paul Writes to the Christians at Corinth*

(1 Cor. 1:10, 11; 13:1-13)

Paul's "first" epistle to the Corinthians in our New Testament was not the first letter he had sent to the church. He had already written one (1 Cor. 5:9), of which a fragment is probably preserved in 2 Cor. 6:14—7:1. The canonical first epistle was sent from Ephesus during his mission there, perhaps in answer to some communication from Corinth itself. At any rate, Paul had learned that party spirit, the vice of democratic communities, had crept into the church from the social and political environment. The Corinthian Christians were apt to be in church what they were in civic life, divided and bitter, a prey to feuds and factions.

The first advice the apostle sends them is to abstain from this quarrelsome spirit (1:10, 11). Observe how he conveys his blame on the back of praise (verses 4-9). In order to make any censure tell, we ought first of all to recognize the good qualities in the person we desire to correct. "Brethren," he pleads, "there must be no cliques among you," no splits or dissensions. The Corinthians were making rival leaders out of their ministers, and Paul marks in this the break-up of Christian unity. "Drop these party cries."

His positive contribution rises to its height in the advocacy of love (13: 1-13). In the atmosphere of love, all such wrangling and quarrelling dies out; therefore he seeks to breathe this air into their heated debates. The passage is a great hymn in praise of Christian love as the supreme spiritual gift, without which all other qualifications are inadequate. Like most classical pieces, it is more familiar than intelligible, and

an analysis of its argument is necessary if its point is to be felt.

He begins by exalting love as indispensable, in three relations. (Notice, he says "I", not you—implying humbly that what he lays down applies to himself as much as to any other Christian). First (verse 1), without love the highest emotional gifts of ecstasy and utterance are idle—no more than noise. Second (verse 2), without love, the highest mental gifts of insight and penetration are of no avail—not even, he adds, "the faith" or practical efficiency which is capable of surmounting any obstacle. Thirdly (verse 3), without love, even the spirit of sacrifice is vain, the spirit that would make a man part with all his money or even his life. These words are not rhetoric; they breathe an intense, urgent conviction, reached through long experience of human character. Paul saw that endowment and achievement such as he has mentioned would be valueless apart from love, since they might be productive of pride, self-consciousness, and egotism.

"Was it thou?" Matthew Arnold asks, apostrophizing Heine,

"Was it thou—I think

Surely it was—that bard

Unnamed, who, Goethe said,

Had every other gift, but wanted love."

It was not Heine; it was Platen. But the criticism might apply to many Christians; they have this or that gift, perhaps several striking gifts, and yet fail to produce the highest influence upon their fellows, largely because they lack love. And, as love is a thread-bare word in the religious vocabulary, it is well to recollect that Christian love means devotion to the ends of God in a human personality; i.e., that in our relations with others, we are to keep ever in view that God has ends of his own in their lives, that it is our duty not

to show off our power, or to ignore these people, but to further these divine ends by our example, our counsel, our sympathy, our forbearance, our very reproof. We must believe in their capacities for God, and in God's claims upon them, however annoying or commonplace these people may be.

All this involves a strain, but true Christian love is equal to it. And Paul now proceeds to show Christian love at work (verses 4-7). "To identify ourselves with God's interest in the lives of others, to seek that God's will for them may be fulfilled, that that which is dear to him in them may be saved, to put what we are and have unselfishly at their service for this end—this is love" (Denney). And this is how it works out. (a) In courtesy and modesty, with good temper, unselfishness, and forbearance (verses 4-5); (b) in relation to wrong-doing on the part of others love never is glad over this, love is not secretly priding itself on its own immaculate record or gloating over the implied contrast (verse 6); it is always "slow to expose" a fault; "always eager to believe the best," when suspicions of anyone arise; never hasty at leaping to unfavorable conclusions; "always hopeful" that the offender will improve; and "always patient" with him (verse 7).

Finally, the panegyric ends with "love lasts", outlasting all other gifts (verses 8-12). The best comment on these verses is the remark of Eliot the apostle of the Indians: "My understanding leaves me, my memory fails me, my utterance fails me, but I thank God my charity holds out still." And of the three, faith, hope, and love (verse 13), love is the greatest, for while there may be faith or hope without love, there cannot be love without faith and hope (verse 7).

### *Oct. 23—Paul's Last Journey to Jerusalem*

(Acts 20:1—21:17)

A murder-plot by the Jews caused Paul to change his plans at the last moment. The ugly temper of the Jews was due to their native hatred of any renegade from their faith and also to Paul's success in detaching not only Jews and Jewesses from Judaism but even devout pagans from the outer circle of the synagogues. They could not forgive Paul. They could not answer his argument. And so they planned to murder him on the ship conveying pilgrims across the Mediterranean to Palestine in time for the spring festival of the pass-over (verses 1-3). Returning by land for safety's sake, Paul stopped for a week at Troas (verses 5-12) where he celebrated the Eucharist in the evening, according to the traditional method.

His farewell to the presbyters of the church at Ephesus (verses 17-38) is one of the most touching scenes in the book. His speech is a blend of counsel and of self defence, a record of work done and a warning against dangers ahead. (1) He appeals to his past record (verses 18-21), which is familiar to them. Note that he is particularly sensitive about his reputation for candor and frankness (verses 20-21). He returns to this again (verse 27), claiming that he had never kept back anything of God's truth. Paul denies by anticipation the doctrine of reserve in religious teaching, probably moved to this by the insinuation often levelled against him by mean critics that he was a time-server, who suited his message to his audience and courted popularity by withholding unpleasant truths of the gospel. He claims that his ministry has been free from racial prejudices ("both to Jews and Greeks") and versatile ("publicly and from house to house"). It has been a min-

istry of "teaching" pre-eminently; there is no word about sacrament. (2) Turning to his future prospects (verses 22-25), he confesses that he has a premonition of trouble and danger, but insists that he is going ahead. The reason for his visit to Jerusalem, in spite of the risk, is that he was bound to carry out the business of the great collection, though he does not mention it here; all he put forward as argument is the manly reason that he is under orders, and that he cannot let trouble or danger prevent him from stepping forward in his duty. (3) He feels certain that he and his friends at Ephesus will never meet again (verses 26-35), and therefore gives them (a) a last solemn charge about their responsibilities (verses 28f.), and (b) a word of blessing (verses 32f.). In both, the personal touch is felt. It is always a delicate thing to speak about oneself, and especially to refer to one's service and record. But Paul continues to do this with exquisite taste and humility, the reason for his reiterated allusions being that he was the prominent example of Christian life for these people; they had no Christian body, they only knew Christianity as they saw it lived by a man like their great apostle, and therefore it was of paramount importance to rally their faith by pointing to their recollections of his character and conduct. Besides, they were presbyters, i.e., authorities in charge of the local church, and Paul is anxious to leave a definite impression of what the Christian ministry demanded, its demands being, in addition to candor and diligence (as already mentioned), personal supervision of the church, vigilance against error, and an utter absence of the love of money.

The allusions to tears (verses 19, 31) are noticeable. "Men in these days," says Carlyle, "do not usually weep; men usually are not in earnest enough for weeping." When strong

men weep, it is the sign of profound emotion, and Paul occasionally was thus moved to the depths of his being, as his friends knew, weeping sometimes (a) for sheer grief at the perversity and malignant spirit of the Jews, (b) sometimes in anxiety over Christian converts who caused him anxiety, and (c) as we know from his epistles (e.g., Phil. 3:18), from sheer shame and sorrow at unworthy representatives of the Christian faith.

The closing touch (verses 36-38) the uncontrollable burst of tears that broke from his friends, as he said good-by to them, illustrates the power Paul had of drawing out affection from his loyal churches. He was not a mere preacher who dazzled them. He won from them more than admiration for his theological and organizing gifts. Paul attracted people to himself, and this capacity for eliciting ardent affection is one of the qualities which stamp him as a great religious leader. —

*Oct. 30—Strong Drink in a Nation's Life—World's Temperance Story*  
(Isa. 28:1-13)

Strong drink is a weakness: that is the theme of this passage upon Israel and Judah. The vice is specially a vice of the upper classes here. There were convivial days, resembling those of the eighteenth century in Britain, when, as Lord Rosebery puts it, "Scottish judges sat on the bench with their stout beside them; when at least one Viceroy of Ireland could die of drink; when the English clergy are said to have considered their cellars more than their churches." Only, in this case drink did not invariably affect the capacity for work and the sense of responsibility. Whereas in the society arraigned by Isaiah drunkenness was the recourse of those who sought to evade responsibility.

"Ephraim" is the term for north-

ern Israel, whose capital was Samaria, and the prophet vigorously denounces the tippling aristocrats amid the crown of hills round the city. They are to be swept away by a judgment of God falling on their state (verses 1-4), i.e., by an invading host of the Assyrians. Note, with Cheyne, that Isaiah "mentions drunkenness, not as the root of the national evil, but rather as its flower. The appalling thing is that when all is on the point of collapsing, those responsible for the State should be given up to self-indulgence." Drink blinded and dulled them to the perils of their situation. Their recourse to drink was at once the outcome of their shallowness of soul and the source of their irresponsibility.

Then, after an interlude (verses 5, 6) upon the contrast of God's relation to his remnant of loyal, sober, faithful people (faith in God being the real inspiration of valor), the prophet proceeds (verses 7-13) to denounce the prophets and priests in Jerusalem for the same vice. They too get drunk, when they ought to be alive to the sacred function of their calling. "They are gone astray through strong drink." It is not suggested that they drank, as some today drink, in order to whet their faculties and produce an exhilaration of spirit. The charge is that their drunkenness is a symptom of callousness and carelessness; they are indulging in gross pleasures of the table, when they ought to be giving sober counsel to the people ("in judgment") or presiding at the sacrificial feasts ("the tables"). Worse than that, these profane creatures hiccup a scornful defiance of Isaiah himself (verses 9-10), sneering in a maudlin fashion at his teaching. "Who is this censor, to rebuke us? Are we mere children to be scolded?" That is, their intoxication prevents them from being sober enough to take

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# Social Christianity

## PROFITEERING

Professor RUDOLPH M. BINDER, Ph.D., New York University.

### *Oct. 2—Who is the Profiteer?*

SCRIPTURE LESSON: The many passages which inculcate square dealing in the matters of weights and measures are pertinent here, such as Lev. 19:35, 36; Deut. 25:13-16; Prov. 11:1; 20:10, 23; Micah 6:11. In the New Testament see Matt. 5:6; 6:33; Phil. 1:9-11.

DEFINITIONS: Profiteering is the exaction from a purchaser of a higher price for an article or service than justice warrants; or it may take the form of giving less in quantity or quality than is supposed to be delivered.

HOW DETERMINE THE FACT: Theoretically it is not easy to fix exactly the dividing line between obtaining legitimate profit and profiteering. In fact, during the last seven years the practice of exacting huge profits has become so abnormally usual and unmistakable as to affect adversely the whole economic structure. At the present time "the aim of all business activity is to realize a profit." But who is to say what a legitimate profit is? Is it "all the business will bear"? Or is there a standard established by custom and usage which has become a norm? Duncan in the book just quoted notes that

"It has been estimated that the net profit in retail business throughout the United States has averaged five or six percent on the capital invested."

On the basis of commercial custom, therefore, one would consider that any profit greatly in excess of the average named above would come under the head of "profiteering." If, as is charged in numerous cases, profits of fifty to two hundred percent are taken, that comes unquestionably within the definition.<sup>1</sup>

THE PSYCHOLOGICAL BASIS: Profiteering has its roots in two human desires—someone's great desire or need to obtain some article, and someone else's desire to part

with it for as much as he can get in return. The one in possession of a desired article is in a position of advantage (and therefore in position to profiteer) as compared with a would-be purchaser in proportion either to the latter's need of the article or to the intensity of his desire to obtain it. And it does not help the profiteer's position if, as is often the case in luxuries or articles of mere adornment, the desire is aroused by the specious plea or misrepresentation of the salesman.

HISTORICALLY: Profiteering is as old as the exchange of goods. The stations where barter was conducted were places where the wits of seller and purchaser clashed, sometimes in angry words and sometimes in violent deeds, each party charging the other with exorbitant demands and misrepresentation until the patience of one or the other gave out and the matter was "adjusted" by a resort to arms. When some enterprising man first conceived the idea of putting goods in a pack and carrying them from house to house, thus saving the prospective customers the trouble of going to the market, he was fully aware of the advantage he conferred upon these people, and charged all he could get in return. The buyers, moreover, were not able under those conditions to go from booth to booth to compare prices, and the peddler often did not hesitate to misrepresent goods and values. Being, furthermore, a wanderer who did not expect to come that way again, his one ambition was to get all he could in one deal. All these circumstances combined to make the peddler a profiteer and a dishonest man. The result was that in ancient China—and probably elsewhere—the merchant was considered an outcast because of his dishonesty. Matters were somewhat improved when the merchant acquired a permanent place of business where he had to

<sup>1</sup> Duncan, *Marketing*, page 463.

<sup>2</sup> One case of this kind, in the retail trade, was reported with its sequel in the *HOMILETIC REVIEW* for June, 1920, pp. 511, 512.

depend on approximately the same customers and had to meet competition.

This advantage to the customer was eventually obliterated by "combines" of one kind or another, such as trade agreements, trusts, and monopolies. They gave the organized producer and distributor a new power to control prices. The result is that in our country we have produced within half a century about 30,000 millionaires—surely a living testimony to the ability to "get rich quick," and to the ineffectiveness of the Sherman anti-trust law. Some of these fortunes can be characterized only by the word enormous. One man has amassed a fortune of nearly \$1,000,000,000 within approximately fifty years. There are more than forty families in the United States, who own property in excess of \$100,000,000 each; over one hundred own in excess of \$50,000,000 each; more than three hundred others own in excess of \$20,000,000 each. Incomes, of which often only a small amount is taxable because invested in tax-free securities, range from \$1,000,000 to \$140,000,000.

WHO, THEN, IS THE PROFITEER? Any person who charges more than a reasonable profit on goods sold or services rendered; or who "corners" a staple article for the purpose of raising prices beyond what they would normally be. Labor is not entirely free from the charge of profiteering. There have always been shirkers among the working men; their number grew extraordinarily during the World War, when labor was scarce; wages went up, workers became inefficient and extravagant. It may be said in extenuation of labor's attitude that it followed only the well beaten path which capital had set. It had one unexpected chance and used it, perhaps, none too wisely. It is already paying for its lack of wisdom.

EXCEPTIONAL CASES: Situations arising from professional practice may perhaps come under a different category. This is especially true of the practice of surgery. This profession requires a period of long and expensive training and the acquisition of an expertness beyond that required in ordinary business operations. That is to say, a large amount of capital has been invested in fitting a man to perform his duties to his clients as surgeon. In the case of a surgeon, if he charges a fee of \$1,000 or more, amounting perhaps to eight or ten percent

of the income of his patient, is he a profiteer? He is often called such, but it has to be remembered that most physicians and surgeons attend in sickness, or perform operations upon, patients from whom, on account of their poverty, they either collect a merely nominal fee or serve them gratuitously. In view of this service to the public, that is, to society, can the surgeon collecting a fee from a wealthy man commensurate with the latter's wealth be justly charged with profiteering? The board of trustees of Johns Hopkins Hospital in Baltimore has named \$1,000 as the maximum fee allowable for a surgical operation.

### *Oct. 9—Profiteering in the Necessaries of Life*

WHAT ARE NECESSARIES: This question is not easy to answer. The term varies with almost every individual. One man, for instance, cannot possibly get along without a high-powered automobile, while another is glad to be able to afford a Ford and deems even that a luxury. One woman will consider two or three servants an absolute necessity, while another considers herself fortunate if her husband is earning enough so that she need not take in washing. While there are about 12,000,000 cars in our country—or one to about every nine of the whole population—most of us are still able to thrive and manage to be happy without one. The term is, consequently, purely relative. A fairly accurate definition of necessities would be "those things without which life would be impossible." But even here we should be confronted with the statement that the luxuries of yesterday are the necessities of today. It is undoubtedly true that the savage exists and enjoys life after his fashion without things which to us mean the barest necessities. Hardly any civilized man could get along without a pocket knife. But what a luxury it would be to a savage!

If we say food and clothing are necessities, the term is still elusive. One man is unhappy because he cannot entertain a few friends in fashionable restaurants where the bill for five covers will amount to twenty-five dollars, exclusive of extras. Another will deem himself lucky if he gets a good sized piece of bread and cheese. We are no nearer a conclusion when we come to clothing. One good suit each year, costing

with the high prices of recent years about \$20, will send one man into transports of delight, while another considers \$500 a modest annual bill. With women the differences are greater still. Perhaps few women spend on an average more than \$50 a year; another spends from \$75,000 to \$100,000. A recent discussion in the newspapers seriously debated the question whether a woman could dress properly on \$5,000. A specific case was reported in June, 1921, in the daily press. The widow of an automobile manufacturer was allowed \$500,000 a year by the court. She wanted it distinctly understood by the court that this sum covered only the necessities for herself, a son, and a daughter, as her husband had spent \$1,000,000 for the family. During 1918 about 5,332,000 persons filed income tax returns, of which about fifty per cent were sufficiently low to yield either no tax or a very small one. That means that the persons making such returns had to confine their necessities and luxuries within \$2,000, if married, or within \$1,000 if single.

The term necessities is, consequently, difficult to define. But profiteering in necessities is easy to define. It means that whenever a dealer charges more than a reasonable profit for food, shoes, clothing, or anything else which a person requires for decent living, he is a profiteer. This statement applies to pins and needles as much as to automobiles or auto trucks, because the latter may be a necessity to many men, since they are the means for making a living. There has been a vast amount of profiteering in all these lines, and all may be considered necessities for some people.

Most people will agree that a certain amount of meat is a necessary article of diet. It may likewise be agreed that as a necessary part of diet meat should be kept within the purchasing power of every person with fair earnings. What happened after the outbreak of the World War? Meat prices soared, and finally reached a height where even comparatively well-to-do persons could no longer afford to eat the best cuts, and had to content themselves with the less expensive cuts which cost less precisely because they were inferior. Stew became a favorite dish with many families who had known it only from passing some of the cheaper restaurants. Bacon went up from twenty or twenty-five cents—according to locality—to sixty or seventy

cents. Other meat products and by-products went up correspondingly. The interesting thing about this is the protest of those in control of the meat industry that they were not profiteering—might indeed have lost money if it had not been for the profits from by-products. In newspaper advertisements, in specially prepared leaflets, and in other ways the packers tried to convince the people that the charge of profiteering was conceived in the brain of the enemies of society—"Reds," I. W. W.'s, and other radicals. Then, when some people had been convinced and the agitation had abated, one of the big packers announced a stock dividend of 1,233 per cent; that is to say, the company raised its capitalization from \$3,000,000 to \$40,000,000, and every cent of it was paid up from the surplus, amounting to \$37,000,000. Moreover, there was still an undivided surplus of \$13,271,796. The total stock of this company is held by about ten persons. Complaint was made by the concern that they lost nearly \$3,000,000 in 1920, owing to "writing down of the invoice."

The sugar prices are still fresh in the memory. They rose until in some parts a pound cost thirty-five cents, and even then could be bought only with other groceries to the amount of one dollar. It has since sold for six cents a pound; but the candy-manufacturers have until recently charged the high prices based on the high sugar prices, and only a few have even yet lowered their charge.

Profiteering in cents has been the general custom. Soap, pins, needles, thread, buttons, brooms, matches, hair brushes—these are surely all necessities—went up in cost from 100 to 300 per cent. Some statistician has figured out that soap alone costs the people of this country \$5,250,000 more per week than in 1914, or \$273,000,000 per year. Since the other articles mentioned have gone up correspondingly, profiteering in cents amounts to a huge sum.

It is superfluous to speak of prices paid for clothing and shoes. The so-called "buyers' strike" alone could break them. The tanners were perhaps little to blame, because the price of leather did not advance materially. The shoe manufacturers were blameable to some extent, but the retailers most of all.

Business men are, however, not alone to blame; the public must take its full share.

A case was reported by one of the best known firms in Cleveland, Ohio, endeavoring to sell a number of women's coats and dresses at a reasonable price. The wives of carpenters, masons, even of day-laborers, came in, looked at the prices—not the goods, which were of fine quality—shrugged their shoulders, saying: "H'm, that cheap stuff!" The attempt to help the "poor, down-trodden workingman" had fallen flat. The sales manager, with more business acumen and knowledge of human psychology than philanthropy, had the whole lot removed to another corner and put in charge of another sales girl, and the price of every article literally doubled. The goods were sold out within a week, to the satisfaction of everybody, chiefly to that of the wives who had spurned the goods the week before. The merchant is, after all, human; he alone should not be blamed if people want to indulge in an orgy of high prices.

### *Oct. 16—Profiteering in Housing*

One of the most flagrant forms of profiteering occurred in rents and the sale of houses. The opportunity was tempting. During the war the energy of the nation was turned toward the production of all those things which were contributory to winning it. About 4,000,000 men were directly withdrawn from productive labor, but their power of consumption had increased from 100 to 200 per cent. Waste was enormous. A single shot from a fifteen-inch gun costs several thousand dollars. Any work which did not directly or indirectly contribute to winning the war was frowned upon as unpatriotic.

The building of houses was one of these unpatriotic kinds of work. Barracks, camps, ships for soldiers were built in considerable numbers and at large expense, but no houses. The population did not stop increasing, however. The result was that by the spring of 1921 there was a shortage of 1,500,000 houses in our country alone, and of about 10,000,000 in the civilized world. It was inevitable that the increased demand should lead to raising rents and selling houses at extraordinary profits. The housing shortage was accentuated when the two million soldiers returned from France and those at home were demobilized. A further factor in the situation was the demand for

garages on the part of those who had grown rich or at least prosperous by profiteering and cared little what happened to others. They needed garages; the builders got their own price for them and—these luxuries were built in numbers three times greater than the number of houses. Everything was ready for profiteering in housing.

It is difficult to state who started the climb in prices; tho the start came soon after the war began. Since all the available building material and the labor force was for a time used by the government, and the "cost plus ten per cent" plan was introduced by the administration, it is a safe assumption that the impetus to profiteering was provided there. The builders of ships, barracks, and camps outbid each other not only for material but for labor, since the larger their cost the larger became the ten per cent allowance. Private builders, few as they were, had to pay the same prices and wages as those who built for the government. It was inevitable that their costs were very much higher than before the war. On the peak of high prices in 1920 over those in 1914 the following rises—average for the whole country—may be noted. Assuming the prices of 1914 to have been 100 as a basis, we have for 1920 the following figures: Lumber and building materials, 341; house furnishing goods, 372. For New York City we have the following interesting figures: Building materials, 395; wages of those engaged in building, 195; cost of completed buildings, 290. Here is a discrepancy. The charge was made constantly that labor was chiefly responsible for the high cost of building, altho wages advanced only 95 per cent over the 1914 level. The *New York Times* had one of the foremost firms of architects make an investigation into this matter, and the findings were published in that paper May 1, 1921. When the discrepancy was called to their attention and an explanation was asked for, it was given in one word—profiteering. When in 1921 the cost of building materials and wages had come within hailing distance of each other, the cry instantly arose: Wages must come down! The cry has been repeated by every industry since, and wage cutting has been general.

Some specific cases of profiteering in houses which have come to the personal notice of the author in his home town in New Jersey may be given, not because the build-



ers are worse there than elsewhere, since the reader can easily duplicate them in his town, but merely for the sake of illustration. A row of buildings—let us call them bungalows—was beginning to be erected in a nearby street which sold for \$5,000 in 1916; for \$6,000 in 1917; for \$6,500 in 1918; and for \$8,500 in 1920; and all of them have since been sold. Another but more pretentious row of houses in another street climbed from \$7,000 to \$13,000; a few of these are still left, since prospective buyers have become aware of the earlier prices, and even dire need cannot force them to submit to extortion. All of these houses were finished while prices of building materials and wages of labor were still moderate. It was a case of “get what you can” on the part of the owners.

Concerning rents the Bureau of Labor Statistics of the United States Labor Department has published some vital data. The average increase in rent between 1914 and 1920 for Greater New York was 38.1 per cent, and in the principal cities of the country 51.1 per cent. These figures give, however, a false picture of what happened. They are averages, and include the numerous moderate advances as well as the many extraordinary ones. In terms of social service the figures mean that some men saw an opportunity for reaping an extraordinary harvest, while others moved rents up simply because they had to owing to the higher cost of everything. In some cases rents were advanced 300 per cent in New York during the war period. The sudden leaps became so numerous and extortionate, that the courts had to step in and protect the people from the profiteers.

The specific averages in the rise of rent from December, 1917, to December, 1920, over 1914 are given herewith: New York, 2.6 per cent and 38.1 per cent; Baltimore, 3.0 and 49.5; Boston, 0.1 (decrease) and 25.8; Buffalo, 9.4 and 48.5; Chicago, 1.4 and 48.9; Cleveland, 11.3 and 80.0; Detroit, 32.6 and 108.1; Houston, 7.7 (decrease) and 35.1; Jacksonville, 18.7 (decrease) and 34.1; Los Angeles, 0.6 (decrease) and 71.4; Mobile, 3.6 (decrease) and 53.6; Norfolk, 1.7 (decrease) and 90.8; Philadelphia, 2.6 and 38.0; Portland, Me., 2.4 and 20.0; Portland, Ore., 22.2 (decrease) and 36.9; San Francisco and Oakland, 4.0 (decrease) and 15.0; Savannah, 4.3 (decrease) and 58.6; Seattle, 0.6 (decrease) and 76.7; Washing-

ton, 3.4 (decrease) and 24.7. Just how deceptive averages may be Washington illustrates fully. In a number of cases rents were raised from 200 to 300 per cent, especially for the numerous government clerks who could take only a room or two. Complaint was general in Washington, and some families made handsome profits, while “doing their bit” for the country.

Among other cities which had notable increases in rent during this period some Southern and Western cities should be mentioned, e. g., Atlanta, 14.0 and 73.1; Birmingham, 8.1 and 68.5; Denver, 12.0 and 69.8; Kansas City, 5.4 and 63.9; Memphis, 8.2 and 66.2. The problem is therefore national, at least so far as the larger cities are concerned.

### *Oct. 23—Profiteering in Men*

Profiteering in men corresponds roughly to “exploitation”. It is done chiefly by employers or by the supposed friends of labor. For the workingman is exploited by either or both.

Profiteering in workers is of different kinds. We have, in the first place, long working hours. This used to be a shortcoming in all industries; but in recent years it has been remedied to a considerable extent, owing chiefly to labor organizations and to certain reformers, who, by combining their efforts, secured legislation in many countries with the result of procuring shorter working days and weeks. The total result of these efforts is the establishment of the eight hour day and the forty-four hour week in government offices and in industries controlled by government. During the World War the eight-hour day came to be accepted widely as the normal working day. There are, however, still some industries which cling to the ten or even the twelve hour day. The twelve hour day may mean from eleven to fourteen hours per day, with changes from night to day shifts made every week or every two weeks. At the time of change one shift may have to stay at work twenty-four hours at a stretch with time off for meals. Approximately one-half of the employees in the iron and steel industry were working on this schedule in 1919; less than twenty-five per cent had a sixty hour schedule per week. This evil was accentuated by the fact that in many mills the workers were kept busy on

Sundays, also, making in some blast furnaces a week of 78.9 hours and in others of 82 hours for common labor.

This practice is unnecessary, as is proved by the fact that in a considerable number of "independent" mills the eight hour day and the six day week obtain, to the satisfaction of employer and employees. One hardly needs to recall the social affects of such extended working hours. The men are exhausted when they get through their day's work; they are, consequently, irritable to wives and children, and, if they have to work on Sundays, are deprived of the opportunity to go to church even when they have the energy and the inclination. Brawls and killings are frequent when the men have or take a day off, e. g., at weddings, funerals, or baptisms; intoxication was common on Sundays so long as saloons flourished.

Another form of profiteering in men is "speeding up." Hours may be reduced, but the energy extended on work may be no less. In textile mills and the shoe industry only a small fraction of the work requires the expenditure of much physical strength. It is constant and steady application of the mind, concentration of sight, quick and deft movements of hands and fingers, which exhaust and wear out the human body. The entire nervous system is so intent on the details of the work while the machinery is running to its utmost capacity that the worker is not merely tired and weary, but usually exhausted at the end of the day. Women in the New England textile mills used to tend two slowly running looms; later, as the hours of work decreased, the number of looms increased to four and six; at present the drapers, for instance, are expected to look after twelve or more. One may readily figure out that twelve hours of work with, let us say, four looms, is less exhausting than eight hours of work with twelve looms. Many persons have pled for a reduction of hours without considering that they would be met at every turn by speeding up on the part of the employer.

A different form of speeding up consists in the so-called "record months," usually March and October, devoted to making new records in production. In corporations which have many establishments, department is pitted against department, mill against mill,

district against district; all facilities are furnished by the corporation by way of removing all obstacles and providing perfect equipment; departments run overtime, and some run through the month with practically no stop. If records are broken, the men are treated to a speech of congratulation by the superintendent and cigars are passed around. But—the new record is set up as the standard for the other months.

A third form of profiteering in men comes about by permitting industrial accidents. These run into hundreds of thousands every year—thousands of workers are killed, and many more are seriously wounded. Some accidents are caused by carelessness and ignorance of the employees, but more by the employers' failure to supply safety appliances to machinery. The employer took his chance in court rather than incur the expense of making his machinery safe by protective devices. His chances were usually good, since carelessness could always be charged against an employee; if not, he could engage clever lawyers, by appeals could drag the matter along for several years, and trust to time for removing both victim and witnesses. Or, he could secure a release for a small sum in cash or a promised promotion. The legal devices resorted to were many.<sup>1</sup> This became and still is a scandal in the majority of States. In New York the whole aspect was changed when the employers' liability law was passed. It provides that an employer pay, without resort to law, a fixed sum for every accident on his premises as soon as proof is furnished of the accident. Safety and protective appliances were soon in great demand, employers began to teach "safety first" on every possible occasion and have now become influential agents in the prevention of accidents.

A fourth form of profiteering in men may be mentioned, namely, child labor. Its results are serious and extensive, altho legislation has remedied some of the evils. Its causes are chiefly two—the desire of an employer to get his work done cheaply, and the need or, in some cases the cupidity, of the parents. In either case the rights of the child and the interests of the community are neglected.

Profiteering in workers by workers has been little known, altho it has occurred frequently. The padrone system was of this nature. It meant that a native of Italy,

<sup>1</sup>See the article on "Justice and the Poor" in *THE HOMILETIC REVIEW* for May, 1921, pp. 395ff.

Poland, or any other country, who had learned English and something about contracting, agreed to furnish a certain number of men at a certain wage. He either got a "rake-off" on each man or paid the worker a wage lower than the one stipulated with the employer. This was common not many years ago. It was made possible by the ignorance of those foreigners. But at least two cases of profiteering in comparatively highly skilled and Americanized workers have figured in the courts of New York—those of Sam Parks and Robert Brindell.

Sam Parks, as organizer of the House-smiths and Bridgemen's Union, gained the devotion of these men. Between 1896 and 1903 he declared an average of two strikes a day. Owing to a boom in building during those years, he won most of them and raised the wages of his men from two dollars a day to five. Then he began to declare strikes for purposes of extortion; and was eventually convicted of having "raised" a strike for a bribe of \$2,000. He died in Sing Sing prison after having served a few months of his sentence. Brindell was indicted in November, 1920, for practising extortion from contractors on threat of declaring strikes. He was sentenced to Sing Sing prison for several years. Both of these men used their power as labor leaders for their own ends, chiefly graft. Practically every builder had to pay the leader a sum of money, otherwise a strike was declared, irrespective of the needs of the workers whose loyalty the leaders exploited.

### *Oct. 30—Social Effects of Profiteering*

The effects of such wide-spread profiteering as has been discussed must of necessity be far-reaching. Society cannot be disjointed in one part without having all other parts affected. Altho society is no longer considered an organism but an organization, it is still true that maladjustment in one of its functions produces changes in other functions. A few of these effects will be discussed.

There is, first of all, the awakening of greed in the minds of many who had been satisfied with reasonable profits. Some began to utilize the need of our own and that of European governments for exacting all

that could be obtained. Governments were hard pressed, since most of them were unprepared for the cataclysm which broke upon Europe in 1914. They had to have food, arms, and munitions. In their great anxiety European governments bid against each other, and the producer could await bids and take the highest offer. This occurred in every neutral country, and within every belligerent country until some hastily passed laws stopped at least the worst abuses. In our own country the allied governments eventually appointed a common representative, the firm of J. P. Morgan, to act as agent for them all. But soon afterward our own government entered the war and had nothing better to offer than the "cost plus ten per cent" plan. This started an orgy of profiteering, because men outbid each other for labor and materials. Naturally enough, labor took the highest wages it could get, or rather the highest wages offered, with the result that the labor turn-over in some plants reached the high figure of 300 per cent a year. Men "floated" from one shop to another. The dealers in materials in turn took the highest prices offered. The honest manufacturer and dealer soon found themselves in a whirlpool from which they could not escape, however good their intentions were toward the government; they were compelled to pay high prices for materials and high wages to labor and—many of them soon came to like it. They multiplied twice or three times the additional cost in their selling price. A conspicuous and concrete illustration of this practice came to the writer's notice. A certain individual manufactured some part of an automobile; one day, while he had a visitor he received a new price list stating that the material needed in that part had been advanced twenty-five per cent. "Well, that's too bad!" the visitor said. "Oh, no," said the manufacturer, "that's all right; we make our price 100 per cent higher." This seems to have been the rule, to judge by the rise of prices.

Another effect was extravagance. The negro ditch digger working in a silk shirt has become proverbial. One of the best known women authors in New York reports an interesting case. She happened to be in a high priced shoe store when two overdressed but plainly underbred women entered. One of them bought twelve pairs of shoes ranging in price from fourteen to

twenty-two dollars a pair. Her companion remonstrated with her, but she haughtily answered: "H'm, why shouldn't I buy them? John's wages for one week will pay for them!" It is significant that diamonds and jewelry had a higher increase in price than any other article; and platinum rings became the fashion, notwithstanding the very numerous and earnest appeals of the government to save the platinum for governmental use. The cost of this metal was high and its purchase by individuals indicated a large income; the profiteers had thus a fine chance to exhibit their newly acquired wealth. Automobile manufacture and the fur business flourished extraordinarily during those years. The money came easy and went quickly. Provision for a possible emergency in the not distant future seems to have been the last thought with these people. When the change came—sooner than expected—most of the improvident were left with expensive tastes, empty purses, and dissatisfaction about conditions in a society which did not provide for perpetual extravagance.

A further result was increased elasticity of conscience. A live conscience has always been at a premium in society; it rose greatly in value because many people forgot or lost what little they had. Everybody who profiteered blamed someone else, and tried to prove himself the victim of circumstances. This attitude survives. The shoe manufacturers and dealers blamed the high price of leather for the price of shoes; when leather fell below the pre-war level, they explained that the price of leather was after all a small item in the price of shoes; labor was the main cost, altho they never showed the percentage. When people began to buy from the government stores and frequented the cobbler more frequently, shoes were advertised at much lower rates but—there was a decided drop in quality. And so responsibility was shifted or evaded. In a recent investigation (see *New York Times*, August 14, 1921, "The Merchant's Point of View") the following facts were brought out. The manufacturers claimed that they sold a pair of shoes, said to cost \$8.00, to the dealers for \$9.00; the latter resold it to the public for \$14.00. The labor cost was proved to be but \$1.02, which does not seem exorbitant. Other industries acted similarly.

Perhaps the greatest damage is a sense of the loss of idealism. People seem aware

that something fine and noble has gone out of their lives. This generation of Americans may not experience another exaltation of spirit like that of 1917 and 1918. There was manifest a general and intense willingness to make sacrifices for a principle. With most people it took the form of patriotism, with a few that of pacifism. The majority were normal Americans, intensely patriotic. A fair number had already volunteered in the French, English, and Canadian armies. When we entered the war, the number grew rapidly, and the others were submitting to conscription willingly. People bought liberty bonds not only in large quantities but generally—there were about 25,000,000 purchasers of the various issues. The "drives" for different auxiliaries, e. g., Y. M. C. A., Salvation Army, Knights of Columbus, were huge successes. Women and men who could not serve at the front did work behind the lines. Children sold war saving stamps. Everybody helped or was willing to do so.

Then something happened. Prices went soaring. "It is the war," people said, and went on saving. Peace came, but prices soared higher still. "What is the matter?" people asked. Various grafts, some of extraordinarily high amounts, were revealed in government contracts. Other revelations, accumulating, showed that the profiteer had hidden behind the law of supply and demand during the war, but had manipulated it to his own advantage and continued to do so. He had stayed at home and used patriotism as a cloak for profiteering schemes. Officers and soldiers had not been exempt. The long arm of the profiteer reached into every nook and corner of the country and included everything from bread to diamonds.

The people were dazed; they awoke as from a bad dream. While millions had risked their all, the few had taken the opportunity to mulct them in every possible way. The buyers' strike was the first reaction. A few dealers answered with reductions. Still the people refused to buy, and further reductions did not change the situation materially. Failures became numerous, but the people expressed no sympathy for those who had betrayed them. They have been deeply injured. For no hurt is more keenly felt than that arising from abuse of confidence and patriotism. Something fine and noble seems to be missing from our lives, and no one is more to blame than the profiteer.

# Sermonic Literature

## THE RETARDED TRIUMPH<sup>1</sup>

*Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.—Jer. 31:16.*

JEREMIAH anticipates the return of his countrymen from the captivity of Assyria and Chaldea. The period of the exile was a time of suspense and suffering, and their protracted sorrow had brought many of the captives to the border of despair. The prophet assures them that however unlikely their restoration may seem, it will nevertheless come to pass. None who believed in that return, who prayed and worked towards it, were to permit themselves to be discouraged. However long might be the delay, however hopeless might seem the event, the remnant were to remain confident in the darkest day, believing, praying, working, looking for the dawn. The evangelical Church of today is in a position corresponding to that of these patriotic Jews. Our race is exiled; it bleeds beneath an iron tyranny in a far country, and nothing at times seems more incredible than its restoration to true liberty, and the glory and joy which liberty makes possible. But we are encouraged not to lose faith and hope. Many of our most energetic efforts to hasten a better state of things appear to fail, or only partially to succeed, and often it is difficult to refrain our voice from weeping and our eyes from tears. But what I now wish to suggest is that no work done for our generation can be in vain, that no magnanimous effort is ever really lost, and that most blessed results are often attained as the ultimate result of temporary disappointments. Today it is our joy to hear a heavenly voice saying, "Thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." We too shall hail the end of exile. Our tents shall be built, our palaces remain, "And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall be

few; I will also glorify them, and they shall not be small" (Jer. 30:19).

Let us, then, proceed to give some reasons why we should continue to hope for the best even in times of bitterest delay and disappointment.

I. Disappointment is often a prelude to the attainment of results ardently desired. A wide view of nature and history renders us conscious of this law, for such it may be called. And it is most important that we sometimes take the larger view of things, although congregations are apt to be impatient of general considerations. Yet many of our errors and anxieties arise from partial views. Professor Bonney the geologist, writes: "Hypotheses founded on experience restricted to one's own back garden are as mischievous in science as they are in politics." This error may mar our consideration of religious questions, making us the prey of painful thoughts and dismal fears in consequence of the restricted view. Fixing our attention on the local and temporary, on incidental, isolated happenings which are vexations and disheartening, we are almost paralyzed; when, if we would only look over the back garden wall into the big world and the long ages, look to the universal or general, to the whole of things, the reality of things, we should be reassured and comforted.

1. A superficial view of nature might lead us to regard the world as little else than a past scene of failure and waste, whilst deeper reflection will satisfy us that the divine end contemplated is unerringly reached. The sunshine of the geological ages might seem lost; yet treasured up in the depths of the earth it supplies the modern world with light, warmth, power, and beauty. We might easily infer that a similar waste is taking place now with the sunshine. By far the greater part of the sun's outlay of light and heat appears to be lost in the depths of space. The earth catches only the merest fraction. The planets and moon also intercept a trifle, but how small the portion of

<sup>1</sup>From *The Shepherd of the Sea*, by W. L. WATKINSON. Revell, New York.

the mighty flood they can utilize! The rain seems wasted on salt seas and barren deserts. The forests teem with spores, seeds, germs, over and above what can possibly mature. The earth and water swarm with abortive life. The fragrance of millions of lovely flowers sweetens the unbreathed air. In every direction we witness what are commonly construed as signs of waste and failure; yet science will hear of no such a thing; it assures us that a law of parsimony runs through every domain of nature, a law of conservation of material and energy that forbids any waste of either. In the great festivals of nature twelve baskets are always reserved in the rear to gather the surplus; and when the lean years threaten, the economized treasures of matter and energy are forthcoming to sustain and complete the life of the world. The profoundest student cannot trace all the workings of the combined laws of lavishness and economy; but that both exist he is confident, and he is as certain of the one as of the other.

We cannot look upon nature without learning afresh the fact that beneath seeming abortiveness the grand ends of the Creator are steadily worked out. Amid apparent misdirection, retrogression, malversation, and disaster nature arrives. Do not say that you do not particularly care for this kind of argument. Religious people are guilty of serious error in handing nature over to materialists, and depriving themselves of some of her highest teachings. Isaiah did care for this kind of argument; he saw in the visible world a parable of the invisible, and with what convincing assurance he gloried in the doctrine of the Lord! "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (55:10, 11). It is good to detect natural law in the spiritual world, and again to find spiritual law in the natural world. No passage in the whole of revelation has given more comfort and courage to sorely tried workers for God than this passage from Isaiah. As certainly as God's

will is realized in nature through endless disguises, delays, reactions, and collapses, so certainly in the moral world shall the work of faith and labor of love bring forth the golden harvest, despite all eclipses, droughts, tempests, locusts, and caterpillars.

2. History shows the considerable extent to which our intellectual and social progress is achieved under discouraging aspects. The general opinion is that we owe everything to the few brilliant individuals who notoriously succeed in the pursuits with which they are identified, forgetting the scores of obscure workers who were accounted more or less failures. The names of those who do "not come off" are almost or entirely unknown; poets do not sing them, historians pass them by, and no monument perpetuates their memory. And yet how immense our debt to these obscure workers! If these heroes had not fought and fallen, these reformers been pelted by scorn bitterer than stones, these actors been hissed off the stage; if these adventurers had not perished in snows or jungles, these inventors not constructed the imperfect machines at which their generation scoffed, or these pioneers of industry not ventured on the speculation which landed them in bankruptcy, the victorious man and the triumphant movement would have been impossible.

"In a superficial review of the history of science a new idea or a striking experiment is associated with an individual name and a particular date. Hence we receive a general impression that science proceeds by sudden inspirations; yet, on closer examination, we find that the salient features are connected with each other, and that the great landmarks are generally reached only by a succession of intermediate steps, some of which may be as important as the last which culminates in the final discovery. Time tends to efface the intermediate steps, so it is difficult to obtain a correct view of the continuity of science."

To the men who took the intermediate steps which time tends to efface we are deeply indebted, as well as to the famous names that at last blaze out, for these latter profited largely by the defective thoughts and ineffectual strivings of their inglorious predecessors. Sir J. D. Hooker, speaking of Darwin, said:

"What appeared to me to be one of the most remarkable traits in his character was his power of turning to account the waste observations, failures, and even blunders of his predecessors in whatever subject of in-

quity. It was this power of utilizing the vain efforts of others which, in my friend Sir James Paget's opinion, affords the best evidence of Darwin's genius."

It is ever thus. The interval between great discoveries is full of the records of earnest men attacking dark problems, on various lines attempting their solution, and yet passing away without achieving success; it is this fact that imparts deep pathos to the story of intellectual progress. After a succession of these unfortunate seekers after truth, the genius ultimately arrives, who, instructed by the false or faltering experiments of others, perceives the way he ought to go, greatly helped by those who showed him the way he ought not to go.<sup>2</sup>

The whole path of progress is littered with the ruins of accounted failure, and yet it was the path of progress. What we owe to honest, self-sacrificing, heroic, meritorious, yet defeated endeavor, is the unknown sublime of history. A recent traveller in the desert of Cathay writes: "The tracks of wayfarers get effaced, and many among them lose their way. On every side there extends a vast space with nothing to go by; so travellers pile up the bones left behind to serve as road-marks." Ah, pile up bones! To a large extent in the march of civilization we are guided by the wreck and ruin of earnest pathfinders who went before us; we are furthered by their privations, sufferings, and death. The bones of the martyrs of science, of politics, of commerce, are our road-marks; but none of them perished in vain; by their courage and sacrifice we are put on the track of the promised land. If strict justice were meted out to all, many in the inglorious crowd of the unsuccessful would claim a big share in the glory of their more lucky peers.

Even when history records the dissolution of great nations, it also suggests that apparent failure of a capital order masks real and even triumphal progress. What an infinity of noble effort and costly sacrifice go to the elaboration of a splendid civilization! Tens of thousands of patriots toil and bleed to build up a nation in wealth, culture, and character, and then, as in a day, we behold that nation perish, and the infinite sacrifice that went to its creation seems to prove absolutely in vain, to be irre-

trievably lost. But further consideration satisfies us that it is not so. In the very hour of catastrophe, when all seems engulfed, the work of generations yields a more glorious fruitage. Egypt and its mighty neighbors passed suddenly into oblivion; but in their arts, architecture, science, and wisdom they left a heritage to mankind far grander and more enduring than their pyramids. When Greece perished as a nation, it scorned its old boundaries, becoming far more influential than before; its body moulded, but its soul of beauty inspires the race. With the fall of Jerusalem the faith of the Jew became the gift of the Gentile, who is making of the wide world a New Jerusalem. When Rome ceased to exist politically, its genius walked abroad, and the great ideas for which it stood rule a vaster empire than that of the Caesars. When medieval Italy became a geographical expression, its intellectual life was no longer circumscribed by the Mediterranean, but prevailed throughout Europe, and glows now beyond the Atlantic. "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." History shows how true this is of nations. Having fulfilled their destiny, they transmit to posterity for larger use their accumulated treasure and energy, intellectual and moral. As St. Paul divined concerning the destruction of Judaism, "Their fall is the riches of the world," so is it with every vanishing commonwealth. We cannot survey nature and history without the cheering conviction that, however it may be explained, errors are neutralized, waste is redeemed, reaction turns out only a form of perseverance, failure becomes construction, and whatever effort is directed to high ends proves finally effectual.

II. If the greatest results in the lower realm are attained as by a law, despite disappointing aspects, the religious worker, seeking to establish the kingdom of God, may be reassured in the midst of the special difficulties with which he has to contend. And very formidable those difficulties are. He who will do good on the lower levels and design only modest measures, will need faith and patience; but he who brings to the task high ideals must be prepared for endless frustrations, delays, and failures. How con-

<sup>2</sup>One is reminded here of Dr. Griffis' "Unknown Soldier," *HOMILETIC REVIEW*, May, 1921, pp. 347ff.

foundings and tantalizing noble and spiritual work appears to the carnal eye is well shown in the following passage from the writings of that tranquil cynic, Anatole France. In reviewing a book entitled *Virtue In France*, a work containing many examples of valor and charity, the critic proceeds:

"Now what strikes one when one reads the actions of these men who devoted themselves to death is the sublime powerlessness of their courage, the undeserved sterility of their sacrifice. Heroism and devotion are like great works of art—they have no object beyond themselves. One could almost say that their uselessness makes their greatness. Men sacrifice themselves for the sake of sacrifice. The object of the finest sacrifices is often unworthy; sometimes it is nothing at all. In the madness of a species of sublime egoism, charity resembles love. Without doubt virtue is a force; it is even the only human force. But its fatal destiny is to be always defeated. It gives its soldiers the incomparable beauty that belongs to the vanquished. For a long time now, virtue has been striking formidable blows against evil; but evil is immortal; it laughs at our blows."

Happily we are not called upon to acquiesce in the conclusions of this eminent man, to agree with what is really a dirge at the funeral of virtues which the ages have taught us to count sublime. We cannot believe that the champions of humanity who displayed this courage and made these sacrifices did so in vain; for it is indisputable that they effectually withstood gigantic evils which oppressed their fellows. It is impossible to confound deeds like the abolition of slavery with works of art. Martyrs and missionaries contemplated great and worthy objects in submitting themselves to exile and death, and actually they have not the beauty of the vanquished, but the glory of the victorious. If the conclusions of Anatole France were accepted to any considerable extent, it would not be long before a cosmical French revolution would conclude the whole tragedy. Yet the passage we quote, inspired throughout by the atheistic temper, gives a vivid view of the appearance of noble work to the carnal eye. The most disinterested sacrifices seem sterile, the rarest courage powerless. Heroism and devotion appear as nothing more than fine poetry or splendid art; the costliest charity a mere madness, and virtue a force whose fatal destiny is to be always defeated. The blows struck against vice

are formidable and continuous; but evil laughs at such blows, and evil is immortal. It must be granted that to the superficial views this estimate of the vanity of virtue, of charity, and of sacrifice has much to say for itself; there are hours, too, when the hearts of the most devoted servants of God and the race fail them, hours when they hardly refrain their voice from weeping and their eyes from tears.

1. All godly workers have this special ground of confidence, that the establishment of the kingdom of God is the one divine event to which the whole creation moves. Such workers are not active in a cause that may or may not be a subsidiary part of the general order and purpose of creation, they act surely and directly to the supreme end. The sovereignty of the world is mediatorial, its government redemptive, the end of all things the recovery of a lost race to the knowledge, love, and righteousness of God. Ours is not a side-show in the great theatre; it is the supreme drama itself. It is only necessary to read the third chapter of the epistle to the Ephesians to understand that the final purpose of the Supreme is the reconciliation of all things to himself in Christ Jesus. The one simple meaning of the earth is the glory of God in the salvation of the race. Herein lies the grandeur of the gospel. Herein lies the warrant of Christian missions. Herein is found the solid ground of the Christian hope for millennial days. Every worker for the evangelization of mankind ought firmly to grasp this sure and vital truth; it keeps one strong and steady amid puzzling fluctuations and distressing reverses and defeats. Whatever else may fail, this trust of ours in the Almighty plan and purpose cannot. If in nature the elements are never wasted but to the utmost fulfil their mission, how much rather shall the light of truth, the love that distils as the gentle dew, the power that works within us mightily, prevail to the sublime end to which they are sent? If the material and political workers for society counted unsuccessful are yet its benefactors, how much more are the broken-hearted soldiers of Christ real though secret conquerors? If the vain striving of one generation in things secular is brought to completion by the next, how much more the spiritual striving? If the martyrs of science, industry, and patriotism do not



die in vain, is it not still more sure that the blood of the spiritual martyrs shall prevail?

2. The flowing tide of the divine will and purpose steadily bears us onward to the glorious goal, whatever be our difficulties and disasters. Ours is the main current of the cosmical movement, although from time to time it presents the aspect of a back-water. We are satisfied that God is with us despite our frailty and failure. A breath of his converts our impotent efforts into decisive endeavors; a touch of his converts our blundering essays into masterpieces; he multiplies the few into many, and makes the small strong as the angel of Jehovah. Behind paltry revenues, frail instruments, erring agents, the divine power works with irresistible efficiency. Not only so, but God is in the midst of his enemies, confounding their counsels, thwarting their efforts, laughing to scorn their malice. A plan has been recently developed by the municipalities of the Niagara frontier for the building of a vast tunnel to provide for the disposal of the sewage of a large city, and at the same time to make it produce electric power; the malodorous refuse will first light the city, and the remainder will be converted into fertilizer to enrich and beautify the landscape. It is a parable of the divine government. God is ever bringing light out of darkness, beauty out of rottenness, good out of evil. He makes the wrath of man to praise him, and the remainder shall he restrain.

Various systems and movements which cause us anxiety sometimes present the ap-

pearance of progress when there is no reality of progress, for they are contrary to the great tides of God's purpose and operation. When Perry attempted to reach the North Pole, he discovered that the ice-floes on which he was journeying drifted southward faster than he and his companions walked north, so at the end of a long day's march they found themselves four miles farther from their destination than they were in the morning. It is sometimes thus with systems, institutions, and movements of equivocal character, which appear to advance when in reality they do nothing of the sort. It is an illusion; they move in the wrong direction, the tide is against them; they are making northward to the realms of darkness and barrenness, whilst the river of God sets southward to the lands of the sun and summer. Systems of scepticism like Voltairianism, of superstition like Mohammedanism, may seem now and again to advance; but the prevailing currents are against them, and in a century it becomes evident that they are farther from their goal than at the commencement. If our face is to the South, if we strive for light, righteousness, purity, and peace, for the bringing in of the kingdom of God, the mighty tide is with us, and, notwithstanding the agitations and eddies of the moment, we draw nearer the golden shore.

Boundless as ocean's tide,  
Rolling in fullest pride  
Through the world far and wide,

the divine Spirit urges forward the ark of God to the haven of that new earth for which we sigh and pray.

## COUNTERFEITS OF TRUTH

The Rev. WILLIAM S. JACKSON, Babylon, N. Y.

*There is a way that seemeth right unto a man; but the end thereof are the ways of death.*—Prov. 14:12.

We all recall a sense of chagrin when we discovered that we had received counterfeit coins or bills in change, our indignation at the deception, and our sense of loss. Counterfeits of truth are more current, not so easily detected, and more serious in their results. Phrases, maxims, and pithy sayings often take the form of wisdom, but may be mere sophistry. Sometimes they will appear as a phrase or sentence of Scrip-

ture; interpreted fairly it expresses the truth, but wrested from its surroundings, not checked by comparison with other portions, or not harmonized with the spirit of the Bible, it expresses a falsehood which hopes to pass for truth because of its pious dress.

Let us take a single example. Satan in his temptation of Jesus quoted the Bible—in passing we note that ability to quote Scripture is not a proof of piety. He suggested that Jesus jump from a tower of the temple to the courtyard below crowded with

worshippers, suggesting that no harm could come to him, for did not God's Word say, "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus showed the falsity of the assumption by quoting other Scripture. It was an invitation to do a foolhardy thing and trust in Providence to save him from the consequences of his folly. We constantly see people yielding to the temptation which the Master resisted. The business man overworks; night and day seven days in the week he pours forth his energy until there is a break down, and then there is complaint at the dispensations of Providence. The autoist drives his machine at break-neck speed, endangering his own life and the lives of others until there is a smash, and at the grave the clergyman piously reads, "Forasmuch as it hath pleased Almighty God in his wise providence." Or perhaps the breadwinner year by year lives up to every cent of income, saving naught for the rainy day, and when invalidism or other misfortune comes and his family is an object of charity, he wonders at the harshness of his lot. A kindly Providence warns us of the consequences of folly, but cannot fairly be expected to save us from the result of our folly, tho often we seem to be spared as if by a miracle.

Other counterfeits of truth are sometimes coined in phraseology so pious that it seems almost as if it had come from the Bible. These statements are half or a quarter true, but are therefore half or three-quarters untrue. They are like the people of whom Paul warned Timothy, "Having a form of godliness, but denying the power thereof." For example, we say, "The better the day the better the deed," implying that if the deed would be good any other day it will be especially good on the Sabbath. The inference is false. Many things right in their place are wrong when out of place. A cinder belongs in the stove, in the eye it causes distress. The other day I pulled from my garden a perfectly good tomato plant and threw it among the weeds, for it was out of place. To many forms of duty and pleasure we must say as Jesus said to his disciples, "Tarry ye here while I go and pray yonder."

A similar misconception is placed upon the oft-quoted words of Jesus on the same

subject, "The Sabbath was made for man, and not man for the Sabbath." True, of course! but for what kind of man? Not for the animal in man which has six days, but for the spiritual in man which has but one day to cultivate mind and spirit. The Sabbath was made for man, to develop his moral nature through rest for body, instruction for mind, and inspiration for soul.

How pious is that other ancient, lying counsel, "When in Rome do as the Romans do," seeming to excuse a cowardly compliance with customs we have not the courage to defy. It sounds almost like Paul's statement, "I am made all things to all men, that I might by all means save some." As though he feared misconstruction he explicitly states in the same chapter that the conformity referred to is in non-moral and incidental things, and the purpose held steadily in view is the salvation of the individual for whose soul he is campaigning. We visit our friends for the week-end; they are not religious, so with them we spend Sunday in riotous fun making—it would not do to offend their hospitality by asking permission to attend church, for "when in Rome must we not do as the Romans do?" How much nobler is Paul's maxim, "Be not conformed to this world, but be ye transformed by the renewing," etc.

A passenger on a trans-Atlantic liner being acquainted with the captain was in the pilot house and inquired as to the location of the ship at the time. The captain pointing to the chart said: "There are three routes: this one is usually taken; then there is this course, which I greatly prefer; and there is this third route which the company directed me to take, which we have taken, and the ship is now located just here." Our standard of life ought to be not what is popular, nor even what I prefer, but what God desires.

There is a very ancient slander, the refuge of the stingy, which runs, "Charity begins at home." We are appealed to for a worthy but distant object, and to cover our refusal we exclaim, "Charity begins at home." The fallacy is in calling the care of those at home a charity—it is rather a duty, a privilege. Of course we must not neglect our own, but after doing our full duty by them it is still possible to do something for the unfortunate at a distance. As Jesus said to the Pharisees who were neg-

lecting one duty for another, "These ought ye to have done, and not left the other undone." Surely, as the Bible explicitly warns us, "If any provideth not for his own, he is . . . worse than an unbeliever." Let us provide for them of course, but let us not call it charity or offer it as a substitute for charity.

There are many counterfeits of truth which consist of statements entirely true in themselves, aphorisms, which yet are used to bolster up a wrong position. We hear it said, "Well, a man might better be doing that, than doing so and so." A man wastes an entire evening playing some silly game, and we say he might better be doing that than be in the saloon. If he spends his evenings in the saloon, the "poor man's club" (and he will be poor as long as it is his club), they say he might better be there than be off on a carouse at some worse resort. Any evil may be defended on the ground that it is not so evil as some other sort of conduct.

Equally dangerous is the heresy, "But a man must live," implying that to succeed one must not make over-fine distinctions in moral matters. The life guard was about to launch their boat in the face of a terrific storm to attempt the rescue of the passengers on the foundering ship. One of the men hesitating said to the captain, "But how are we going to get back?" and was met with the response, "We do not have to come back." We do not have to come back. We do not have to win financial success, but we must save our souls. Moreover it is false to assume that honesty and success are mutually exclusive. In the long run only the honest man truly succeeds. Even if that were not true it would be better to starve honestly than to dine on stolen sweets.

Perhaps there is no counterfeit of truth more threadbare and moth-eaten than the cry, "Hypocrites in the church." There is point to the response someone is said to have made, "Yes, there are hypocrites in my church; why don't you join? Always room for one more!" Necessarily the man hiding behind a hypocrite must be smaller than the man behind whom he hides. To be consistent one uttering the cry should

give up business, for are there not hypocrites in business? What the objector really means is that he claims to be as good as the unworthy member whom he holds up to scorn—an empty boast, measuring strength with a man of straw. Rather, to be honest, recognizing the vast service of the Church as a whole, he should cast in his lot and strive to be as good as the best.

In the same spirit is the boast, "I can be a Christian without joining or attending the church." That is true, but not the important thing. The whole truth is, can we be the best kind of Christian without the aid of the Church? Even if we could, we would be taking a selfish attitude. We ought to throw our heart and soul into the Church, not for our own sake but for the sake of others. If we are good, the Church will help us to the better and from our better to our best. They are timely words from Mr. Taft, "No man can study the movement of modern civilization and not realize that Christianity and the spread of Christianity form the only basis of hope for modern civilization."

In conclusion may we point to that most enervating heresy, "If I never do anything worse than that, I guess I will get to heaven." As though we could afford to take chances in such a matter. As though it were well enough to squeeze in "by the skin of our teeth." We can never be too good.

In a store window this sign was conspicuously displayed, "Slightly soiled, greatly reduced in price." The store keeper hardly expected to get full price for articles even slightly soiled. If we find a purchase to be imperfect, we return it and demand our money back or a perfect article in exchange. Yet in the infinitely more important things of character we speak of small sins and slight imperfections. Did Jesus say: Be respectably righteous or comparatively good? No, "Be ye perfect, as your Father in heaven is perfect."

Let us be on our guard against the sophistries of the market place, the counterfeit coins of thought, how they will dull the edge of our enthusiasm. Seemingly wise they give false counsel. Verily "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

## THE WOE OF THE OVER-CONTENT

The Rev. HURD ALLYN DRAKE, Elgin, Ill.

*I will punish the men that are settled upon their lees.—Zeph. 1:12.*

THE Bible is the world's most remarkable book in the kaleidoscopic variety of its message. Metaphors and similes of desert and sea, mountain and valley, wilderness and city; dialect of fishermen and courtly phrases of kings; descriptions of great works of building proclaiming the achievements of man, and of the heavens declaring the glory of God; words of preachers and poets, soldiers, sages, and saints; tales of diabolical degeneracy and the record of the one perfect life: all these combine to speak God's message so variously that all men everywhere may hear the call, "every man in his own language wherein he was born." For God so loved the world that he scorned no figure of speech that would tell men of his love or convey his much-needed admonitions.

In the text of this morning we are addressed in a figure drawn from the wine vat. After its primary fermentation the young wine is transferred to casks or vats.

"During the secondary fermentation the wine throws down a deposit which forms a coherent crust, known as argol or lees. This consists chiefly of cream of tartar, tartrate of lime, yeast cells, and of albuminous and coloring matters. At the end of some four or five months this primary deposition is practically finished and the wine more or less bright. . . . As long as fermentation is going on, the wine is in the making and there is progress. But when the alcoholic content gets sufficiently high, fourteen per cent or above, fermentation automatically ends and the wine has "settled upon the lees."

Now for wine this is a necessary process, without which there could be no perfection. But not so for man. For him ever "the old order changeth, giving place to new." And God declares: "I will punish the men that are settled upon their lees." Applied to human life, the expression "to settle upon the lees" means "to become satisfied with attainment, condition, or progress, to cease to aspire." Hence our text announces the woe of the over-content, and is God's proclamation of punishment for all who cease to aspire.

I. Over-content and the Church. The Church may well take heed to this warn-

ing of long ago. With a past glorious in achievement in spite of the all-too-often half-hearted devotion of her members, she can easily settle upon her lees and forfeit her opportunity. The Church has not failed; but she has often been less than her best because her members have spent too much time in self-congratulation and too little in aggressive co-operative service. Between the extremes of rejecting all old things because they are old and championing all old things because they are old, lies the golden mean in which we prove all things, holding fast that which is good. In doing this we need have no fear of losing the things worth while. The authority of the Scriptures, the deity of our Lord, and the major truths of the faith, need not fear the test. The real landmarks will remain. But it ought to be evident that we should not lazily content ourselves with scratching the surface of the Lord's vineyard with the crooked stick implements of obsolete methods, while the world is using tractor and gang-plow methods in the service of sin. The ancient challenge, "Break up the fallow ground," ought certainly to be more capable of translation into fact now than in the days of our fathers. Recognizing the fact that the Church must win always not by might nor by power but by the Spirit of the Lord, we still contend that the Spirit of the Lord can work to the best advantage through consecrated instruments appropriate to the needs of the times. Our Lord is willing and anxious to manifest himself to and through that church that, refusing to settle upon its lees, keeps keenly alive to becoming all things to all men if by any means it may win some.

II. Over-content and the Community. I lately had occasion to spend a few hours in Detroit, the oldest of our western cities. Facing Cadillac Square is the new First National Bank building in process of construction, and beside it on four illustrated sign boards he who runs may read the reason of the greatness of the motor city. The first tells the tale of Cadillac's landing in 1701, and that this site soon became a social and civic center, remaining so ever since. The second details the fire of 1805,

which, though disastrous, cleared the way for a greater Detroit. The third narrates the social, civic and patriotic services of the internationally famous Russell House from its building in 1857 until it was superseded by the Hotel Ponchartrain. The fourth and last is significantly headed "Modern Detroit, 1921," and gives the reason why this famous and useful spot has now become the site of Detroit's highest building. The whole is a dramatic tale of the progress of a city great because she has not settled upon her lees.

III. Over-content and the Nation. But if church and community life may profit by the admonition of our unique text, what of the nation? Now as never before this warning is especially needed. America alone of the major nations has her man power practically unimpaired. To us, too, have been transferred the credits of the world. Well may we take care that our moral and spiritual growth shall equal our increased responsibility, lest we fulfil Goldsmith's lines of dire foreboding:

Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay.

It was when Nebuchadnezzar became completely satisfied, exclaiming, "Is not this great Babylon which I have builded?" that he was punished by the Most High. For had he not settled upon his lees? A nation filled with eager aspiration in some things may settle upon its lees in others. Call to witness Germany, eager to expand and enlarge her powers, but, paradoxically enough, completely satisfied with the state of her own conceited soul. How summarily she has been punished I need not detail to you who know as well as I her cup of woe. Anxious about our national soul, without which we cannot survive, shall we not daily pray in the spirit, if not in the words of Kipling's "Recessional":

God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget!

IV. Over-content and the Individual. Zephaniah's ancient warning, so full of significance for church, community, and nation, comes for its application home to the individual, the unit of them all. What more tragic, or, alas, more commonplace, than for a life beginning in brightest

promise of great achievement to settle down in ignoble ease ere the summit of the possible has been more than half attained, the potential service more than half rendered! What untold good would be accomplished if only graduates of schools and colleges could realize that their education has only begun and that no one has ever "finished" his education. Dr. Charles M. Sheldon, in a leading article in *The Christian Herald*, discussed "Results of True Education." His very first paragraph is germane to our subject. He says in part:

"The first result of a true education is a deep sense of humility. We were born into a very great world and we can never learn very much about it. . . . Around the substance called radium hundreds of eager minds in laboratories all over the world are at work, and so far they have discovered very little. There are mysteries in the air, the water, the light and the common dirt under our feet which we have only just begun to discover. . . . It is because some people . . . stop learning that they stop being useful."

But if to settle upon the lees intellectually, causing growths to cease and victories to become a thing of the past, is lamentable, spiritually it is altogether disastrous. By what process of reasoning do those who readily admit that the mental qualities can never be developed to the full in an ordinary lifetime come to the audacious conclusion that they have reached the full development of their yet higher spiritual natures ere they have used the full measure of God's graciously granted years? Away with the "holier than thou" attitude that lazily settles upon its lees and is punished by the loss of those heights of noble, spiritual achievement which can be gained only by those upon whose spiritual banners we may read "Excelsior!"

When some one once asked Michael Angelo the secret of his great success, he gave the laconic reply, "Ever learning!" All his life he was in the making, blessing the world because he never settled upon the lees. Paul the apostle, equipped for self-confidence if ever a man was, understood the idea of our text and, toward the end of his career, declared, "Brethren, I count not myself yet to have laid hold, but this one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on."

## CHRISTIANITY FOUR SQUARE

THE REV. PAUL EDWARDS, Brooklyn, N. Y.

*As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.—Ezek. 1:10.*

THE vision of the prophet Ezekiel, when the heavens were opened, included four living creatures, each fashioned after the manner of the wondrous description of the text. Precisely what the symbolism meant to the prophet privileged to behold it is problematical. One discovers, in studying the various comments and interpretations based upon this mysterious prophecy almost as many interpretations as there are interpreters! Obviously each figure is significant. What may they most reasonably signify to us who together take up the study of this captivating imagery? What is their manifest message? At this moment we need not be so concerned about the accurate technical interpretation of the several details of this picture. They rather let us seek to discover their homiletical value. Let us find, if we can, their practical preachments. With what message of practical helpfulness do they minister to us this day?

Studied thus, this wondrous symbolism immediately suggests four of the essential qualities of Christian living. We might designate them as the essentials of "Christianity Four-Square."

**I. THE FACE OF A MAN:** The face of a man connotes personality. Personality implies rationality, moral sensibility, volition, and affection, or, in other words, the power to think, to judge between right and wrong, to choose either the right or the wrong, and to love. Thus we arrive at the suggestion of a Christianity that is thoughtful, morally discriminating, voluntary, and love-motivated. A person's choicest powers and capacities are laid under willing tribute to Christ if his Christianity registers the value it should.

Christian living that is thoughtful, that is the suggestion first noted. The Scripture passage which very aptly states the case is recorded in Rom. 12: 1, and reads "I beseech you, therefore, brethren, to present your bodies a living sacrifice \* \* \* which is your reasonable service." Dr. Thayer's Greek lexicon gives "rational" as the first meaning of the word here rendered "reason-

able," so that the last phrase would read, "which is your rational service." Less technically it is rendered "your thinking service." The service we will render when we have thought things clear through for ourselves, that is the intent. Christian living lacks virility in so many, many instances because it is not thoughtful living. Keen-minded business men devote that most careful and painstaking thinking to business, but allow their Christian living to slip along indifferently, without concentration, without studious attention, and then wonder why religion is so unsatisfactory! The probabilities are all in favor of the assumption that Christianity in the world would prove more compelling, more challenging, more triumphant, if its devotees gave more attention to making their practice of it the thoughtful matter it deserves to be.

And if this suggestion of thoughtfulness were to be carried over to the realm of faith and doctrine as well as the practice of Christianity, its pertinence would be equally apparent. There are not lacking those who are more than ordinarily solicitous for the faith once revealed unto the fathers. Many such suffer apprehension lest the increase of learning and the intensifying of philosophical study shall jeopardize the faith. Nothing could be further from the true situation. Some of the keenest and most penetrating thinkers of all the generation since Calvary have been earnest Christians. Neither the processes of honest logic nor the inquiries of sincere philosophy hold the slightest terrors for the Christian faith. The more thoughtful the better. The fearless challenge of the most high God is, "Come let us reason together!" Christianity that is thoughtful, both as to faith and practice, let that come as a suggestion from this attractive symbolism.

"The face of man," symbol of personality, further suggests moral discernment and volition. Applied to Christian living, this serves as an admonition to take careful account of moral boundary lines. Give scrupulous heed to discriminate between the right and the wrong. Never suffer "ought" and "ought not" to become confused. The Christian who lives in conscientious accord with the requirements of "ought" and "ought not" is the one who gives honest

employment to these divinely bestowed powers of his being, moral judgment and volition. He knows and chooses. His Christianity, as a result, possesses an ethical content that is heartening and wholesome. Worldlings who register such numerous and vigorous protests against the manner of life of professed Christians will find no occasion for complaint or criticism in the life of that "four-square" Christian whose powers of personality, moral judgment, and volition are brought under willing tribute to Christ.

The one remaining suggestion to be gathered from this first figure, "the face of a man," deals with affection, the ability to love. The truest Christian is such because he loves Jesus Christ. When Christianity becomes "love alive," as one writer has expressed it, then its beauties and attractiveness are absolutely compelling. On Divinity's side, love takes the initiative. Love makes the overtures. Love provides the sufficiency of saving grace. Love transforms the life. Love is Divinity's supreme expression of concern and endeavor. Then, when on the human side the well-springs of love in the deeps of personality have been tapped, and a person responds to the radiance of divine love like the rose blossom turning its crimson face toward the sun, Christianity blossoms into glorious completeness.

All of which requires the statement that the only creature in all the universe that can be a Christian is the creature possessed of the capacities of personality. A Christian horse is unthinkable. It requires a person to make vital contact with the Infinite Person. Being a Christian is task enough for any man. To be the sort of Christian God intended, one must dedicate to the business every choice gift and every promising capacity of his Godlike being.

II. THE FACE OF A LION ON THE RIGHT SIDE: What might this figure most reasonably represent? The spirit of fight? The spirit of conquest? Is not our immediate and well-nigh unanimous thought of the lion something like this, a beast of mighty power and fearlessness, eager ever to engage in combat, and triumphant over all foes? It is difficult in the extreme to think of a lion running away from its foes. A lion peaceably inclined is unheard of! He is a born fighter. Combat and conquest are second nature to the lion.

The lion spirit in Christianity! Is it in-

congruous? Anything but incongruous if we make certain to remember that this spirit of militancy is but one essential of many, and not the whole. In the symmetrical development of the "Christian four-square" the spirit of militancy has its rightful place. Recall the exhortation of the Apostle Paul, "Fight the good fight of faith!" Certain Christian attainments are possible only through conflict and conquest.

Many times we sing,

"Are there no foes for me to face?"

and as we proceed a line or two in the familiar hymn we come upon the answer,

"Sure I must fight if I would reign,

Increase my courage, Lord."

Foes to face? Plenty of them. And how shall we face them if not in the spirit of the lion of the tribe of Judah? Foes numerous and determined array themselves against us. Deadly foes that challenge to combat and will not be silenced except they be vanquished. Foes that will compass our downfall and destruction if we do not first encompass theirs. Foes to our individual Christian living must be met and conquered. Personal impurity, selfishness, inordinate ambition, envy, jealousy, malice, hatred, revenge, hypocrisy, injustice, and many like them, continually menace our very Christian existence. They are outside the pale of arbitration. Truce signing or declaring an armistice is unthinkable. Battle to the death is the only honorable recourse. So also mention might be made of the enemies of Christianity at large. They are legion. Their strength lies in the fact that they are powerfully organized. Political evils, legislative and judicial and administrative corruption, all the commercialized forms of vice, the growing and appalling divorce infamy, Sabbath desecration, the multitudinous forms of law violation and immorality connected with intemperance, these and numerous similar evils are arrayed in might against Christianity. Were it possible for them to do so, those interested in these various forms of organized iniquity would put Christianity to death tomorrow. They represent the mortal enemy of our cherished religion. Withstanding them is no child's play. They are desperately in earnest. Christians must be. When the issue is joined and the conflict engaged, then is the time for Christian heroes to be in action. If any person is a coward, let him step out of line, like Gideon's twen-

ty-two thousand, and go home, for battle must be unto the death.

I have ever been thankful for that revelation of our Lord that permits us to observe him as the Lion of the tribe of Judah. The instance is familiar. One passover time he entered the temple and there found traffickers in doves and money-changing desecrating the holy place by their abominable practices. Watch him now! That Christ with the scourge in his hands thrashing the miscreants, overturning the money tables, driving the entire outfit from the temple is not the meek and inoffensive Lamb. Now he is the Lion! You can see the flash of his eye. You can hear the sternness of his voice. You can observe the resoluteness of his manner. You witness the Lion of the tribe of Judah in action. The disciples of that same Christ must betimes exhibit the self-same spirit. Such times the only spirit that can either truly represent the Christ or satisfy him is the spirit of the lion. "The face of a lion on the right side."

III. THE FACE OF AN OX ON THE LEFT SIDE: The ox is kept for service. That is his function. For that he is owned and cared for. I am not unmindful of the fact that of old time the ox was much used for purposes of sacrifice, but even then was used far more extensively for serving than for sacrificing. He has ever been pre-eminently man's servant. An ox with ability and disposition to stand long at his master's crib and eat and with no ability or disposition to fit his neck to yoke and pull heavy loads and bear weighty burdens is worse than no ox at all. Service is the ox program.

The ox spirit is Christianity! In other words, service is one of the essentials of Christian living amounting to a *sine qua non*. Thus at a single thrust we are at the heart of our great salvation program. Revise the familiar query, "What must I do to be saved?" so that it reads, "What must I do to save?" Recast as unworthy of us the conception that Christianity serves as reliable insurance, affording safe protection and assuring of ultimate salvation in the world to come. The Christian living that amounts only to a safe investment to provide for my comfort and future happiness is intolerable. Such living would significantly remind of the ox long at his master's crib but seldom afield straining at heavy loads. "Corn-crib" Christians are burdensome

liabilities. Military organization provides for the activities of what is known as "the non-combatant group." Christianity makes no provision for a "non-serving group." A non-serving Christian is an anomaly. Yet how little do we make full reckoning of this fact. How easy it is to imagine we are real Christians despite the fact that we allow the days and weeks to lengthen out without any definite contributions of service in the name of our Lord. If we did but realize it, Christian living of the ox spirit makes tremendous exactions of us. It requires brawn and brain, it many times blisters the hands, soils the clothes, wears out shoe leather, tires the body, demands overtime work, costs money, and always taxes the heart sympathies to their utmost. It is all of a full day's job to live for Jesus Christ. It is a man-size undertaking. When men and women become in very reality Christians with the spirit of the Master, "who came not to be ministered unto, but to minister," they qualify in one more valuable essential of "Christianity four-square." "The face of an ox on the left side."

IV. THE FOUR HAD ALSO THE FACE OF AN EAGLE: I take it that the chief characteristic of the eagle is his intense love of the upper skies. The very essentials of his being are represented by his frequent journeys out into the immensities of the sky-country. He seems to have a passion for soaring away yonder in the azure distance far beyond the reach of human eye. Out of touch with earth, he revels in the vast spacial territories above the clouds. The inspired prophet caught the spiritual suggestion of this characteristic of the king of birds when he said, "they shall mount up with wings as eagles." What more fitting suggestion than that of the devotional life of the Christian? The lift of the soul Godward. As one brilliant preacher and essayist has expressed it, the soul's devotional activities give expression to the "homing instinct of the soul." Reference is thus made to that somewhat within man that is not of the earth earthy, that somewhat within that loves the upper skies. And it is one of the essentials of the life of the "Christian four-square," devotional aspiring and fellowship with the Most High.

There are no set rules as to time or place or manner of "mounting up with wings as eagles." The experience is sometimes en-



joyed by the prayerful Christian in the quiet and privacy of his prayer-closet, sometimes in sanctuary as the great hymns of the kingdom are sung or the Word is read and expounded; sometimes in the midst of the hurry of business, sometimes in the depths of affliction and sorrow, sometimes during a conversation with a kindred spirit; many times in the most unexpected places and under most surprising circumstances. But your real Christian has the seasons of soul aspiring and exaltation. He must have them. Without them he perishes. The deep cravings of his soul cannot be answered by the things of the world. The only answer to be had is from the skies. Therefore that Christian who is considerate of the very life of his soul takes time for journeys, like the eagle's, out into the white light of the heavens where uninterrupted communion and fellowship with God may be enjoyed. His soul's sky-affinities he heeds. To its "homing instinct" he finds answer. The eagle spirit wings its way unerringly to the upper realms where God is, and heart's desire is found. "They four had also the face of an eagle."

Have we not here a beautiful picture, and graphic as well, of the true Christian, the "Christian four-square"?

The Christian whose entire personality is

involved in the process of being a Christian, thoughtful, keenly discriminating, righteous from choice, whose whole living is love-lit and love-motived.

The Christian who knows how to fight and when to do it. He is no coward. He knows not the meaning of compromise with wrong. Never look to see him displaying the white truce flag. Courageously, as with the unflinching spirit of the "Lion of the tribe of Judah," he wages relentless warfare against evil.

The Christian who records devotion to Jesus Christ in definite activities of service.—he is never a loafer. Never enumerate him among those who "are at ease in Zion." If you look for him you will find him in the white harvest field. Sweaty with toil you will find him. And if you will watch, in that last great day you will see him coming home bearing with him many precious sheaves.

The Christian who thrives on communion with God. He is no stranger in the throne-room of the skies. He is not one to laze away dreaming hours in God's "sky-parlors." But the impulse of his soul that turns him Godward he scrupulously obeys. Anon he mounts up. "The secret place of the Most High" is familiar territory to him.

## THE STRATEGIC POINT

The Rev. LESTER G. SIMON, New York City.

*Keep thy heart with all diligence, for out of it are the issues of life.*—Prov. 4:23.

An old Greek rendering of the text with which our Lord was doubtless familiar, is very beautiful and suggestive: "In order that thy fountains may not fail thee, guard them in thy heart." The wells of good thoughts, desires, and impulses must be jealously and zealously guarded where they have their source, in order that no poison or bitterness shall corrupt them at the fountain-heads.

In his later years Dr. Theodore Cuyler ended certain letters with the salutation, "Yours to the core," and by these words he meant that his good-will, tender affection, and high regard for the person addressed came from his very heart. They had not their rise in any momentary feeling or passing mood, but could be traced down

through the written or spoken expression to the very innermost life. They were friendly and loving outgoings of his heart. When this is true of our words and deeds, they will be sincere, the real expressions of our inner lives.

It is a serious mistake for any one to think his usefulness will be of the highest, that he shall have the blessing and approval of God, and shall make for himself a blessed destiny, without first having his heart so changed that it shall become the source of his word and thought. Words and deeds cannot be pleasing to him unless they are the outgoings of right thoughts and desires which have their habitation in the heart.

Each man is two selves. Of course in reality he is only one before God, but because his heart may be in one condition and his conduct may in the eyes of man's falter-

ing judgment signify a far different condition, we come to think of him as two selves. His first self is the heart-self, as he really is and is known of God. In this character he is seen of God, and in this character his usefulness and destiny are involved. His second self is the self of outward appearance, and in this character his place in the opinion and consideration of his fellowman are involved. Then, too, there are two judges, and this fact makes him seem to be two selves. "Man looketh on the outward appearance, but God looketh on the heart." Our regard for the human judge has made us more careful of the self we seem to be to our fellowmen than of the real self. That is where much complexity of life and sin takes its beginning. Being extremely careful that we have the place of honor and esteem in the minds of our friends, we forget the self which we know may be veiled to others but is certainly open to the scrutiny of him who searches the depths of the heart. Hence misplaced emphases, false valuations, divided lives, and a tragic result.

It is a truth that shall never reach the dead-line, that the heart determines the life. Conduct may veil the secret attitude to the eyes of men, but finally, just as surely as the berry bush and blossom will be the expression of that distinctive type of life contained in the seed whence they sprang, so surely will the contents of the heart have their true expression. Wrong will ultimately come from a corrupt heart, and right will spring from the pure heart. Just as the roundness of a circle does not depend on its bigness, but rather on its center, so the integrity of a man's life does not depend upon the things and reputation involved in the sweep of the life, but rather on the character of the heart. Here is life's determining centrality. We have known some whose lives have been generally and constantly reckoned as righteous, and the influence has been on behalf of God's kingdom, and then very unexpectedly there has appeared an act openly sinful. We have been shocked to see such sin where it was least looked for, and it has stood out in bold and terrible isolation among the other righteous expressions of the life. Now if this one open sin be genuinely expressed and there is no mistake in our judgment of it, I believe we may assert truly that it has its counterpart, or its beginning, in the

heart of the man. The bloom of sin has a hidden root. The one startling act of dishonesty is not a result that is causeless, but may be traced to its hidden source, where will be found the broken encasement which once as a seed held the germ of the overt act of sin. Where there is open vice, whether it be the habit of life or the exception in the conduct, it may be traced to a thought or desire deeply seated within the heart. Before Gipsy Smith came to this country to conduct his recent evangelistic tour, a friend who is a specialist in England related to him a bit of experience which is illustrative of the fact that sin will out and corruption will clamor to the surface for expression. Startled by cries, a mother rushed into the room to find her seven year old boy attempting to kill his baby brother with scissors. When asked by the mother why he did such a thing, he replied that he wanted to kill his brother. The father took him to a physician, and in response to the physician's question the boy said he often felt that he wanted to kill some one. The physician took the boy to a specialist, who happened to be Gipsy Smith's friend. The specialist questioned the father as to his own habits and how long they had become fixed, then said:

"That boy has murder in his heart, it is in his blood, and some day, under favoring circumstances he will do the much feared thing—he'll kill someone."

Therein lies the seriousness and awfulness of such a condition. It lies as deep as the blood, and unless there shall be a renewal of the life of the blood, there shall be no eradication of the desire which is vicious and has come as the contribution of a father to his offspring.

If a wolf's heart, clothed in sheep's clothing, gains entrance among the saints on earth and feels comfortable enjoying the benefits of such company, is it not prophetic of what shall be? That one needs to learn the lesson set forth by Milton when he described Satan in paradise:

"—within him hell  
He brings, and round about him, nor from  
hell  
One step, no more than from himself, can  
fly  
By change of place.  
Which way I fly is hell,  
Myself am hell:  
And in the lowest deep, a lower deep,  
Still threatening to devour me, opens wide,  
To which the hell I suffer seems a heaven."

Heart culture is the supreme business of man. Why is not the constant passing into decay of the bodies of our friends impressive enough a lesson to teach us that all other cultivation counts for but little, if there be no culture of the heart? The preponderance of thought, anxiety, and effort, is in the interest of material well-being and the soul goes scantily clad in tattered dress, while the forms of existence, the material encasement of the heart, receive large interest and concern and are pampered and decked luxuriantly. Any cry against getting a living in a material world must not underestimate the value and need and rightful place of such effort. It is not required that we shut ourselves up to purely mental meditation and spiritual absorption—the singing of hymns, the prostration of worship, and the droning of prayer. But what our Lord does demand is such an enthronement of himself in our renewed hearts that a pervading Christian spirit and atmosphere shall characterize those nine-tenths of the efforts of life which have to do with getting on in a material world. Throughout the centuries there have been many helpful developments of the varied sides of human life. There has been a commendable culture of the intellect. The artistic sense has been jealously husbanded and nourished. Witness the fine culture and refinement of this genius among ancient Greeks. Literary refinement was brought to a splendid climax among ancient Romans. The culture of appearance, grace of manner, and the art of getting on have each been brought to high development.

But an attainment far more important, and of infinitely greater significance for the life that is and is to come is a culture and refinement of heart-life. Strange, and yet not so strange when one believes that these higher developments are tardier in arriving, is the neglect of a culture of heart which gives life its highest meaning, destiny, and grandest revelations: the pure in heart shall see God. We are glad ancient peoples endeavored and achieved so nobly in those things by which we are blessed—their legacies to us. But we know that, good as head culture and the refinement of other human faculties may be, they are not saving and contributive of so much good as is the renewal and culture of the inner man. If they be substituted for this

essential they will betray all trust placed in them.

Knowledge is power, and a father who cannot afford to give his boy a large bank-account to launch him forth in life does well to keep him in school by whatever sacrifice is necessary, in order that there may be put into his head what men cannot take from him. But with all culture that we may be anxious to give boys and girls to help them on in life, to make them clever and winning, they will finally be derelicts unless they have that divine energy and guidance in their hearts which will bring them safely to port. In our prisons may be found the sons of privilege, who now have learned that if there be no sufficient pilot for even the fully equipped and gloriously sailing craft, there are only uncertain seas ahead and no certain goal.

It may seem strange that in that brief three years' ministry which the Son of God served on the earth some very important things were not done. Some splendid charities which have since grown up had no place in that brief program. But shall we say that in the establishment of hospitals, dispensaries, social reforms, and educational agencies, their inaugurators have shamed Christ, who never built a slum mission, set up a hospital, or established a philanthropy? Those who have come into sympathetic relation with the Savior have seen and understood that his course has been justified. With divine insight and precision Jesus knew that if he would fulfil his mission on the earth, he must aim directly at the commanding position in each man's life—the citadel of the heart. Other leaders may have considered another sort of subjugation and victory of supreme importance, but the Son of God swept aside any consideration of ultimate victory through intellect, genius, wealth, and privilege, and aimed straight at men's hearts. And in such a task it mattered little whether he pursued his work among the bon-tons of Rome or the riffraff of submerged communities. He knew that down through the strata of human convention, social distinction, and artificialities he would find a heart which lay as a divine deposit in high and low alike. He did not seek out the literary elite, the eagle-eyed culture of Greece, the ranks of the sons of privilege, but in all people offering opportunity he did what a wise general does, he sought the commanding position,

which is the same in every life—the heart, and making his stand there he routed vice and crowned virtue with victory. Let social reformers here learn the important lesson. Two theories have characterized social service. One is that character is the result of environment, and upon this theory needy men have been given clothing for the body, food for the stomach, and books for the mind. But it is true that discontent reigns where there is plenty, and where the life is not embarrassed by overmuch earthly goods, there is less restlessness. The other theory is that character creates an environment and holds the key to human well being. You may feed a lazy man, from whose life the inspiration of ideals has vanished, and you will have him on your hands the next day, and the next, and so on indefinitely. But if you can bring the transforming power to his heart, so that it will become renewed and ambitious and inspirations shall burn up brightly over the quenched embers of bygone integrity, you shall put into his life that which shall make him a sufficient man at every point of need and emergency. Because Jesus sought hearts, and won hearts, and purified hearts, we have as the necessary supplement to his three years' ministry a grand array of philanthropic charities and inventions for the benefit of man and the alleviation of his sufferings. These are the issues of purified hearts.

This then—the heart—is the strategic

point for conquest. If Christ reigns there, the life will be pleasing to God, will be characterized by integrity, will render its highest service to fellowmen, and will be strong to meet the attacking forces of sin. If we have neglected this matter of the heart, let us do so no longer. Incidental sorrows following slight mistakes in life have been painful enough, but how infinitely sad and bitter shall be that greatest of all mistakes by which we forfeit all of life and consign God-giving powers to waste.

One of Napoleon's soldiers lay on the operating table. A surgeon was probing a wound in the region of his heart. Looking to the surgeon, this courageous fighter said, "Go a little deeper and you'll strike the emperor." There lay the secret of such courage and heroism as this valiant soldier displayed, risking life and resisting to the shedding of blood. The emperor was enthroned in his heart. If you would be strong to fight vice, covetousness, dishonesty, and the host of vile besiegers who threaten life; if you wish to stand square in the fight, a hero in the battle, honest in the deal, pure in the heart, truly a lover in the home, a blessing in the community, a promoter of righteousness—a saved one in Christ, a victor in the strife—then enthrone Christ in your heart. The issues of such a heart will be a blessing conferred upon your generation.

## DWARFS

ROBERT SPARKS WALKER, Chattanooga, Tenn.

[This continues the Nature studies with spiritual application. They are given as the raw material for the children's sermon, which each pastor can adapt in his own way to the needs of his own situation.—EDITORS.]

A successful thwarting of nature's law results in an abnormality known as a dwarf. A dwarf in the animal or vegetable kingdom is not a full expression of nature. In the human family a dwarf is an undersized being. That a man or woman at maturity measures not more than fifteen inches in height always excites much curiosity. But aside from these extreme examples, there are dwarfish natives in Central and Southern Africa. In most cases dwarfs show traces of rickets, which is nothing more than a disorder of nutrition. This occurs at the time in the growth of the body when

the bony tissues should become thoroughly ossified, but the process is stopped before ossification takes place.

In the plant kingdom man produces dwarf trees to meet certain requirements. For example, if a person has only a few feet of ground, a strong, healthy standard fruit tree has not room to develop, but in the same space may be planted a number of dwarf trees. Just how these dwarf fruit trees are produced is an interesting study. They are grown by grafting a cutting from some standard variety of fruit tree on the root stock of some slow-growing variety.

The slow-growing root stock cannot take up raw food fast enough to meet the demands of the top of the new tree. Being undernourished at a time when its constitution needs food, the tree becomes a dwarf and must be content to remain undersized, living on the limited amount of food that the root stock is able to supply. A dwarf apple tree may be produced by grafting a standard variety upon the roots of a wild apple tree. A dwarf tree serves its purposes, but in a small way. Its production is limited and the yield cannot be compared to that of a standard tree.

A dwarf in the plant or animal kingdom may be regarded as a great misfortune,

but a dwarf in the spiritual world is a serious tragedy. Men become spiritual dwarfs by their failure to meet spiritual problems with an open mind and to decide them by reason and sound thinking. Prejudice, superstition, and tradition are factories in the spiritual world that are turning out from day to day their scores of spiritual dwarfs. A spiritual dwarf may accomplish some good, but his achievements may well be compared to the small crop of fruit that a dwarf tree produces. Possession of a dwarfed soul is one of the greatest tragedies that can befall any being, and it can best be averted by proper living, by thinking with an open mind, by accepting that which is good, regardless of its source.

## SIDE-LIGHTS ON THEMES AND TEXTS

The Rev. E. H. EFFENS, Ann Arbor, Mich.

### *The Wanderers on the Way*

*If he found any that were of the Way, whether men or women.*—Acts, 9:2.

Stop man! Where dost thou go?  
Heaven lies within thy heart.  
If thou seek'st God elsewhere  
Miled, in truth, thou art.

ANGELUS SILESIUS,  
*The Cherubinean Wanderer.*

We err grievously if we imagine that our salvation is promoted by occasional ardor towards Christ, which subsists apart by itself in the heart—which does not blend with our ordinary feelings and our daily lives.—CHANNING, *The Perfect Life*.

Indeed, that is the charm about Christ, when all is said: he is just like a work of art. He does not really teach one anything, but by being brought into his presence one becomes something. And everybody is predestined to his presence. Once at least in his life each man walks with Christ to Emmaus.—OSCAR WILDE, *De Profundis*.

Take pity, O Lord, on the Christian who doubts, on the sceptic who desires to believe, on the convict of life who embarks alone, in the night, beneath a sky no longer lit by the consoling beacons of ancient faith!—HUYSMANS, *A Rebours*.

There are four things which hinder and disturb a man in spiritual fortitude: (1) To seek for strange things, or to grasp at delights in a mind at ease. (2) To follow and strive with eagerness after softness and sweetness, which are external matters. (3) To seek and follow after pleasure, whence arise many inconveniences and miseries and the lessening of the internal life. (4) Finally to experience little hunger. Such indeed

are far from perfection.—JAN RUYSBROECK, *The Kingdom of the Lovers of God*.

We cannot work up from nature to that which is supernatural, but the supernatural is so extended as to include all that is good and gracious in nature, while it maintains and ameliorates it continually, bringing it by degrees to perfection after its own kind.—A. E. WAITE, *Studies in Mysticism*.

### *The Highest Good and the Lowest Bad*

*Teacher, what good thing shall I do that I may have eternal life?*—Matt. 19:16.

The finest present which God has made to man is the necessity of working.—VOLTAIRE.

He who has a memory should envy nobody.—GOETHE, *Diary*.

Begin the day with Christ and his prayer—you need no other. Creedless, with it you have religion; creed-stuffed, it will leaven any theological dough in which you stick.—WILLIAM OSLER, *A Way of Life*.

Morality and religion are but words to him who fishes in gutters for the means of sustaining life, and crouches behind barrels in the street for shelter from the cutting blasts of a winter night.—HORACE GREELEY.

The worst enemy of each nation is not without, but within its frontiers, and none has the courage to fight against it.—ROLAND, *Above the Battle*.

Never from human life departs  
The universal scourge of man,  
His own presumptuous pride.

SOPHOCLES, *Antigone*.

The instinct of envy is a characteristic instinct of democracy. This, I think (and I speak as a convinced believer in democracy), is an indubitable scientific proposition. Instinctively democracy fears superior ability, and is jealous of it.—FRANKLIN H. GIDDINGS, *The Right to Achieve*.

Oh, Lord God! Give me force and courage to contemplate my heart and body without disgust.—BAUDELAIRE.

### *The Will-o'-the-Wisp on the Primrose Path*

Now therefore hear this, thou that art given to pleasures.—ISA. 47:8.

Consult the select few. Look through the biographies of the great dead or question the great men of our own time. All will tell you of the beneficent part played by sorrow in the formation of their character. In the tears shed over their own troubles or over the troubles of their fellow-creatures we find almost always the source of progress, as we discover in the sensibility of the poets the source of poetry.—FINOT, *The Science of Happiness*.

It was the monks who were the spend-thrifts of happiness, and we who are its misers.—CHESTERTON, *Francis*.

No evil act escapes being punished by one's own conscience at least. And nobody is really good who has not erred. For in order to know how to forgive, one must have been in need of forgiveness. I had a friend whom we used to regard as a model man. He never spoke a hard word to anybody; he forgave everything and everybody; and he suffered insults with a strange satisfaction that we couldn't explain. At last, late in life, he gave me his secret in a single word: I am a penitent. There are crimes not mentioned in the criminal code, and these are the worse ones, for they have to be punished by ourselves, and no judge could be more severe than we are against our own selves.—STEINBERG, *There Are Crimes and Crimes*.

I can conceive of no more awful suffering than the prolonged rapture we call happiness. Human nature can endure misery, but not without peril to its immortal soul can it wallow in happiness. Some cynic has observed that life would be tolerable were it not for its pleasures.—HUNKEE, *Steeple-jack*.

The world is overstocked with persons who sacrifice all their affections, and madly trample and batter down their fellows to obtain riches of which, when they get them, they are unable to make the smallest use and to which they become the most miserable slaves.—G. B. SHAW, *The Perfect Wagoner*.

That is the twofold business of life which all pursue—the half-awake plant, the dreamy coral, the instinctive ant, the intelligent

beaver, and rational man. The imperious primal impulses are hunger and love, the subject and counter-subject of the great fugue of life.—J. ARTHUR THOMSON, *The System of Animate Nature*.

### *The Power to Look Beyond*

If a man die, shall he live again?—JOB 14:14.

Man lives upon the earth not once, but three times. His first stage of life is a continuous sleep; the second is an alternative between sleeping and waking; the third is an eternal waking.—FECHNER, *Das Buechlein vom Leben nach dem Tode*.

If a man know not life which he hath seen, how shall he know death which he hath not seen?—SAMUEL BUTLER, *Death*.

I think beauty is truthfully an expression of hope, and that is why it is so enthralling—because while the heart is absorbed in its contemplation, unconscious but powerful, hope is filling the breast. So powerful is it as to banish for the time all care, and to make this life seem the life of the immortals.—JEFFERIES, *Field and Hedgerow*.

Praised be the fathomless universe;  
For life and joy; and for objects and knowledge curious;  
And for love; sweet love. But praise!  
praise! praise!  
For the sure-entwining arms of cool-enfold-ing Death.

WHITMAN, *The Passage to India*.

Ye young debaters over the doctrine of the soul's immortality:

I, who lie here, was the village atheist,  
Talkative, contentious, versed in the arguments of the infidels.

But through a long sickness, coughing myself to death,

I read the *Upanishads* and the poetry of *Jesus*.

And they lighted a torch of hope and intuition,

And desire which the Shadow,  
Leading me swiftly through the caverns of darkness,

Could not extinguish.

Listen to me, ye who live in the senses

And think through the senses only:

Immortality is not a gift,

Immortality is an achievement;

And only those who strive mightily

Shall possess it.

EDGAR LEE MASTERS,  
*Spoon River Anthology*.

All our fears are needless, and not one single hope, expectation, or aspiration is half great enough, or glad enough, or bold enough.—SIR EDWIN ARNOLD, *Death and Afterwards*.

## *The Tragedy of a Decaying Faith*

*I have this against thee, that thou didst leave thy first love.*—REV. 2:4.

Unless we christianize Christendom we must stand silent and humbled before the religion of Asia.—PAUL MOORE STRAYER, *The Reconstruction of the Church*.

The world is dosed with too much religion. Life is to be learned from life, and the professional moralist is at best but a manufacturer of shoddy wares.—TH. DREISER, *The Titan*.

The social system of today is not Christian; anybody who wants to can see that—to bolster it up, as Christian, to make excuses and apologies for it as something not to be touched, is just to raise more clouds and dust.—ANON.

Why is it then that half the Church has almost ceased to preach about him (Jesus) and that much of the speaking of the other half offends the minds which listen to it? It seems to me that there are few things more tragic at the present moment, which so needs Jesus, which would so gladly follow him and be his real disciple, than the semi-ecclesiastical, semi-metaphysical barriers which the Church has erected between him and the men and women of this day.—ALBERT PARKER FITCH, *Can the Church Survive in the Changing Order?*

Either the heart of the world must be changed by a real obedience to the gospel of Christ or Christianity must be abandoned for a new creed which would give better results between men and nations. There could be no reconciling of bayonet-drill and high explosives with the words, "Love one another." Or if bayonet-drill and high explosive forces were to be the rule of life in preparation for another struggle such as this, then at least let men put hypocrisy away. . . . So thinking men thought and talked. So said the soldier-

poets. So said many onlookers. . . . Our men only began to talk like that after the war—as many of them are now talking.—PHILIP GIBBS, *Now It Can Be Told*.

There is not anything I know which hath done more mischief to religion than the disparaging of reason.—GLANVILLE.

## *Strong Drink in a Nations Life*

(Continued from page 309)

home the prophet's rebuke. But this does not silence him. "You sneer at me for telling you the same, simple truths over and over again, as if it were teaching children their alphabet? Well, you will get that kind of stammering teaching from the Assyrian invaders, with their strange, foreign language!" (verses 11-13). God had told the people that he alone had true rest for them, in obedience to his word. They would not listen to him. Well, the result will be disaster!

Such is the stern warning to these drunken leaders. And it reaches all who are responsible for their own lives and for the lives of others. It is an exposure of the moral obtuseness and the mental incapacity which follow intoxication. Life is too serious and critical to allow anyone to handicap himself by indulgence in drink; such habits disqualify him from seeing things as they are, from rising to the responsibilities of his position, and from understanding the counsels of those who are far-sighted.

## ILLUSTRATIONS AND ANECDOTES

### *The Restorer of Paths*

Motte Martin, in his missionary addresses, told a story of his early inquiry into the nature of the gods whom the Africans worshiped. After hearing the names and the rank of many, he asked, "Is there no God greater than all these?" "Yes," they replied, "there is One Great Spirit who is over all. But our fathers told us that long ages ago their fathers offended him, and he hid himself and we cannot find him." The young missionary found at once a vital point of contact and approach, as he replied: "I am his messenger. He has sent me to you to tell you that he loves you and is ready to forgive you and be your God."

Ere long the natives had named the young American "Mpanda-nxhila," "Road-maker." "For," they said, "you have come to cut through our dark forests a road into the kingdom of heaven." What a beautiful conception of the office and work of the ministry! It was Isaiah's dream and prophecy. "They shall build the old waste places; they shall lay the foundation of many generations; and they shall be called the Repairer of the Breach, the Restorer of Paths for men to dwell in."—*Christian Observer*.

### *The Lamplighter*

Sir Harry Lauder said at the Hotel Cecil, London, a while ago:

"I was sitting in the gloamin', an' a man passed the window. He was a lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out doon the street, until he had left a beautiful avenue of light."

Is there not a sermon there? Do not men know where we are by our lights, by the trail we leave behind us? It is not at all necessary that we pose before the world, that we talk big, and to the disparagement of others. Silent, ourselves out of sight, the world will sure enough know where we are by the lamps we light. Alas, for some of those lamps, in some cases mere red lanterns that are warnings of the abyss, into which we have leaped, the pitfalls we have made for others.

But, thank God, we may so live that our children, as they look into a better

world, may say, as Harry Lauder put it, "Ma faither lit that lamp" that brightens the path to a happier and purer and truer world.—*Central Christian Advocate*.

### *The Place of Nature in the Great War*

LET us consider the effect of geography on military operations. It is no paradox to say that the events of the great war, through which we have just come, were determined by things that happened millions of years ago. Go over the south of England and the north of France and Belgium. If certain rocks had not been formed in a certain way in a certain order, some in fresh water and some on the bottom of the sea, if these rocks had not been upheaved at a certain time, if certain particular climatic events had not come in, if certain rivers had not been established where they are, these and countless other items that I might go on to catalog—if these had not happened in just the way they did the events of the war would have been altogether different. East of Paris, France is traversed by north and south lines of cliff, caused by the coming to the surface of hard beds of limestone. Of those scarps, there are five, but they all descend gradually northward and die away in the Belgian plain.

The battle of the Marne was a very complicated thing. It took six days to settle and extend over an active fighting front of two hundred miles, and it would take more than one lecture to take up the various elements of geography which determined the victory. But I want to call your attention to one fact: what saved France was not only the skill of French generals and the valor of the French troops in that first onrush of the Germans, but the fortifications which nature placed there. If the Germans had been able to carry the Grand Couronné, a natural scarp at Nancy—just to the north of Nancy is a high line of cliffs which the Germans assaulted in great force—if they had broken this, the battle of the Marne would have been a German victory. But they could not break through. Altho the French were greatly outnumbered, the strength of that position was such that one to three could hold it, and they did it.



It is a commonplace of military science that topography determines strategy. The whole strategy of the Germans was completely conditioned by the existence of the natural defenses on the eastern portion of France, between the frontier and Paris, and also by the fact that by going through Belgium they turned the flank of all those defenses and had a clear road to Paris.—Professor WILLIAM B. SCOTT, Princeton University.

### *Compensations*

It is both literally and figuratively true that during all the merry month of May the sky in England has been cleaner than it has been for a generation. We have had an almost unparalleled amount of sunshine. But the real cause has been the astonishing diminution of smoke owing to the coal strike. Many years ago our scientists pointed out that we could not now grow in the neighborhood of our industrial centers the fruits and flowers that flourished when ours was an agricultural country. Smoke clouds gathered overhead and formed an impervious screen for much of the sunlight and thus absolutely changed the climate in vast areas of the land. Now we have temporarily gone back to our pre-industrial era and the results are so striking that they form a daily subject of comment. It is one of the inevitable compensations of life. The golden sunshine and the lovely skies have to some extent reconciled us to the miseries of the coal trouble.—*The Christian Guardian*, Toronto.

### *The Time to be Courageous*

We were talking one day to a man about a fine dog which he owned, and which he could not allow to run loose for the reason that he was "afraid of nothing," and consequently was quite willing to lie in the middle of the road and allow an automobile to run over him. That struck us as being a unique compliment to the animal's courage, but a sad reflection on his judgment; and we decided that it would be a good deal safer for him if he only knew enough to be afraid. For a dog to challenge an automobile or a locomotive is a grave indictment of his understanding. And if this is true of dogs it is much more true of men.

To be "afraid of nothing" is not much of a compliment to any man. A man needs courage, and without it he will not be apt to go far in life, but the courage that knows no wholesome fear is not a desirable thing for any man to possess. Courage does not lie in insensibility to danger, but rather in the resolute facing of that danger when it must be faced, and in the wise avoidance of it when it may be avoided. The really brave man never fights a needless battle nor incurs a useless risk. He never shirks a plain duty because it is dangerous, and he never rushes into needless danger merely to show that he is not afraid.—*The Christian Guardian*, Toronto.

### *The Partnership of Soul and Body*

We once had a maid who came home in the dejected state following intoxication. When I appeared she said:

"I has me faults the same as others, but me heart is all right." Now, could her heart be right and her body wrong? Can we have a pure soul and an unclean body? Can we have an honest heart and a pilfering hand? Certainly not. For as the pure soul cleanses the body, so the degraded body pollutes the soul. Soul and body must grow together—and alike. Sometimes we speak of a purely spiritual experience apart from all physical excitability; but such a thing is impossible, because every spiritual thought has its beautiful, physical accompaniment. The physical may run riot, as with some musicians who are principally noise and bluster; but the fact still remains that the most bilious and cold philosopher enjoys his gentle nervous thrill.

All worthy education means the spiritualizing of the body. Both before death, and after, the good man has a spiritual body. Not a spirit body, but a spiritual, a refined and sensitive instrument of the spirit. Throughout eternity man will be spiritualizing his body, or else degrading it.—RICHARD LABUE SWAIN in *What and Where Is God?*

### *New Every Morning*

Every day is a fresh beginning,

Every morn is the world made new.

You, who are weary of sorrow and sinning,

Here is a beautiful hope for you—

A hope for me and a hope for you.

All the past things are past and over,  
 Tasks are done and the tears are shed,  
 Yesterday's errors let yesterday cover;  
 Yesterday's wounds, which smarted and  
 bled,  
 Are healed with the healing which night  
 has shed.

Yesterday now is a part of forever,  
 Bound up in a sheaf, which God holds  
 tight;  
 With glad days, and sad days, and bad  
 days, which never  
 Shall visit us more with their bloom and  
 their blight,  
 Their fullness of sunshine or sorrowful  
 night.

Let them go, since we cannot relieve them,  
 Cannot undo and cannot atone;  
 God in his mercy receive, and forgive them!  
 Only the new days are our own;  
 Today is ours, and today alone.

Here are the skies all burnished brightly,  
 Here is the spent earth all reborn,  
 Here are the tired limbs springing lightly,  
 To face the sun and to share with the  
 morn  
 In the charm of dew and the cool of  
 dawn.

Every day is a fresh beginning;  
 Listen, my soul, to the glad refrain,  
 And in spite of old sorrow and older sin-  
 ning,  
 And puzzles forecasted, and possible pain,  
 Take heart with the day and begin again.  
 —SUSAN COOLIDGE.

### Combined Effort

Years ago an old mill was rebuilt in New York State. The people came to help in the building, giving their time. Husbands were not only there, but sons, wives, sisters and sweethearts. As the frame was erected the workmen came to the last timber to be put up to make the frame safe in every way. As they pushed it up, the workmen came to what is known as "the pinch in the bent." The timber would not go in; it stuck. The men pushed but it would not go. They let down a bit and the timber trembled and the whole frame

rocked. It was a perilous moment. For the frame to fall meant many would be injured, possibly some killed. Seeing the situation, the superintendent cried, "Mothers, wives, sisters, if you would save your loved ones, come over and help us." They came rushing over, and got under the poles and pushed with their loved ones with all their might. The beam moved upward and in, and all were saved.

Today, we are at the pinch in the bent of all life. If we would save our loved ones, husbands, children, wives, and friends, and country, all must work and unite together for meditation, for communion, and through these the generation, the application, the distribution of power that saves all.—ELWIN LINCOLN HOUSE in *The Glory of Going On*.

### Smiling at Distance

A Korean lady of great wealth, beautifully gowned in shining linen and soft silk, stopped her sedan-chair outside a bookstore in An Dong. A friend stopped to speak with her, and she said: "I have just been buying some books to take home with me to give away to my unbelieving neighbors." "Where are they?" I asked. "In the chair," was the reply, and one of the chair coolies, with a very disgusted look upon his face, raised the chair curtain; and behold! the chair was packed full of Mark's Gospels, tracts, and hymn books. "But," I said, "the chair is full, you cannot get in." "That's no matter," she laughed, "it's only thirty 'li' (fifteen miles), and I can walk." The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and smiling "good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story.

"To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. The lady was past fifty years of age. This is the way the gospel is preached in Korea.—*Baptist Zenana Mission Magazine*.

## PREACHERS EXCHANGING VIEWS

*Is It Right to Say, "Jesus Is God"?**Editor of the Homiletic Review.*

The unequivocal statement that Jesus is God has long passed as one of the hall-marks of orthodoxy. As a matter of fact, however, modern Protestant orthodoxy has tacitly avoided its use, since it has always been subordinationist in its doctrine of the Trinity and, in its later development, has laid increasing stress upon the humanity of Jesus. It is not surprising, therefore, to find so conservative a theologian as the late Principal Denney inveighing against its use, in one of his letters to Sir W. Robertson Nicoll, recently published. But while the objection is rooted in theological heredity, Dr. Denney's reasons for it throw a revealing light upon the individuality of that great Scottish teacher. He dislikes the phrase on two grounds. Theologically he holds it to be needlessly provocative, and linguistically it seems to him misleading. "We are so thoroughly monotheistic now that the word 'God' has ceased to be an appellative and become a proper noun." In other words, unlike the Greek, it cannot be used as a predicate. "The English equiva-

lent of  $\delta$  'Ιησοῦς Θεός ἐστιν — is not Jesus is God (with a capital G), but, I say it as a believer in his true deity, Jesus is god (with a small g—not a god, but a being in whom is the nature which belongs to the one God)."

Dr. Denney goes on to say that in being man as well as God, Jesus is "in some way at once less and more than God." In that "more" we get a distinctively modern note. Only a theology that has shed docetism and passed through the Ritschlian phase can admit that "more". Pure logic would make short work of it, but vital theology insists that the incarnation was at once a self-emptying and a self-enlargement, if such a word be permissible. And it is interesting to recall in this connection that one school of Roman Catholic theology (that represented by Faber) speaks of the creation of the human soul and heart of Jesus as "a novelty in God"—a distinct accession and enrichment, an addition to the glories of heaven. After all, anthropomorphism rests upon the sound instinct that God is essentially human, where humanity is measured by the God-man Christ Jesus.

HUGH SINCLAIR.

London.

## THEMES AND TEXTS

## LESSONS FROM THE BOOK OF ESTHER

The Rev. GEORGE C. MAGILL, Newark, N. J.

Contempt for the Law that is Contagious.—"Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. Thus shall there arise too much contempt and wrath."—Chap. 1:16, 18.

Good Deeds May be Forgotten but Never Lost.—"And the thing was not known to Mordecai, who told it unto Esther the queen—and it was written in the book of the choricles before the king."—Chap. 2:22, 23.

Blood Money for the King's Treasury.—"If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver into the king's treasuries."—Chap. 3:9.

A Woman's Great Risk for a Greater Purpose.—"I go in unto the king, which is not according to the law, and if I perish, I perish."—Chap. 4:16.

Over-Sensitiveness that Made a Rich Man Poor.

—"Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."—Chap. 5:13.

A Child Investment that Paid a Good Dividend.—"And he brought up Esther whom Mordecai, when her father and mother were dead, took her for his own daughter."—Chap. 2:7.

A Great Heart that Held a Great Nation.—"Let my life be given me at my petition and my people at my request."—Chap. 7:3.

The Man Who Prepared His Own Punishment.—"So they hanged Haman on the gallows that he had prepared for Mordecai."—Chap. 7:10.

The Light and Joy that is Born of Darkness and Sorrow.—"The Jews had light and gladness, and joy and honor."—Chap. 8:16.

Quitters Who Had None of the Martyr Spirit in Them.—"And many of the people of the land became Jews; for the fear of the Jews fell upon them."—Chap. 8:17.

# Notes on Recent Books

## STUDY OF LATER PREHISTORIC MAN<sup>1</sup>

How many factors enter into any real knowledge of such a subject as the foregoing is realized only upon a careful perusal of such a volume as Dr. Tyler's.<sup>1</sup> There were involved, as primary matters, the location, form, extent, and climate of the land areas of the globe as they existed and changed under varying conditions in the times (say) of the ice-age with its advancing and retreating glaciers. Man's existence and mode of life—arboreal, surface, etc.—depended upon the fauna and flora of the region. He had to avoid the dangerous carnivora and employ the useful herbivora. He could use the fruits of earth, but must live in the regions and climate where they abounded. But since changes in climate and in topography were constantly occurring, emigration or accommodation to new conditions became necessary. Sometimes these migrations took place on a comparatively large scale and repeatedly, so that "paths" or "routes" became marked out, and along the way indications of travel or residence were left. Then, too, the old settlements, abandoned because (for example) of drying climate and advancing desert, left traces which, after millenniums, are telling man's early story.

When man settled by the sea, he left heaps of shells, with now and then a lost or broken flint knife or ax or bone needle or hoe of horn or stone. If his residence was in the forest, if he lived in a covered pit, the debris of the hut or the hole in the ground preserved part of the tale. If in a cave, the rubbish accumulated year by year and its successive strata tell something—little or much—of the former inhabitant. Everywhere that he halted or lived, fished, hunted, or (later) gardenized, weapon or implements of some sort may turn up, pottery broken or whole, a bit of clothing, some seeds of grain or shell of nut or pit of fruit may reveal his method of life. It may appear that he had hunted or domesticated animals that have survived or have disap-

peared, and so he left an index of the time when he lived.

For chronological conclusions respecting the age of men on earth sciences as wide apart as astronomy, geology, and paleontology are employed. Observations in all these directions, accumulating for decades, have been building up, until the outlines of the story of the men who lived before the bronze age are now beginning to take intelligible form—as in Professor Tyler's book.

The author briefly summarizes conclusions concerning paleolithic man as shown by the principal types: Heidelberg man in Europe represents a time 250,000 years ago; Neanderthal man, 125,000 to 25,000; while the Cro-Magnon race (of artists) belongs to 25,000 years ago.

Neolithic man, Tyler's chief concern, seems to have come on the scene in Europe soon after 20,000 B.C. He is traced from Turkestan by all the routes, southern and northern, and from the nomadic to the settled or village stage of culture, from the hunting through the pastoral to the agricultural mode of life. The many lines of evidence—weapons, pottery, implements, art, clothing—are included and with an abundance of detail that does not admit of more than mention in a review. How high a peak of culture neolithic man attained is indicated by the fact that Dr. Tyler holds that the main features of early historic life were taken over largely from neolithic culture.

"Most of the germs, and many of the determinants, of our modern institutions and civilization can be recognized in the habits, customs, and life of the neolithic period."

This study in anthropology, so wide in its interest, even tho it is necessarily somewhat tentative in many of its conclusions, gives added point to Pope's well-known dictum—

"The proper study of mankind is man."

G. W. G.

<sup>1</sup> *The New Stone Age in Northern Europe*. By John M. Tyler. Charles Scribner's Sons, New York, 1921. 8¼ x 6 in., 310 pp. \$3.00.

**The Reign of Religion in Contemporary Philosophy.** By S. RADHAKRISHNAN. The Macmillan Company, New York. 9 x 6 in., 462 pp.

English speaking scholars have long found in India themes for their writings in philosophy, essay, poetry and translation. This has given a kind of contact between the two races. But we recognize a far closer and more fruitful contact, when a Hindu philosopher takes our western philosophy for his subject, and treats it in our own critical fashion, and in a style of English not easy to match for beauty and effectiveness among our own writers. That is what Professor S. Radhakrishnan of Mysore University has done in this fine large book.

It has been said that Spinoza and Hegel developed a philosophy of the absolute in a desperate effort to rescue religion from the wreck of dualism. This author not only denies this point of view, and makes absolutism the only really unprejudiced philosophy, but he carries the war into Africa by the thesis that realism, pragmatism, and all the modern forms of pluralism, are instances of a faith philosophy.

He believes that only logical processes may be relied on to give the sound philosophy, but neither the people nor many of the philosophers care for logic, and they find their religious feelings more easily satisfied by some pluralism which is not too rigorous in its intellectualism. It is this easy but unlogical method which he blames for the modern anti-intellectual and anti-absolutist tendencies. All of which is to say the truth that the wish is the father to the thought, in Leibniz, James Ward, Henri Bergson (three chapters), William James, Rudolf Eucken and Bertrand Russell, but to deny it in Hegel and in the Hindu professor. The chapters on these men are wonderfully interesting reading, and are models of clear thinking; although the contention of the title would hardly be sustained even by absolutists like Royce.

Yet it is not difficult or unusual to sympathize with the main position of the book, that monastic idealism "is the more reasonable as affording to the spiritual being of man full satisfaction, moral as well as intellectual," and many Christian idealists will welcome to the arena this doughty ally from the old world.

It is more than a third of a century since Robert Hume, a second generation American

missionary in India, proclaimed a new attitude of Christianity toward the religions of the Orient, namely, no longer to reject and antagonize the old faiths, but sympathetically to assimilate, to purify, and to redirect all the elements of the oriental religions which could be so treated. Radhakrishnan and his book may be admitted as an exhibit of the results and possibilities of this process.

**The Common Creed of Christians.** By WILLIAM P. MERRILL. Fleming H. Revell Company, New York, 1921. 160 pp.

This is not a history of the Apostles' Creed, nor is it a defence—a history would not be very useful at this time and a defence very few want. It is simply an attempt to explicate some of its practical implications.

The book starts out with the honest admission that we do not believe what we profess in this historic symbol, and attempts to make clear what sort of lives we really would live if we truly believed its various articles. Rather than offer an apology for the omission of fundamental truths, or for the modern changes of the original meanings, or for the countless reservations that have been made by its professors with more or less cleverness, the book pursues a practical end; it honors him who refuses to repeat words that do not express his beliefs and views its recital simply as an act of worship.

Whether it is such a great gain for people who do not believe certain things to recite in unison "I believe" for the sake of such devotional unity is a question which will be answered differently by different people; many would insist that devotional unity gained at such a price is not worth having. The history of the church shows that religious earnestness and an uncompromising attitude towards what is considered truth and truthfulness are by no means synonymous.

The different articles and their implications are taken up with reference to our modern needs. "What would it mean to us today if we so believed . . . ?" The subjunctive, conditional, problematical moods of our modern religious professions are everywhere patent. That makes it so difficult to unite on the creed as an expression of belief and forces us to consider it as an

expression of our Christian, catholic aspirations.

In the light of its clear-cut statements who is a true Christian? Some one has said that there has been but one Christian, and he died on the cross. We who follow the gleam are glad to believe that there are so many companions of the way, in faith, if not in belief, who may use words variously and who may disagree heartily, but who all aspire to get nearer to the light that shines in the darkness.

**Health and Social Progress. Major Social Problems.** By RUDOLPH M. BINDER.  
Prentice-Hall, New York, 1921.

The major emphasis today is on the social side of our multifarious life. The community is on the point of swallowing the individual. A standardized, uniform mold to turn out scholars, electricians, doctors, citizens, men: such is the goal in sight. Some think this a terrible calamity. More do not think of it at all. Most, perhaps, are inclined to think it the great blessing of the century. It probably is—for most people. When one man stands alone his ideas are bound to be looked upon as those of an idiot or a madman; two will make the madness look and sound like wisdom; three will be enough to make it over into a cult or a religion.

Professor Binder has in these two splendid volumes brought together the data that must be considered in a thorough study of this social aspect of our modern life. The family, work, religion, war, business, education, in fact, all the various fields in which men touch one another and react upon another are discussed very carefully. We see how closely knit the human family is, after all, all being members of one body.

This is brought out especially well in the volume devoted to the health aspect of society. Health means social progress; disease means social decay. It would be hazardous to apply this theorem to the individual; in fact, the great man—the man whom a Gobineau, a Nietzsche, an Emerson would consider worth a whole generation of socialized mortals—is always a law unto himself, even in matters of physical well-being. But the community lives or dies by its obedience to social law. "How to socialize all men, and how to make all men economically efficient, is the great task of

social education. It is the major social problem."

We may add that it is also largely a matter of race—of blood.

**The Shorter Bible. The Old Testament.** Translated and Arranged by CHARLES FOSTER KENT, with the Collaboration of C. C. TORREY, H. A. SHERMAN, F. HARRIS and ETHEL CUTLER. Charles Scribner's Sons, New York. 622 pp., \$2.00.

Many excellences mark this admirable version of the Old Testament. (1) It is an abridgement, though a very full one. While practically the whole of the stories of Joseph, Ruth and Jonah are told, there is nothing of Chronicles, almost nothing of Leviticus, and the concluding chapters of Ezekiel are omitted. This would seem to show that the interest of the translation is primarily in the prophetic rather than in the priestly parts of the Old Testament, and this is as it should be. (2) Radical textual criticism is presupposed, so that the reader is always reading sense and not the nonsense sometimes involved in an attempt to translate the traditional text. (3) The poetical form is reproduced, not only in obviously poetical books like Job and the Psalms, but in the prophetic books as well, the literary appreciation of which is thus enormously facilitated. (4) Each section is introduced by a skilfully chosen title, which will be a boon alike to the general reader and the preacher. (5) There are no notes of any kind. This also is to the good: those who want commentaries can easily find them, and it is a real gain to be able to read on without distraction.

Occasionally, tho very seldom, the translation is prosy, as when, e.g., the fine simplicity of the original in Gen. xxiv. 50, "We cannot speak unto thee bad or good," is transformed into "We cannot give you either an adverse or a favorable answer"; and the point of Ps. 121 is obscured by the three-fold translation of one Hebrew word, keep, protect, and guard. But the work is a whole, difficult and expensive as it is, is singularly free from blemish, and the paper is so delightfully thin that the whole book, despite its 622 pages, goes comfortably into the pocket. At last it is possible to read all that is best in the Old Testament with ease and understanding, and the astonishingly low price brings it within the reach of all who care for what is good in religion and literature.

**The Mirrors of Downing Street. Some Political Reflections.** By A GENTLEMAN WITH A DUSTY. G. P. Putnam's Sons, New York, 1921. 9¼ x 6½ in., 171 pp.

No one has anything but admiration for the man who dares to tell the truth as he sees it. He may be mistaken in some of his statements, as is doubtless the case with the unknown author of this very personal and engaging book. For sheer boldness of utterance, for intimate knowledge of public affairs and of public men in Great Britain, combined with a direct and pungent style these sketches would be difficult to match. There are thirteen sketches in all; mention may be made of a few: Mr. Lloyd George, Mr. Asquith, Mr. Arthur Balfour, Lord Kitchener, and so on. Unsparring criticism is meted out to nearly all of them. Some of them of course fare much better than others, Lord Haldane for example. With such a revelation of incompetency on the part of men occupying the highest political offices in the country one wonders how it was that the British came out of the war as successfully as they did. We can only conjecture that the statesmanship and generalship on the other side were infinitely worse.

In the concluding chapter there is a stirring moral appeal by this anonymous writer to elevate the tone of public life in Britain. It ought to have the widest kind of publicity. We give one paragraph from the final chapter.

"We need the Puritan element in our characters, the Hellenic element in our minds, and the Christian element in our souls. We must set a higher value on moral qualities, on intellectual qualities, and on Christian qualities. We must learn to see, not gloomily and heavily, but with joy and thanksgiving, that our world is set in the midst of an infinite universe, that it has a purpose in the scheme of things, that we are all members one of another, and that there is no grandeur of character, mind, or soul which can be worthy of creation's purpose."

**Pastoral Theology and the Modern World.** By the REV. CLEMENT F. ROGERS. Oxford University Press. 176 pp., 5 net.

Here is a book which answers the question "why more young men do not apply as candidates for holy orders?" In some one hundred and seventy-five pages are given what may fairly be called a complete list where one may check off the troubles one encounters when one belongs to "the

church." Here we have them all: the difficulty about sacraments; the scandal of god-fathers; the snags of preaching; the needed reform in religious teaching; the eucharistic heresies; confirmation; fencing the altar; seating troubles; holy week inflections; doggerel-hymns; musical rubbish; the prayer book traditions; the episcopal impasse; the singsong intonations; the irreverence of the vestry prayer; scandalous bell-ringing; low standards of clerical work; the disrespect in which the clergy is held; the boredom of long services; the humdrum pariah duties, and all the other business of parochialism—the business that has made the good word parochial a byword and an offence.

Here, evidently, is enough for the bravest neophyte who wants to test his courage and his endurance, without allowing him a moment's time in which to make "modernism harmless" or, to mention but one of the pendants of this book, to ponder on the relation of (poor) art to the church life of today.

It is a rather ominous picture of the religious life in the church—all the more depressing because we know that every line of it is correctly drawn.

What is the moral—if it is sensible to seek for a moral? That if the church revives it will have to be "so as by fire."

Perhaps it should be added that to the author the church means the English Church; little is said of the many other branches of Christianity, though, of course, many of the suggestions can be made to apply to other communities in search and in need of honest criticism.

**The Evolution of Revolution.** By H. M. HYNDMAN. Boni & Liveright, New York, 1921. 9 x 6 in., 406 pp.

The great mass of people throughout the world have no conscious appreciation of what is taking place at the present time in the social and economic life of the world. Nor have they any conception of the long, steep and hard road the race has traveled. Being in the dark concerning these things is it any wonder that our political and social affairs do not move more wisely and more speedily?

Such a book as the one before us enables one to get a brief survey of the "early institutions and subsequent developments of mankind." The author, who is widely

known and is a lifelong socialist, states that his object in writing this book "is to give a sketch of economic influences upon the growth of human society." This sketch begins with a section on The First Social Revolution, the first chapter of which is on Primitive Communism. This is followed by sections on The Rise and Fall of Slavery, Exchange and Usury, Economic Backwaters, The Beginnings of Modern Social Life, The Two Great Bourgeois Revolutions, The Growth of Capitalism and Socialism, and The Present Time.

Co-operation, not competition,

"is the only way to solve the growing antagonism between the two great classes of modern society.

The problems of social life which now, manifestly, lie immediately ahead of us, cannot possibly be solved so long as we bemoan our intelligence by bowing down before the fetishism of money, and imagine that to produce articles of exchange for profit is the highest end and aim of man in society. Even to-day the machinery of international exchange is breaking down in its banking form, and elaborate barter is replacing the methods which were thought unchangeable. What cooperation between nations is doing on a small scale to-day, international understandings for the collective transfer of social wealth will accomplish on an infinitely greater scale to-morrow."

**What Christianity Means to Me.** By LYMAN ABBOTT. The Macmillan Company, New York, 1921. 7 $\frac{3}{4}$  x 5 $\frac{1}{4}$  in., 194 pp.

The first chapter of this book was written by the author on his eighty-fifth birthday. What the book is Dr. Abbott thus states:

"This volume is an endeavor to state simply and clearly the results of these sixty years of Christian experience. The grounds of my confidence in the truth of the statements made in this volume are the teachings of Jesus Christ and his apostles as reported in the New Testament, interpreted and confirmed by a study of life and by my own spiritual consciousness of Christ's gracious presence and life-giving love."

It formulates, then, both the theology and the religion of a trained Christian thinker with over sixty years of Christian experience behind him. It contains many memorable things, and many brevities eminently quotable, e.g., "The Spirit of Christ's life cleanseth us from all sin."

**My Neighbor the Workingman.** By JAMES BOSCOE DAY. The Abingdon Press, New York, 1920. 7 $\frac{3}{4}$  x 5 $\frac{1}{4}$  in., 373 pp.

A plea for "capital" is not popular in these days. It's tale is not pleasing. "Labor" has the people's ear. Nevertheless the extremes—of demands, of disregard of the public's convenience, etc.—to which "labor" is going makes the consideration of the other side, of another factor in society, imperative. Chancellor Day of Syracuse has assumed a disagreeable task, and has performed it in a way that commands a hearing and will compel deliberate thoughtfulness.

**On the Art of Reading.** By SIR ARTHUR QUILLER-ROUCH. G. P. Putnam's Sons, New York and London, 1920. 250 pp.

The name of the author guarantees a high literary quality. The book is a plea for adequate English education in the elementary schools, and for methods that will develop an appreciation of and a taste for the best literature. The two chapters on children's reading are excellent. Religious education will endorse his doctrine of childhood—"Now . . . we find that which is within him (the child) to be no less, potentially, than the kingdom of God."

As the greatest example of literature he advocates in three striking chapters the use of the Bible as literature in the public school. The other seven chapters are also suggestive and valuable.

**Evangelism.** By WILLIAM E. BIEDERWOLF. Fleming H. Revell Company, New York, 1921.

The chapters of this book are lectures given at different institutes and assemblies, and are unique in that each chapter is prefaced by a syllabus giving a careful summary of the position taken.

While he has much to say in favor of evangelistic campaigns as conducted by himself and other evangelists, he also urges pastoral and personal evangelism as the normal attitude of the Church. His chapters on methods of work and conserving the results of evangelistic meetings offer valuable suggestions both for the individual pastor and for those who plan for union evangelistic meetings.

His last chapter is on the Holy Spirit, whom he calls the Great Evangelist. His discourses at length on his personality, in-



dwelling and infilling. Those who share his viewpoint will welcome this analysis of the function of the Holy Spirit in the life of the church.

**At One With the Invisible.** Edited by E. HERSHEY SNEATH. The Macmillan Company, New York, 1921. 7½ x 5½ in., 293 pp.

Appreciable progress is made in this little book of composite authorship to a much needed volume. That volume, when it comes, will treat in systematic manner mysticism as a common factor manifested in the whole range of religious life from primitive animism to Christianity. We have here eleven studies by ten distinguished authors on mysticism in the Hebrew prophets and in India, the mysticism of Jesus, Paul, Augustine, Islam, Dante, Eckhart, St. Theresa, George Fox, and Wordsworth. The application of the newer psychology in most of these cases renders the new study of these old subjects worth attention.

**By an Unknown Disciple.** George H. Doran Company, New York, 1919. 246 pp.

The book is, naturally, anonymous. It is the work of a skilled writer. One is carried along by its beauty and glow. It tells, in the first person, the theory of Jesus' life. True to the New Testament, it throws a flood of light on many passages, gives some striking interpretations, and makes Jesus, his disciples and the others who people the New Testament live. One thrills with the reality and humanness of it. A delightful book to read alone.

**Aspects of Christian Character.** By J. H. B. MASTERMAN. Longmans, Green and Co., London and New York, 1921. 7½ x 5 in., 113 pp.

Our age stands in sore need of "the reassertion of the ethical principles of Jesus" is the conviction of the author of this study of the beatitudes. This conviction will be shared by the "thoughtful layman" to whom his message is addressed.

Such a study as is here presented would be helpful to preachers at the Lenten season and any other occasions that called for a series of topics bearing on the building of Christian character. There are ten brief chapters and an introduction by the Bishop

of London, who makes this comment on the book: "It is a reasoned defense of the sanity of the Christian character, and it is a defense which it will be hard to break through."

**Principles of Freedom.** By TERENCE MAC-SWINEY. E. P. Dutton and Company, New York, 1921. 7½ x 5¼ in., 244 pp.

The author of this posthumous volume might be cynically described as the Mayor of Cork who, in prison, successfully carried out a hunger-strike. The inflexibility which showed in that action appears in his reasoning. He endeavored honestly to follow "principles" in this justification of the extreme Irish position in the present rising or revolt or revolution—or whatever name is given to it. The book betrays no passion; it is a calmly reasoned justification of radical action against British rule in Ireland.

### *Books Received*

**The God of War.** By JOSEPH JUDSON TAYLOR, D.D. Fleming H. Revell Company, New York, 1920. 7¼ x 5¼ in., 355 pp.

**American Liberty Enlightening the World.** By HENRY CHURCHILL SMITH. Putnam and Sons, New York, 1920. 204 pp.

**Through the Land of Promise.** By P. A. MATTHEWSON. The Stratford Company, Boston, 1920. 505 pp.

**Die Gegenwart und das Ende der Dinge.** By Prof. PAUL HEINE. Deichert, Leipzig, 1919. 40 pp.

**Das Leben nach dem Tode.** By Prof. PAUL HEINE. Deichert, Leipzig, 1918. 68 pp.

**Von Innen nach Aussen. Gedanken und Vorschläge zu den Kirchenfragen der Gegenwart.** By D. PH. BACHMANN. Deichert, Leipzig, 1919. 69 pp.

**Die Gottesoffenbarung der Bibel.** By O. ZANKER. Deichert, Leipzig, 1920. 84 pp.

**Die männliche Art Jesu.** By JOHANNES LEIPOLDT. Deichert, Leipzig, 1920. 88 pp.

**Twenty-five Best Sermons.** By ARTHUR TALMAGE ABERNETHY. Standard Publishing Company, Cincinnati, Ohio, 1920. 7¼ x 5¼ in., 367 pp.

**The Brownists in Norwich and Norfolk About 1580.** By ALBERT PERL. Cambridge University Press, England, 1920. 8½ x 5¼ in., 67 pp.

**Letters from Paulus, a Leader in Wisdom, to His Pupils in Korinthos.** By OMKRON. London, 1920 (E. P. Dutton & Co., New York). 9 x 6 in., 244 pp.

**Problems Vital to Our Religion.** By W. A. LICHTENWALLNER. Times-Mirror Printing and Binding House, Los Angeles, Cal., 1920. 7¼ x 5¼ in., 188 pp.

**American Red Cross Work Among the French People.** By FISHER AMES, JR. The Macmillan Company, New York, 1921. 7¼ x 5 in., 178 pp.

**The Myth of the Jewish Menace in World Affairs, or the Truth about the Forged Protocols of the Elders of Zion.** By LUCIEN WOLF. The Macmillan Company, New York, 1921. 7¼ x 5 in., 58 pp.

**Christ Victorious Over All.** By JOSEPH B. JOHNSTON. Privately printed, Chicago, 1921. 9¼ x 6¼ in., 338 pp.

### SIDNEY MALCOLM BERRY

The Rev. Sidney Malcolm Berry was born at Southport, July 25, 1881, the son of Dr. C. A. Berry, Wolverhampton. He was educated at Tettenhall College, Staffordshire; Clare College, Cambridge; Mansfield College, Oxford. Has been minister of the Oxted and Limpsfield churches, Surrey; Chorlton-cum-Hardy, Manchester; and since 1912 of Carrs Lane Church, Birmingham.



THE REV. SIDNEY MALCOLM BERRY

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## PHASES OF RECENT RELIGIOUS DISCUSSION

Professor C. A. BECKWITH, D. D., Chicago Theological Seminary, Chicago, Ill.

There is a wide-spread feeling that systematic or Christian theology which had such a vogue fifty or a hundred years ago is no longer required by thoughtful men. If one has training in history, philosophy, historical criticism, biblical interpretation, social ethics, he is in position to form his own judgment on matters of belief. Many successful preachers, many eagerly read writers on religion, innocent of the theology of the schools, have formulated their own opinions concerning God, the world, man, the person of Christ, the atonement, conversion, development of the Christian life, and the future. Not only have they satisfied their own minds on these subjects but they have become teachers of others. Such men are not, however, without the aid which comes from close acquaintance with systematic thinkers, as one discovers by an inspection of the works which crowd their library shelves, whose pages show that they have been deeply read. Even if one begins his ministry without a careful study of particular questions in theology, he is apt to feel the need of this as he goes on in his work. Both for his own sake and that of those to whom he ministers he is impelled to become familiar with the beliefs of the leaders of other communions. He wishes to know how other religious teachers explain and justify their religion.

On the other hand, many of those who have enjoyed the highest train-

ing in the various branches of theology retain their interest in special lines, and not a few in Christian theology. Such men are always on the watch for new works by responsible thinkers who treat their subject from new angles.

At the present time there are several treatises on theology, each of which makes its special appeal to men who think. Written from different points of view and representing different types of interpretation of the contents of Christian faith, each of them will well repay not only reading but thorough study.

The first work to be mentioned is a fresh reprint of President Finney's well known and much-sought-after system of theology from plates which had been lost for more than twenty years.<sup>1</sup> These lectures embody the New England type of thinking of sixty or seventy years ago, with certain modifications which gave it an Oberlin flavor. There are still many who believe that this interpretation of Christianity is valid for our time. As the exposition proceeds one is deeply impressed with the clear-cut, logical, legal mind of the writer, with his reaction from the strong Calvinism of his time, and with his insistence upon the demands of a holy God, the sufficiency of the work of Christ, and especially upon the responsible freedom of every human soul. Here we discover afresh a part of the secret of Finney's power as an evangelist. For

<sup>1</sup>*Lectures on Systematic Theology*, by CHARLES GRANDISON FINNEY. George H. Doran, New York. 6¾ x 10 inches. xxi, 622 pages. \$4.00 net.

a study of the New England theology as it sought to adjust itself to the freer thinking of the Middle-West, and particularly to the new awakening to the sense of moral ability to respond to the divine will, this work is of the first importance. The publishers have done the public a service in making this treatise available in a well-printed volume.

Written from a very different point of view is a work which we have long looked for.<sup>2</sup> As exposition of the belief of a great church it takes its place by the side of Dr. Kohler's *Jewish Theology* reviewed in these columns some time since and the work of Dr. Hall which is next to be mentioned. The book is welcome both for its own sake and for the introduction it offers to an understanding of its absorbing theme. The editor well says that "both as a creed and as a church, Catholicism has for long been the unknown quantity in the religious experience of the English-speaking world." The writers therefore "attempt to set forth the fundamental doctrines of the Christian faith as these are held by the members of that church which claims, and has ever claimed, to be the depository of the faith of Christ." They have written neither for the professional theologian nor for theological schools, but for educated people who would like to become acquainted with the interpretation of the historic faith of the Roman Catholic Church. Accordingly it is marred by no controversial spirit; it is the work of devout scholars amply equipped by learning for their task, with an unusual gift of literary expression.

The Roman Catholic Church is most commonly thought of by Protestants as a vast administrative body with many aims—political, charitable, financial, educational, dogmatic. The forms of activity are, however, con-

ceived vaguely, even when they are supposed to be the principal characteristics of the church. For those who imagine that the secret of the church lies wholly in its organization, its hierarchy, its adherence to tradition, this book will be an eye-opener. The reader will find that there is something else to be taken into consideration in accounting for the ever-renewed and exhaustless energy of this largest of Christian churches—her attitude toward life, her religion, her belief in God, her conception of the world as a sphere for the realization of spiritual aims.

An adequate summary of the contents of the book would require altogether too much space. We must therefore content ourselves with referring to a few salient features, in hope that the reader of this review will wish to possess himself of this informing and stimulating work.

We are first of all introduced to the fundamental position of this church concerning the supernatural—a grace above nature, a knowledge above reason, a life above the human, the source of all authority, of all dogma, of all attainments in virtue. The doctrine of God is the product of reason and revelation. Reason gives us the idea of God partly through knowledge of creation and partly through analogy. While reason is forever imperfect, revelation is unalloyed and authoritative, capable of becoming ever more luminous. Neither in reason nor in revelation is there any warrant for a finite God. According to the theory of the supernatural, the true nature of man is found only in spiritual good, a new humanity brought by Christ, a nature reformed from within by the divine Spirit manifested in faith and a supernatural love. In dealing with the problem of evil, after offering some partial solutions, original sin is defined as presupposing the two orders

<sup>2</sup>*God and the Supernatural*; Edited by Father CUTHBERT. Longmans, Green & Co., London and New York. 6 x 9 inches, 346 pages, \$5.00 net.

of nature and supernature and consisting of a loss of supernatural grace with which man was originally endowed. The purpose of evil is summed up in "struggle" and "solidarity,"—struggle by which it is conquered, and solidarity by which we are united with Christ's mystical body. In the presentation of the person and work of Christ there is little that is new to Protestants; for these we have to go to the Creed of Chalcedon and to Anselm. In the chapters on the "Church as the Mystical Body of Christ" and "The Sacramental System" the reader will find much to acquaint him with two of the fundamental but least understood of Roman Catholic points of view. In both of these sections we see the bearing of the claim to supernaturalism. The Church is a natural society animated

d by the Spirit of God. In the sacramental system the actions in bringing the life towards its spiritual destination divine grace. What has in the earthly Church is supernatural life of the future its full consummation.

stant who reads the book with an athletic attitude will perceive from its perusal with a feeling of the greatness of the Roman Church lies not exclusively in the spirit which is here so indescribed but also in the organization, in the con-

764. marvelous continuity of its administration, and not least in the fact that, as no other church, it ministers to the felt needs of a vast number of people. Nor is this all. As long as the church can give birth to such men as the writers of this book—scholars, thinkers, themselves the embodiment of the very grace which has made the Roman Catholic Church great and has created her

saints, her place as a minister of religion is safe.

A word must be added in tribute to something in the English consciousness which seems to promote this type of co-operation and also this method of exposition. We have not forgotten the "Tractarian Movement" and the choice spirits who laid their gifts on its altar, nor the later Oxford groups who brought their learning and piety to a similar offering. The value of this undertaking lies not alone in its contribution to a better understanding of a phase of religion but especially in its testimony to the fact that many are sharing a common life, busy with the same deep truths, and animated by the one impulse to serve their fellowmen in the interest of religion.

The professor of dogmatic theology in the General Theological Seminary (Episcopal) of New York City is to be congratulated on the substantial progress he is making in his plan entered upon several years ago. The ten volumes which he projected were a great undertaking at a time when systematic theology no longer commanded the attention which was once accorded to it. He has, however, gone forward undismayed, believing that the completed work will amply justify his courage and industry. He has now reached the seventh and eighth volumes of the series,\* and in two or three years more we may expect the final ones on the minor sacraments and eschatology. He who has read *God and the Supernatural* will find a remarkable similarity between it and Professor Hall's presentation. Essentially the same things are featured by the two writers, one Roman Catholic, the other who styles himself "Catholic." There is naturally a somewhat different emphasis in one work from that in the other; but the nature and basis of authority, the

\**The Passion and Exaltation of Christ*, by FRANCIS J. HALL. *The Church and the Sacramental System*, By the same. Longmans, Green & Co., xix, 323, xvi, 343 pages. 5 x 6½ inches.

reliance on tradition, distrust of the modern view of the world, conception of the natural and the supernatural side of human nature, the definition of sin, the marks of the Church, and the sacramental system administered by the Church are so much alike in the two treatises that if one were to listen to the reading of either he might not be able to identify one "Catholic" from another. As an "Anglican" Professor Hall represents a view which he believes antedates the characteristic and differentiating dogmas of the Roman church; the Roman church is a variation from the true "Catholic" tradition, as, for instance, in the doctrine of transubstantiation and the primacy and infallibility of the bishop of Rome.

For the aim which the author has in view, his method of presenting his thesis leaves nothing to be desired. However, unless we were offering a dogmatic and therefore a completely authoritative deliverance, where every least boundary had been fixed by the decisions of councils or otherwise, Dr. Hall's work would be subject to serious criticism. In the field of labor a conflict has arisen between the "open" and the "closed" shop. One had supposed that for the modern mind this question has been settled about five centuries ago. The work throws a vivid and informing light upon the attitude of the "Anglican" or high church party of the Episcopal church of America. If the bishop of Rome could be induced to moderate his claims to primacy and recognize the equality of other bishops both in his own church and in others, a union could easily be effected between the two churches on the dogmatic basis advocated by Dr. Hall. Meantime here is a sincere attempt to inoculate the Episcopal students of theology with the dogmas of a traditional past.

At a far remove from the two works

just referred to is a post-humous volume from one who was sometime professor of systematic theology in the Divinity School of the University of Chicago.\* The material is that of his lectures on the dogmatics and ethics of the Christian religion, in the form in which they were given to his last classes in theology. The lectures have been edited as a work of love by Professor Douglas Clyde Macintosh of the Yale Divinity School. The work is divided into two sections, the first dealing with the foundation and superstructure of Christian dogmatics, the second with the foundation and superstructure of Christian ethics. A greater contrast than that between the three works previously mentioned can hardly be imagined. Not that religion occupies a less commanding place or that belief in the truth of the Christian religion as complete, or that the knowledge which goes along with the Christian faith is less secure, or that the doctrine of God and his relation to the world is less worthy of our highest conception of reality, or that the presentation of the person and work of Christ is less appealing to Christian experience and thought. In every part of the discussion the reader becomes aware that none of the central positions which belong to theology and are claimed as valid by the Roman Catholic and the Anglican is ignored. There is continual appeal to tradition, but tradition as estimated in the light of a developing consciousness of the meaning of the religious life. Authority is also appealed to, but it is authority as tested by a growing, enlightened human experience. Man's distinctive property is learned not from any endowment of which he was once in possession but has lost, to be restored to him through sacramental grace in baptism, but from the ideal goal to which his aspirations and capacities

\**Christianity in its Modern Expression*, by GEORGE BURMAN FOSTER. The Macmillan Co., New York, 6½ x 9 inches. xiii, 294 pages. \$3.75.

and achievements point. Both the Scriptures and the Church are appealed to not as objective standards of truth but as the vehicles through which an unfolding Christian experience may discover the meaning of the gospel as disclosed first in Jesus Christ and then in his spirit as it organizes the Christian community. For those who were attracted to Dr. Foster as the author of *The Finality of the Christian Religion* and *The Function of Religion in Man's Struggle for Existence* as well as for those who were repelled by these thought-provoking works, this book will go far to enlarge and to correct impressions received from reading the other volumes. His was a rare soul, deeply religious, capable of high speculative flights, sympathetic with all sufferers, simple as a child, tenderly affectionate, perfectly frank, often splendid in utterance, with a deep and beautiful faith in God. And "being dead, he yet speaketh."

Continuing the treatment of the ethical implications of the Christian religion already outlined by Professor Foster are two treatises on this subject which are to be commended to our readers. One is from the Protestant, the other from the Roman Catholic point of view. We will take them up in the inverse order.

In the preface to the Catholic presentation<sup>1</sup> the author says that

"The whole trouble with all modern philosophy is rank subjectivism, and subjectivism is, perhaps, most destructive in the domain of ethics. Protestantism and modern philosophy grow on the same tree, and the root of the tree is subjectivism. . . . till men think, till modern philosophy is killed from men's minds, till scholastic philosophy gets everywhere the hearing it deserves, these evils—atheism, materialism, socialism, injustice, tyranny—far from being eliminated, will, perhaps, grow, and multiply."

The presentation appears in two parts—General Ethics and Special.

On the principal points the positions are for the most part what any Protestant would assent to. The subjects of two sections arrest special attention: "Probabilism is a safe and correct system in matters of conscience"; "Kant's autonomy of reason is wrong." In Part II, on Special Ethics, in addition to many positions on which most Protestants agree, the author defends several theses which invite consideration as representing the Catholic attitude to tradition. Two or three instances may be cited.

"A lie is always and of its very nature wrong. To safeguard a proportionate right the use of a broad mental reservation is allowed." "Celibacy, when love of virtue is its motive, is more excellent than marriage." "Authority proceeds immediately from God. In the nature of things and ordinarily authority is not conferred on the people." "Woman suffrage, though legitimate in exceptional cases, is fraught with dangers."

Whatever else the Roman Catholic Church stands for, it demands of all who will expound either its faith or its morals accurate definition, logical thinking, perfectly intelligible statements whether of fact or of argument. One may or may not agree with what is said, but if one differs, one is challenged to offer an argument as cogent as that which one rejects. It would be a radical mistake to suppose that Roman Catholic ethical teaching rests purely on authority; on the contrary it backs up every position with an array of rational arguments—an appeal to reason—not surpassed by any rationalistic thinker. If any Protestant wishes to know what the ethical teaching of Catholicism is, to train his mind in the most rigorous logical discipline, and to match swords with a strong, courageous, and skilful protagonist, let him possess himself of this book and go rigorously through its thorough exposition of its theme.

The other work<sup>2</sup> is by a Fellow of

<sup>1</sup>*Ethics General and Special*, by OWEN A. HILL, S. J., Ph. D. The Macmillan Co., New York. 6 x 9 inches. xiv, 414 pages. \$3.50.

<sup>2</sup>*Some Principles of Moral Theology and Their Application*, by KENNETH E. KIRK. Longmans, Green & Co., London and New York. 6 x 9 inches. xxxvi, 282 pages. 15/- net.



St. Mary Magdalen College and Tutor of Keble College, Oxford. It would be hard to find a sharper contrast between two writers than appears between this work and the one just noticed. They are indeed similar in point of view, with a common meeting point in Thomas Aquinas, yet they differ radically in the method of presentation. One is analytic, precise in definition, logical in the highest degree; the other is not quite as thorough in analysis, is less scholastic in treating its theme, and is more attractive in literary form. Mr. Kirk's point of view is that of the "Catholic" branch of the Church of England.

"The present book is an attempt to bring together, from the Bible and Christian experience, the principles which have guided the Church in dealing with individual souls; to test these principles by the light of modern knowledge; and to apply them to present-day conditions and needs."

An effort is made to reconcile law with liberty, authority with individualism. Principles and their application rather than details of ecclesiastical law provide the general theme. After describing the nature and scope of moral theology, succeeding chap-

ters deal with the Christian character, penitence, faith, zeal, the education of the soul, sin, and the treatment of sin. Thus it will be understood that the work does not offer a complete system of Christian ethics but only certain selected sections of the wide field. These are, however, treated with insight and fulness, in accord with modern philosophy, and with ample reference to present-day writers. The book is of equal value for the healthy minded and for sick souls. Ministers will find here a rich feast both for the nourishment of their own souls and for the cure of the souls of others.

These works in theology and ethics, each typical in its own field, prove, if one had need of such a demonstration, that

"God fulfills himself in many ways,  
Lest one good custom should corrupt the world."

In each of these forms of thought religion functions and Christianity ministers to uncounted souls. And while a sympathetic attitude toward each one of them may be enjoined, yet a critical attitude is not to be condemned.

## A NOTED ENGLISH PREACHER'S OUTLOOK

INTERVIEW WITH REV. SIDNEY M. BERRY, M.A., BIRMINGHAM, ENGLAND

E. HERMAN, London.

Mr. Berry is typically English—that is undoubtedly the first impression which an American visitor would get from his preaching. He represents English nonconformity at its best, speaks its traditional language with a virile, modern accent, and possesses its combined sense of personal religion and public righteousness. A son of the late Dr. Charles A. Berry, he was nurtured in an atmosphere which, in one aspect of it, was undoubtedly Puritan, but with sufficient catholicity and breadth to make the

growing youth feel at home with good men of all communions. Himself a great preacher (he was called to succeed Henry Ward Beecher), Dr. Berry believed in the best ministerial training, and his son, after graduating at Cambridge with honors in history, took a three years' theological course, under the late Principal Fairbairn, at Mansfield College, Oxford.

Mr. Berry began his ministerial life, in 1906, at the age of twenty-five, as pastor in a quiet, sleepy little village in Surrey, and after three happy

years there was called to the Macfadyen Memorial Church, Manchester, where he was brought into bracing contact with the problems of a great industrial centre. He soon became known as a rising young preacher of quite distinctive quality. A certain stability and maturity were characteristic of him from the first. He stood for no sectional movements or private fads, but kept in the main stream of liberal evangelical thought. A certain sense of responsibility not too common in youth dominated his preachings: he never was of those who regard their congregations in the light of rubber rings against which infant theologians may cut their teeth. And when, in 1911, Dr. Jowett accepted the call to Fifth Avenue and the premier pulpit of English nonconformity outside London fell vacant, competent judges were not surprised that the choice of the congregation fell upon "young Berry of Manchester"; they knew that, in addition to as fine an assemblage of gifts as could be found, he had that most essential quality of staying-power without which the most brilliant pulpit genius could not sustain the tradition of so exacting a charge as Carr's Lane Congregational Church, Birmingham, made illustrious by the ministries of John Angell James, Robert William Dale, and John Henry Jowett. And the history of the past ten years has amply justified that choice.

It fell to my lot to hear Mr. Berry preach to great advantage during a recent visit to London, and in a quiet hour "between sermons" I was able to have a long and interesting talk with him. Naturally it turned upon preaching. While there is a strong institutional side to the work at Carr's Lane, the pulpit remains the centre of gravity, and Mr. Berry is pre-eminently a preacher. He brings to the pulpit not only clear, virile thought and great skill of presenta-

tion, but also a certain thrilling quality. Without being in the least emotional, he has the power of touching the emotions profoundly. And he has more than a spark of prophetic fire. Reflecting upon his temperament, the simile of a fearless rider and a fiery but perfectly controlled steed inevitably suggests itself. At times the tension is great, yet the spirit of the prophet is always subject to the prophet.

I opened fire by airing my misgivings as to the real effectiveness of a ministry which centres in preaching. A great preacher—in fact, any good preacher with a distinctive note about him—never fails to draw the crowd. But does his preaching really affect their everyday life? Does it "work"? Does it really bring the kingdom of God nearer?

The answer was an unqualified affirmative. "I certainly believe in preaching, and that not merely as a power to turn the individual life, but as a most potent means of creating a Christian public opinion and so change the life of the nation. It is quite beside the mark to say that, in these days of political emancipation and general education, the press and literature take the place of the pulpit. On the contrary, the pulpit was never more needed than to-day, when popular newspapers and books are not giving any moral, not to say Christian, guidance on matters pertaining to national and communal life. We are living in a day when post-war reaction and disillusionment are gravely affecting our moral outlook and post-war politics tend to beget a cynical and unscrupulous temper. If ever the Christian prophet of righteousness was needed, it is now; and to say that his words are of little effect is simply not true. Men's attitude to public issues is affected by the preacher—that is, of course, by the preacher who has a message for the hour and can deliver his message at

once wisely and bravely. Thousands upon thousands of people are genuinely distressed by the way things look to-day in the world, and come to church in a state of perplexity and wistfulness, honestly anxious to get guidance. They want to know how the gospel is to be applied to national and international issues. They want principles to guide them. And a ministry that can give such guidance must, in time, produce in such people a new temper and outlook, and give them a new standard of values by which to decide upon the questions that are before the nation to-day."

"What would be your point of departure for such preaching, and what your general method?"

"I believe that all preaching must begin with the individual. The social problem is, in the last resort, the problem of the human heart. One of the great things we need to recover is the sense of moral responsibility—the realization that the first and finest offering a man has to make to God and his fellows is that of a clean, honest, upright life. For the rest I try to set big public questions—not, of course, matters of party politics, or subjects which can be profitably discussed only by the economic expert, but practical questions vitally affecting our national and international well-being—in the light of Christ and his teaching. For instance in this morning's sermon I tried to show what our Lord's free choice of the cross really means for us today—how it applies to the Irish problem, to the racial and color problem, to our international policy, to our industrial situation. I tried to make it clear that if the spirit of Jesus as revealed in his choice of the cross is really the spirit that should guide us in every department of life, then much, if not most, of our present politics is dead wrong. We are constantly being told that we need to

learn the lessons of the war; but we need as much to unlearn some of its lessons. For it has taught us hatred and distrust; it has made our hands quicker to strike than to join in co-operation. It is a delusion to speak and act as if the experiences of the war had brought us at least half-way into the kingdom of God—as if all we needed was a little more of the spirit that was actuating us already. The preacher is here to dispel this illusion. And he will do it, first, by recalling us to the fact that the only way to the redemption of society is the redemption of the individual, and that to redeem a man is not to change his clothes but to change himself; and, second, by fearlessly bringing national and public questions into the searching light of the cross, thus showing that what our present attitude needs is not improving but transforming."

"You believe, then, in intensive individual treatment; in other words, in pastoral preaching, even though it include social Christianity?"

"I certainly believe that a good deal of pulpit failure is due to the fact that preachers, when they are thoroughly in earnest on burning questions, tend to forget that, so long as they are in charge of particular congregations, it is their duty to present their message in such a way as those particular congregations can assimilate. To drive away the average church-member, whose training and prejudices prevent his accepting the new light unless it is presented in a wise and pedagogic way, is not to succeed but to fail. We are here to educate our people, not to shock them, except, of course, in so far as to shock them for the time being is often a necessary stage in the process of education. This does not apply to the prophet with a roving commission. I am speaking of the ordinary minister in charge of a congregation. His

preaching must to a large extent be pastoral and pedagogic, and this task, rightly understood and performed, leaves ample room for the prophetic element which is essential to the Christian ministry.

"And I would apply the same consideration to the outside criticism of churches and preachers of which we get so much nowadays. We are beset by critics—not a few of them within the churches—who think they are called to exercise a ministry of censure and fancy that the best way to reform the churches is to clear out the rank and file of their membership. I am not young enough to imagine that the Church can be scolded into activity, or that the only way to make people aware of the true gospel and its implications is to drive them away."

"I take it that you would not agree with the large numbers of present-day preachers who belittle, and even deprecate, pastoral visitation? Your conception of the preacher's duty as you have stated it seems to imply a belief in pastoral work."

"The older I grow the more emphasis I am inclined to lay upon the personal touch in the work of the ministry. I believe intensely in the power of personality, and therefore in pastoral work. But, I do not believe in making pastoral visitation a modified form of preaching. The pastor's great aim should be to become the friend of his people—to get to know them in their homes, their games, their social and business life. Pastoral visitation with this in view may not always directly minister to the soul's deepest needs; but it is, none the less, of central importance, for through it a personal contact is established which gives a new power and significance to the word spoken from the pulpit. Many a sermon would slide past the hearer but for the friendly week-day converse which

seemed so barren of spiritual results at the time but gave the sermon its cutting-edge and winged the preacher's message where otherwise it would have fallen short of its mark.

"And what I would specially emphasize is the effect of pastoral work upon the minister himself. It has a wonderfully humanizing quality, and, if undertaken in the right spirit, serves to deliver a man—some times by dint of wholesome humiliation—from the snare of professionalism. Nothing so surely develops his sympathy, widens and Christianizes his judgment, and gives him a saner and deeper understanding of human life."

Mr. Berry himself, by the way, is delightfully unprofessional, both in dress and in talk, with a bracing suggestion of the open air about him. It is said that on one occasion he took the chair at a meeting of the literary society connected with his church, the guest of the evening being a well-known literary man. The distinguished visitor was charmed with the sparkling, unconventional talk and manner of his chairman, and in the course of conversation asked, "And, by the way, who is the minister of your church now?"

His experience during the war as Y. M. C. A. chaplain served to accentuate this quality, and he looks back upon his term of service as an invaluable experience.

"Of course," he said, "the first thing that struck me was the appalling ignorance of the most elementary truths of religion which characterized the vast majority of the men; but, even more surprising was their readiness to listen not merely to snappy talks but to whole courses of lectures. For instance, I gave them what can only be described as a course on apologetics, covering such unpopular questions as the divinity of Christ and the meaning of the Church, and the interest manifested simply amazed

me, especially as we were only a few miles behind the firing-line and therefore under the full influence of the unsettling war atmosphere. Here again it was pastoral contact—using the word in its broadest human sense—that drove one's words home. The average British "Tommy" regards a minister as a gentleman of sorts who never soils his hands. He pictures him lounging in his study of a morning, with a book to keep him in countenance, and drinking tea with select families in the afternoon. To see a parson at a refreshment buffet actually "doing something" amounted to a revelation, and "Tommy" felt such a man might possibly be worth listening to. Serving as Y. M. C. A. chaplains was one of the most wholesome experiences we ministers ever had. A man's name and title counted for nothing. One was tested by a new standard of values; one was simply "no good" unless he was prepared to show, on levels which appealed to the men, some practical service with at least a spice of sacrifice in it."

"Do you not think," I asked, "that one less desirable effect of the chaplain's experience has been a tendency to regard "Tommy" as the measure of all things, and preach only such things as he could understand and appreciate, with the result of starving the more advanced hearer and withholding the means of growth and deepening from "Tommy" himself? In their anxiety to avoid Christological doctrine, for instance, do not preachers incline to exalt the Galilean Jesus at the risk of losing the eternal Christ who leads the generations on?"

"Yes, there is something in that," replied Mr. Berry; "and, apart from the preacher's desire to make his message acceptable to "Tommy," there has always been a tendency to avoid preaching upon the relation of the historic Jesus to the eternal Christ because it is so difficult to make that

relation clear to the understanding. When we say that Jesus was a historic figure subject to the laws which govern human life, but that Christ is that eternal aspect of God's nature, that manifestation of his being which had gone forth in love to create and come down in love to redeem and which held fellowship with men in all ages, it seems to the hearer that we are making a separation between Jesus and Christ. Perhaps the best way to it would be to say that Jesus was the human life of Christ; that his days on earth are, so to speak, a picture thrown upon the screen of time illuminating the eternal purpose of God and his unchanging heart of love towards man. There is no doubt whatever that what we need is a larger thought of the incarnation. Narrow and local conceptions of Christ have never satisfied the human spirit; they certainly cannot satisfy an age which cries for a vision of God's presence in all history and in every department of life and thought. The formal Christology of a past generation can no longer serve us; but we must recover for ourselves a vision of Christ as "all and in all," and we must seek to formulate that vision in a way in which it shall become intelligible to the intellect as well as powerful in the soul."

Our talk then turned upon the problem of church union and more especially upon the attitude of the free churches towards the Lambeth proposals. Like the majority of free church leaders, Mr. Berry has no hope of union coming on the lines of Lambeth. He feels that the free church consciousness is wholly opposed to any scheme of union by way of submission to episcopal re-ordination, or even recognition, since that implies the acceptance of episcopacy as essential. Moreover, he does not think that corporate union is either feasible or desirable, and is convinced that the

characteristic testimony and contribution of the respective free churches to the kingdom of God is still needed. He is, in that sense, an intransigent nonconformist.

"I believe," he said "that the prime cause of our failure to make the Church of Christ effective in the world is that our emphasis has been so largely upon the Church instead of on the kingdom. The questions which vex and fret the ecclesiastical mind are concerned with the internal policy of the Church rather than with her world-wide mission. Orders, ceremonies, vestments—these are the the points which for a whole generation have agitated public opinion within the Church. What we need is a move out of what I shall call internalism into internationalism. Until we think more of the gospel than of the Church, religion will be regarded by the great majority of men as a barren side-track of the great human movement. We have become obsessed with the trivial details of our own organization. We tremble for our institutional security and will not realize that it is not the Church but the kingdom that matters; that, indeed, if the Church is to save her life, she must lose it in the larger life of the kingdom. Once we grasp the vision of the kingdom and make it dominant in religious life, we shall no longer be unduly anxious about the future of the Church. Her future lies in her gospel. And I believe that it is our distinctive free church message to call man out of their preoccupation with ecclesiastical questions into whole-hearted devotion to the service of the kingdom of God."

"But, granting all that, would you," I asked, "entirely repudiate the vision of corporate union which has come to so many of us of late? My own feeling is that what we need is not so much the deliberations of ecclesiastics as a genuine desire for

union among the people—a desire which will prompt earnest men and women to give themselves to prayer for a united church without any thought of a definite scheme in their minds. We cannot, expect society to learn the secret of corporate life—that secret of fellowship which is the only solution of our social and industrial problems—so long as the Church has not learnt it. And can true fellowship stop short of some degree of corporate union, allowing for variety within the one body?"

"I would be a little afraid of such a movement," replied Mr. Berry; "because my experience is that when people give themselves up to pray for a definite object, they are apt to grasp at any scheme that may be offered, taking it as an answer to their prayers."

"But may not the people who do not pray be as fatally inclined to reject a scheme that may be according to God's will?" I urged. "After all, such an objection always cuts both ways."

But Mr. Berry plainly is of those who do not see any necessity for corporate church union, even where variety of organization and worship is duly safeguarded.

"Frankly, I am impatient with such efforts. The need of the world is not a united church—using the term in the sense of corporate union—but a fuller revealing of the Spirit of Jesus on a larger scale than our fathers dreamt of. Beside that aim all else fades into insignificance, and our endless disputes about modes of worship, validity of orders, and statements of belief are simply incongruous. When we have given to the world the new interpretation and witness for which it is waiting, then it may be that a new catholicism will arise—a catholicism that will owe little to liturgies and ceremonies, and everything to its passionate devotion

to the one Christ and his world-embracing kingdom."

"In speaking of the kingdom of God, do you stand for what is termed a social Christianity?"

"If you mean that I deprecate a merely individual piety, Yes. Such a piety was never the really Christian note. But in our reaction from a narrow and perverted spirituality which shrinks from contact with life, we tend to reduce Christianity to an ideal programme for the ordering of society. While Christianity has everything to do with social justice and righteousness, its power to inspire social reforms declines in exact proportion as its prophets lose sight of the spiritual side of its message. No program of social betterment or of new international relationships can

take the place of the gospel of human redemption. This is unpopular doctrine to-day; but that is all the more reason why we should proclaim it. Religion is fundamentally spiritual; it attacks the problem of the man in the slum by solving first the greater problem of the slum in the man, and unless we retain our grip upon spiritual values we are left with a cut-and-dried scheme."

Mr. Berry is not one of those preachers who rush into print readily, but he has been prevailed upon to put together twenty-three sermons in a volume called *The Crucible of Experience* (published here by Mr. H. R. Allenson), which is justly regarded by good critics as one of the best sermon-collections in recent years.

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## THE PASSING OF THE ANGEL—VALUES CONSERVED

The Rev. WILLIAM P. LEMON, Minneapolis, Minn.

Should we not be somewhat startled if, taking up our newspaper, we came across words to this effect: "Lost—the angel known to previous generations and to our own childhood"? Yet is not this strictly true? Gone have the angels from our modern life, and, save for decorative art and the frozen context of the Christmas cards, they would have been doomed to an ignominious oblivion. The winged creatures are an unused folk, except to augment the scenery of the stage. They remain over as the precipitate of a former solution.

The peopling of the air has ceased for us moderns. The spaces have been vacated by the angelic host. So slowly and imperceptibly has been the withdrawal that we have scarcely considered it. Certainly we do not show signs of mourning because of their passing. We have organized no search party, neither do we feel impelled to issue a warrant for their return.

But it is worth while considering the nature of our loss.

Some of the holiest and most religious memories are associated with the angels. The veil of the Jewish temple had the form of angels woven into the very texture, and this is emblematic of their part in both Judaism and Christianity. The Scriptures in their present arrangement open with angels guarding paradise and end with the angels that transmit the everlasting gospel. Furthermore Christianity is presented in a setting of angels. They sing at the advent and announce the resurrection. At every juncture they appear. Now it is to help Peter understand the gospel; now to lead Philip; now to release Peter from prison, and now punishing Herod with death. An angel it is that strengthens the Savior in the garden; Mark says he was with the angels in the wilderness. Throughout the texture of the gospel they

play no small part. They are said to be interested in redemption (1 Pet. 1:12), to rejoice over those who change their lives (Luke 15:10), to be guardians of individual lives (Matt. 18:10), to be dispensers of the law (Acts 7:53), to aid the children of God (Heb. 1:14), to be interested in human life (1 Cor. 4:9), to usher in the new reign of the Son of man (Matt. 24:31), and to assist in the divine estimate of men (Matt. 13:41).

The noun appears over 180 times in the New Testament. In Mark, the first gospel, the word "angel" appears only six times, and in John, one of the late writings of the New Testament, the word occurs but three times. It is significant that in the highly symbolic book of Revelation they appear most, for the word is used over seventy times.

The Church Fathers add little to the subject of angelology. They reflect much of the New Testament teaching, supplemented by rabbinical and Oriental views generally. Clement of Alexandria, in the second century, refers to a treatise written by him "On Angels," and it is obvious that he believes much in their power. In the *Stromata* (6:16) he declares there are seven first born princes of the angels who have the greatest power. He says there are "regiments of angels distributed over the nations and cities" (6:17); that they are the medium of encouragement and of good things generally (6:17); that, by means of the inferior angels, God gave philosophy to the Greeks (7:2); and that the presence of guardian angels helps to make the pious strict in their conduct (7:7).

Tertullian, the North African Father, is equally firm in belief in angels. He asserts that they are spiritual substances or material spirits not denied even by the philosophers (*Apol.* C 22), and holds to the Jewish idea that the sons of God, who were

smitten by the beauty of the daughters of men, referred to in Genesis, were angels fallen from their first estate. Demons sprang from these corrupt angels, and he goes on to enumerate the evil effects wrought upon the physical world and the minds of men because of the ability with which they can transport themselves from one part of the globe to another. Of the good angels, he shows that they are occupied with human affairs also. One presides over prayer; another over baptism; another watches men in their dying moments; and still another executes the righteous judgments of God upon wicked men (cf. *De Spec.* C 27). The *daemon* of Socrates is accounted for to him by an attendant demon (*De Anima*, Chap. 1).

In the fourth century Ambrose of Milan (340-397) is said to have been the first to have represented as a duty the invocation of our guardian angels (*De Viduis*, Chap. 9), and this became so dangerous that Augustine differentiates between *adoratio* due to God alone and the *invocatio* of saints and angels. In the second Nicæan council the latter only was allowed. The Council of Nice in 784 A.D. decided that the bodies of angels were composed of light or ether, and as late as 1215 A.D., at the Lateran Council, Christendom was debating the nature of angels.

Leaping over the centuries and examining the Catholic Church's view, we see the deposit from the above views. Cardinal Gibbons in his *Faith of Our Fathers* set out the reason for the invocation of angels by reference to the prayer of Jacob (Gen. 48:16); to the words of the angel Raphael in Tobit, which the Catholics accept as canonical; to the prophet Zechariah (1:12-13), and he also quotes the declaration of the Council of Trent (Sess. 25) that it is "good and useful to invoke the saints."

While we have but touched on the



Biblical and post-biblical doctrine of angels, we must leave it and turn to the world of secular literature to see that the same instinct shows itself in other directions. Other religions betray the same belief, and mythology is full of minor and subordinate beings who, behind the veil of the visible, carry out the behests of the gods.

Harpies, sirens, fairies, gnomes, nymphs, mermaids, are all of the same family as the angelic host of Scripture, but to be compared to the latter only as the cave man is to the product of civilization. The Greek world would have been lonely without them. They bridge the gulf between man and the gods, and form the background of the human drama of life.

One needs only to turn to modern literature and art to see how angels are wrought into the very texture and form the warp and woof of artistic effort. Consider for a moment how great a part is played by the angel in painting and architecture. The master pieces of the world would be impossible without them. How hard, for instance, is it to think of Raphael's "Sistine Madonna," Burne-Jones' "The Nativity," or Murillo's "Holy Family" without the artistic ministry of angels. Our mural decorations would cry for their return like Rachel weeping for her children. Buildings would be maimed and marred were they taken away, and all the artistic world would cry for vengeance to heaven.

Again, recall how classical literature would fare were the muses, themselves angels, denied the glorious company of angels and spirits. It is indeed true that in the course of human events the angelic host have been deprived of their independence and have become mere machinery, a sort of *deus ex machina*, in the hands of the masters, but they have never given up the ghost in the world of letters.

Dante's angels, so Macaulay says, are but good men with wings, and Milton's, while they have a dim resemblance to man, are exaggerated to gigantic dimensions and veiled in mysterious gloom. Behind the scenes of life in both these classics, the invisible spirits are marshalled and man's fall and redemption are bound up in a bundle of life with these angelic hosts. Coming to literature not dedicated to Christianity, we have the same insistence upon half tints and subtle combinations. The witches of Macbeth, the ghost of Banquo, the grey ghost of the king of Denmark, the spirit of Caesar, remind us of Shakespeare's debt to our friends the angels. Shelley, the arch-rebel and apostle of revolt, must needs have recourse to the angelic family. His phantoms and spirits, Demogorgon and Asia, all show cause for their need, and in more recent times Maeterlinck weirdly imports spiritual beings to effect his purpose.

History shows the persistence of the angel that religion has perpetuated and art still refuses to let go. Yet do we find ourselves to all practical purposes quite at home without them. As we have already noted, there has been no comment at their departure, no entreaty for their return. They have emigrated we know not where. It is not so much that we disbelieve in them, for there is nothing intrinsically improbable in the idea of creatures of another kind and clime. We are not antagonistic; we are merely indifferent about their existence. Gladly do we allow them decorative room; seldom are they given direct attention. They are to us as smiling acquaintances; not personal friends. We nod but we do not stop in passing. Owing, doubtless, to the spirit of realism that has taken possession of us, we have resolved prose into poetry, and the angels, as Bruce says, "are very much a dead theological category." Little good

can be done by a debate about their nature and existence. What will be more profitable for us will be an examination of the function they have performed, especially in the gospel. Then shall we be best fitted to observe whether, if we have not the same form of faith, we have something that is equivalent.

Without going outside of the Scriptures we can estimate the value of angels to the religious message of Israel. To them it was a necessary explanation for the conflict of life. The entrance of sin into the world is traced to fallen creatures of God who kept not their first estate (Jude 6; cf. Gen. 6; 2 Pet. 2:4). Pride was regarded to have been the cause (cf. 1 Tim. 3:6), and the book of Revelation (12:7) reflects the doctrine by a vivid description of the war in heaven between Michael and the dragon (cf. Luke 10:18, "I beheld Satan fall from heaven").

To Hebrew thought the visible was but the theatre of invisible conflicts, and massed about them were legions of angels (Matt. 26:53). If the eyes were opened, as were the eyes of Joshua when he beheld the captain of the host of the Lord (Jos. 5:14), or as were the eyes of the servant of Elisha to behold the mountain full of chariots and horses (2 Kings 6:17), they would be apparent. To them the very universe was under a ministry of guardian angels. The Septuagint of Deut. 32:9 reads, "He set the borders of the peoples according to the number of the angels of God." In Daniel we have Michael as the champion angel of the children of Israel against the kings of Persia (10:13). Jesus speaks of children whose "angels do always behold the face of my Father which is in heaven" (Matt. 18:10), and this same thought of heavenly counterparts or patrons is found in the angels of the churches (Rev., Chaps. 2-3).

Angels then were a kind of court of appeal. They were a regress from the burdens of explanation. The world was a mimic battle ground for the staging of celestial conflicts, and the sources of evil were placed outside the sphere of the human mind and human society. It is obvious that such an explanation of life's problems would spell despair to any idea of the control of destiny. Yet life was made spectacular, for earthly doings were a theatre for the unseen world. Men and women were encompassed about by a cloud of witnesses, and the air was freighted with emissaries of good and evil.

Only by cumulative force do we see how different such a world was from that of our own. We refuse invisible government of such a kind. We have set ourselves to show cause for the ills and evils that flesh is heir to. Slowly and tortuously we have learned the way to causes. Where once a monster was sought we now discover a microbe, and we have learned to feel that it is not in our stars but in ourselves that we are underlings. Perhaps we have confused our possibilities with our achievements. It is not enough to know causes. We must have momentum for conflict. With the passing of the angel are we sure we have retained that for which it stood and served? Whether we people the unseen with angels mobilized to do battle or not, we must realize that the invisible always precedes the visible struggles. Had we been more successful in mental and moral manoeuvres before the war we might have saved ourselves this visible courage. Conflicts of culture, false philosophies, and perverted religions are responsible for the miseries of the millions. As it is we have to batter our enemies until they get better.

We are returning to see the force that the role of thought plays in the world, and that this picturesque

grouping of the angels conveys an attitude of life we cannot yet part with. They have been dismissed as explanations. Are they not real embodiments of the truth that no physical explanations suffice; that whether it be in Hellenistic, Hebrew, or in modern form, the issues of life proceed from the heart, are invisible, and are the source of all conflicts in the visible world?

The issues of the hour are tremulous with significance, no less to us than to those who felt that they wrestled not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places. Whatever else this battling angelic host may denote, they at least show the superpersonal forces of evil. To quote Royce:

"There are in the human world two profoundly different grades or levels of mental beings—namely, the beings we call human individuals, and the beings that we call communities . . . the communities are vastly more potent and enduring than are the individuals. . . . Their mental existence is no mere creation of abstract thinking or of metaphor, and is no more a topic for mystical insight or phantastic speculation than is the mental existence of an individual man."

Our Puritan fathers are charged with holding a somber view of life, but they at least had iron in their blood that we moderns lack. The momentous finality of choices was part of their life, and it contrasts greatly with "the light half-believers of a casual creed," of whom there are now so many. We pride ourselves that we have cleared the air of angels and demons alike, but the conflicts are no less because they are gone. The veil that divides the seen from the unseen trembles today as much as when men believed in "the prince of the power of the air." The danger is that, to use the German proverb, we throw out the baby with the bath.

To us this may be translated into

newer forms of thought. We may recognize the inexorable laws of nature. We may see the pivotal worth of the seeming small choices, as in the battle of Marathon, where the casting vote of Callimachus changed the history of the world. We may awaken to the fact that character is made in the winds of adversity; that life is real and life is earnest. Whatever may be the modern transformation, let us see to it that the essential values of this warring angelic world are not lost to us.

Again, let us examine this world of angelic appearances as part of a larger gregariousness. We are social creatures and as such there necessarily comes a peopling of all worlds. From Jacob with his vision of angels descending and ascending above his stony pillow to Jesus with a victorious return accompanied by angels, we have a faith peculiarly acceptable to the human heart. It is not enough for lonely humans that God is the far off Divine to whom we move. One therefore is not amazed, when turning over the records of souls, to see how the Greeks suggested some divine being for the stream, the grove, the field, and the cloud. The New Testament is full of these angel visitants who come freighted with celestial traffic and make heaven and earth contiguous. They peep at us around every page.

How busy heaven seems at the dawn of the new faith. The sky, monotonous and brazen, suddenly appears instinct with life. The angels usher in the advent with a chorus; they surround the cradle; they protect the young life; they minister to the tempted; they sustain the sufferer in the garden; they watch the tomb and announce the ascension. One needs only to compare the angelology of the gospels with, say, that of Homer to see that they are anything but poetic adornments; they are

grand in the very purpose of visitation.

Foreign and far off has all this become to us. Our faces have tilted earthward. Like the man scraping straws, we miss the angel. A little too flowery are fairies and angels. We cannot entertain them and, if we do, we are embarrassed. So we have "come down to earth," as we say. Wordsworth reflects our change of attitude in "The Affliction of Margaret" when he puts upon the lonely lips of the widowed mother, looking in vain for her son:

"I look for ghosts; but none will force  
Their way to me: 'tis falsely said  
That there was ever intercourse  
Between the living and the dead."

Consider how the interest in psychological research has grown. Leading scientists have become devotees of spiritualism, and the veil that divides the worlds seems again to have worn thin. If it were not so pathetic, it would be ludicrous to see trained minds seeking for information upon all subjects from erstwhile authorities. One is inclined to modernize the words of the parable of Dives and Lazarus and say that if we heed not the experiences of our leaders and sages, and seek for clairvoyants more than for character, no supermundane information can save us.

Perchance the modern cult of spiritualism is only a revival due to the loss of the angels. There have been vacant places against the sky of millions of people during these last years. The human hands beat against the doors that divide us from the other life, and the sound seems hollow. Gone are the angels and the spaces are void. Hence the tendency to excess in spiritualistic efforts. Does it not all show that the human heart can never be earth-bound? The best proof of another life is that we are too large for this. We were made for contact with the eternal. The angels have departed and we wist it not. They

were the ancient medium of the voice of God, messengers of the Most High. If we can afford to do without them, it must only be that we have first hand contact with the Supreme of whom they remind us.

Even if we must needs explain this discarded population as the product of human thinking, it is a tribute to our haunting ideals that, from the crude sensuous products of other ages, there could come this company of angels who are intent on doing the will of heaven, possess powers beyond our own, and are ineffably superior in pure spirituality and in moral attainment. They evince a reach beyond our grasp; an escape from dull monotony of attainment. No Nietzsche with his doctrine of superman, the *Uebermensch*, could be more aspiring than those who conceived of spiritual intelligences endowed with greater power than we, engaged in the moral conflicts of the world. They denote an attempt to climb the throne of God; to ascend the slopes toward the Most High. Paul speaks of "angels and principalities and powers" and attributes to them rank and differentiation. Yet he, with John, is careful to denounce anything that approaches to worship (Col. 2:18; Rev., chap. 22).

Of the Hellenic daemons, Plutarch says that they are a middle term between the divine and the human. They preserve holiness from contamination and at the same time act as mediaries of the divine will. The same tendency is seen in the gnostic conception of the early Church, which was a standing condemnation of materialism.

The angels of the Bible are an approach to finality of attainment. They are beyond and immune from the sins and weaknesses of flesh, and have attained a restful permanence of character. Here then we have a concept of communion with the Eternal

that results in no mere beatific state but in a prosecution of the divine purposes through service to the children of men.

The winged creatures of our imagination, and, by the way, they are never spoken of as such in Scripture (only the seraphim are so depicted), are no 'apathetic feminizations but dynamic powers for good. They beckon us to higher heights. They are the continual probe to lethargy, the everlasting goad from the good to the better. They perform the executive functions of the Godhead, while they are the standing examples of reverence.

Howbeit we have essayed to dispense with them in our dispensation. But this carries with it a deep responsibility. It is easier to discard than to discern, and the passing of the angel is a tacit confession that we possess both the reverence and readiness that they denote.

The idea of the guardian angel lingers on in our vocabulary of beautiful things and is deeply embedded in the serious thinking of the world. In Egyptian religion we find the same idea under the term *ka*. The *fravashi* of Persian Zoroastrianism is said by Moulton to be in the first instance an ancestor spirit, and, secondly, to become identified with the eternal soul. The "good daemon" of the Greeks, like the Roman "genius," was a guardian spirit that accompanied a man all through life, and helped him through change and chance.

To the ancient world these guardian spirits or angels were representatives in the unseen, sharing the fortunes of their spiritual counterparts. This helps us to understand the background of the saying of Jesus that the angels of the little ones were beholding the face of the Father who is in heaven. Nothing could convey more beautifully the infinite value of

the smallest and youngest personality in God's sight.

How loath we have been to lose the guardian angel is seen by the many references in classical literature. In *Nathan the Wise*, Lessing puts upon the lips of Daja the following:

"The thought she clings to most,  
Is that the Templar was no earthly form  
But her blest guardian angel, such as she  
From childhood fancied hovering o'er her  
path;  
Who from his veiling cloud, amid the fire  
Rushed to her aid in her preserver's form.  
You smile incredulous! Who knows the  
truth?  
Permit her to indulge the fond deceit,  
Which Christian, Jew, and Mussulman  
alike  
Agree to own. The illusion is so sweet!"

Milton says that "millions of creatures walk the earth unseen, both when we wake and when we sleep." While Tennyson sings:

"If such a dreamy touch should fall  
O turn thee round, resolve the doubt,  
My guardian angel will speak out  
In that high place, and tell thee all."

What is this picturesque idea of a guardian angel save a sense of the preciousness of every human life? We have lost the angel that stood for the sacredness of personality, that most valuable attainment of our civilization. We have seen the cruel hand of Mars mobilize millions, until individuality was lost in machine-like militarism. We have lived through an age of industrialism when men and women became "living tools," mere cogs in production, and little children were crushed into labor markets with little or no constitutional protection. We are even now living through an intense nationalistic reaction, where men are divided from men by racial prejudice.

Never shall we rest until we recover the equivalent of the angel. Our world must conserve the essential values for which the angels stood, and among these we have enumerated the strenuous moral life, the vital contact with a vocal God, the reach that exceeds the grasp, and the infinite

worth of every single life made in the divine image.

The earth to the New Testament believers and writers leaned on the breast of God so that they could hear his heart-beats and watch his smile. It was a world of contacts. Shall the new realism rob us of such intimacy with the Divine? Has there been set an embargo on the exports from our Father's house? Is the traffic of earth so congested that we can get no message through from the eternal mind? What care we whether there be angels or no angels, if there be a blockade

declared against us so that no heavenly manna can come through?

If our ears are so sensitive and so attuned that we can hear the voice of God, if our senses are active vehicles of the latest will of the Most High; if heaven be round about us as in our infancy, it is well. If not, let us resume business with the angels. Let us say with Wordsworth:

"Great God! I'd rather be  
A pagan suckled in a creed outworn;  
So might I, standing on the pleasant lea,  
Have glimpses that would make me less  
forlorn;  
Have sight of Proteus rising from the sea;  
Or hear old Triton blow his wreathed  
horn."

## THE ENERGETIC SYMBOLISM OF THE FOURTH GOSPEL

The Rev. FRED SMITH, Carthage, S. D.

Without symbols a sacramentalist is dumb. They are his speech. Of necessity he must be a symbolist. Discarding symbols the sacramentalist becomes a mystic; separate, alone, and not understandable. To borrow a thought from Hegel,<sup>1</sup> such a one, while finding his supreme felicity in the Absolute, nevertheless allows his mysticism to remain an abstract internality. On the other hand, the mystic speaking becomes a sacramentalist. He realizes that celestial doctrine must take to itself terrestrial form. He undertakes to declare, in and for the world, those things which are not of the world. Thus the kingly thing called truth enters in at lowly doors, and men behold, in some measure, the glory of the Ineffable. In this high and humble sense the fourth evangelist was a symbolist, and as such he penned his mystical gospel.

In this connection it is interesting to note that modern criticism is coming more closely to the viewpoint of the ancient Church Fathers. To the

Fathers the "spiritual" nature of this gospel was apparent and important. Origen even goes so far as to say in his commentary on St. John that "when the writers of Holy Scripture were unable to speak the truth 'at once spiritually and bodily,' it was their practice to prefer the spiritual to the corporeal, 'the true spiritual meaning being often preserved in the corporeal falsehood'." It is worth while to place alongside these sentiments the sayings of some contemporary writers. In his *Diatessarica*,<sup>2</sup> Abbott, speaking of the fourth evangelist, has this to say: "He is always mystical, always fraught with a two-fold meaning, as though he said, 'You shall not go a step with me unless you will think for yourselves.'" Moffatt expresses the same thought in slightly different phraseology. He says: "He (the fourth evangelist) is surrounded by allusions which are not always apparent on the surface. There is often a blend of subtlety and simplicity in which the significance of

<sup>1</sup> *Philosophy of Art*. Translation by Bryant, p. 125.

<sup>2</sup> *Dictionary of Christ and the Gospels*. Vol. 1, p. 885.

<sup>3</sup> 1119-1120. Quoted by Moffatt: *Introduction to the New Testament*, p. 524.

some expression is apt to be missed, unless the reader is upon the outlook." The almost identical words of Vedder are worth remembering also, since he represents a school of critics different from that represented by the two aforementioned scholars. Vedder draws attention to the "curious mixture of simplicity and depth, of ordinary vocabulary and extraordinary meaning" contained in this gospel. All of which goes to show that symbolism is one of the "notes" of this gospel.

Within the limits of one article it is impossible to deal with all the varied symbolism of this mystical-sacramental gospel. We have so phrased our title as to draw specific attention to this limitation. Our purpose is to direct thought to that phase of the author's symbolism that has direct value for the understanding of the sacramental element in his gospel. This is what is meant when we wrote the word "energetic" into the title. Readers of Forsyth's work on *The Church and the Sacraments* will recall his suggestive use of this word "energetic." He there reminds us that "the modern sense of the word symbol differs from the ancient, and differs for the poorer and not the richer. The modern symbol is but esthetic and not energetic." Leaving on one side his sweeping conclusion with regard to modern times, we can fully endorse his conclusion with regard to former times. That is to say, "for antiquity generally all symbols were not only pregnant but power." In this sense the Fourth Gospel can be said to belong to antiquity; a fact which is of real significance for the understanding of this gospel.

Before taking up the particular aspect of the energetic symbolism of the Fourth Gospel, it will not be

amiss to make brief reference to its symbolism in general. That the author intended his work to be read symbolically is evident from the elucidating phrases which he himself puts into the text from time to time. Examples illustrating this are to be found in the explanatory note as to the meaning of the word Siloam, "which means Sent" (Chap. 9:7); or again, when Jesus made the enigmatic reference to the destruction of "this temple" the evangelist adds that he spoke of "the temple of his body" (Chap. 2:19). The author's mind is so steeped in symbolism that one cannot help but feel that often even the reference to a natural circumstance is intended to have a deeper significance. Such a phrase as the one in which we are told that "it was night" (Chap. 13:30) when the traitor went out to do his fell work plainly has a symbolical significance. Such a mode of interpretation can easily be carried to foolish extremes, yet it cannot be denied that in many of the evangelist's references to attendant circumstances there is a "double meaning." Therefore (as Westcott reminds us) "the symbolical interpretation of the Scripture must not be hastily set aside because it has been often disfigured by unlicensed fancies." Another aspect of the fourth evangelist's symbolism is seen in his skillful use of number symbolism and the schematization of his material upon the basis of the Jewish feasts; but as these call for more detailed treatment later we will pass on to our main task.

First of all, let us remind ourselves of the definite purpose underlying the writing of this gospel. It is stated specifically and climactically in what was undoubtedly the original ending of the gospel, namely, chapter 20:31. Here, we are told, the book was writ-

\* *Introduction to the New Testament*, p. 523.

\* *The Johannine Writings*, p. 178.

\* *The Church and the Sacraments*. Forsyth; p. 216.

\* *Ibid*; p. 246.

ten that "ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." That is to say, the author's purpose was evangelistic as well as theological; vital as well as doctrinal. Christ was the sacrament of God to him, and must be for all believers. The gospel of Christ has to do preeminently with life. Christ not only possesses life but he is the life himself. "To impart his gift he must impart himself, since life is inalienable from the living person. This idea, which lies at the very center of St. John's thinking, determines the theory of the communication of life through Christ."<sup>8</sup> But the evangelist sees that before Christ can be established in the heart he must be justified in himself. He must be declared and shown to be "the Son of God with power" (Rom. 1:4). To this extent the fourth evangelist is a theologian. Nevertheless, in the elucidating of the nature of Christ, he never loses sight of the practical end of his gospel. He portrays the person of Christ that his reader may all the better realize the power of Christ. Hence we find him using symbolism to express the divine glory of Christ, while, at the same time, he seeks to impress the need for the vital union of the believer with Christ. This means for us that before we can understand fully the energetic symbolism of this gospel some consideration must be given to its Christology.

In studying the Christology of the Fourth Gospel we cannot afford to forget that it was penned in the intellectual center of Ephesus. Christianity had to make its way through a maze of theosophical cults and philosophies which were Oriental in spirit and form. In the midst of these it had to vindicate itself as a philosophy as well as reveal itself as a gospel.

Bacon has pointed out that the foundations of this double vindication were well and amply laid in Greece by the Apostle Paul. And now, in a later age, his mantle had fallen upon the shoulders of the fourth evangelist. To him was given the task of "Grecianizing" the gospel without devitalizing it. With consummate daring he does this by declaring that in Jesus "the Word became flesh" (Chap. 1:4). He makes the fact and the importance of the incarnation evident at once. As Watson profoundly says: "Christ was made at once symbol and sacrament of God." Further, he who is the Logos of God is also declared to be the Lamb of God.

Very interesting is the way in which the fourth evangelist subtly conveys through the symbolism of his day the perfect character and nature of Jesus Christ. One cannot study long in this gospel without becoming aware of the truth of Vedder's words that the fourth evangelist "was profoundly influenced by those ideas about the symbolism of numbers that prevailed among his race, and he has constructed his book on the numbers three and seven."<sup>9</sup> This same writer points out how difficult it is for the modern man to realize the sacred significance given to certain numbers by the ancients. Numbers like three and seven were the symbols of perfection. Once having recognized this fact it becomes deeply significant that the 'I am's' of Jesus number seven. Regarding chapter 21 as a later appendix to the gospel, we find that the author records seven signs, and these, as Watson points out, are but "an extension of the symbolism of the incarnation."<sup>10</sup> This frequent thinking in terms of seven is no mere "happenstance," but rather a way chosen to bring home to the reader the full and perfect revelation of God in

<sup>8</sup> *Dictionary of Christ and the Gospels*. Vol. 1, p. 31.

<sup>9</sup> *The Johannine Writings*; p. 64.

<sup>10</sup> *The Mysticism of the Fourth Gospel*; p. 135.



Christ. With the same end in view the author plays upon the sacred number three. Christ attends three passovers and three other feasts; he utters three "words" on the cross; after three days he rises from the grave and appears three times to his disciples. Thus does the author seek to portray by suggestive symbolism the perfectness of Christ.

But it is only when he turns to his main task that his symbolism becomes energetic. Christ is the outgoing life of God. Men must not merely believe about Christ, they must live by him. Thus the evangelist is shut up to an energetic symbolism that emphasizes this vital sacramental idea. In the Prolog Christ is announced as "the true light of the world" (chap. 1:9), in whom "is life and the life was the light of men" (chap. 1:4). Christ declares himself to be "the living bread" (chap. 6:35); and when we recall the sacred sanctity that attached itself to bread in Oriental countries, we see how opposite is this symbol for the apperceiving soul. Christ never speaks of himself as "the living water," however, but significantly reserves this term to reveal the vital value of his words, for they "are spirit, and are life" (Chap. 6:63). He is also "the true vine" (Chap. 15:1), the branches of which must abide in him, else they become lifeless and worthless.

A further noteworthy fact is the manner in which this evangelist arranges his material. Though he sets his symbolism in history, he uses his material like an artist, and makes circumstance his servant. Both Moffatt and Bacon, especially the latter, draw attention to the "festival program" of this gospel. The great feasts of the Jews were the climatic opportunities for Christ in the revealing of himself and his work. Does Pentecost speak to men of the giving of the ancient law on Sinai, then at

that festival Jesus declares to the Jews that they "search the Scriptures, because they think that in them they have eternal life; and these are they which bear witness of me" (chap. 5:39). "If any man thirst, let him come unto me and drink" (chap. 7:37), cried Jesus on the last day of the great Feast of Tabernacles, where for seven days in succession water from Siloam was poured out as a libation for the people. Very significant is the fact that this rite of water-pouring was customarily omitted on the last day of the feast; the day on which Jesus made his declaration. Nowhere in this gospel is the energetic symbolism more manifest than in the discussion which Jesus had with the Jews following the miraculous feeding of the multitude. It occurred during the passover season, when the Jews brought to remembrance the gift of the manna in the wilderness, and with this as a background Jesus declares to the astonished multitude and the indignant Jews that he "is the living bread which came down out of heaven: if any man eat of this bread, he shall live forever," and then comes the thought which more than any other expresses the energetic symbolism in the teaching of Jesus; "yea and the bread which I will give is my flesh, for the life of the world" (Chap. 6:51). In stressing the sacramental nature of the gospel the fourth evangelist uses the very phrases of paganism, with this very important difference, however, that he rests his case upon the historical fact of the incarnation. Thus did he give to these phrases deeper and diviner content. Phrases, like men, can be born from above.

In saying all this we would not be understood as denying the essential historicity of this gospel. Historical criticism has not been an unmixed blessing in the interpretation of the Fourth Gospel. Fighting the matter-of-fact literalists, historical critics

have sometimes overleapt themselves, with the result that they have too often conveyed the idea that this gospel is a matter-of-fiction affair. Over against these two extremes we insist, on the one hand, that the author of this gospel realized that he must be historical enough to avoid the devitalizing heresy of docetic gnosticism prevalent in his day; while, on the other hand, recognizing the work already done by the synoptic writers, he sought to go farther by revealing Christ in such a way that he would be perpetuated in the hearts of living men rather than preserved in the archives of the world's libraries.

In conclusion, it should be noted

that "the symbolic method of the fourth evangelist is not peculiar to him, but is rather an intensification of the method of Jesus to meet the requirements of a Grecian environment."<sup>11</sup> Thus, when the symbolical schematism underlying this gospel is recognized, we also realize that we have here a book written not only for its own day but for the ages. The average reader of this gospel senses the sacramental nature of it; he realizes that it is somehow different in atmosphere to the synoptics; but he who sees its "double meaning" knows what the author meant when he said that "these things were written that men might have life."

## COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

### Modern Churchmen and Their Critics

The most outstanding theological event of the summer has been the Modern Churchmen's Congress at Cambridge. This congress is the annual gathering of the Churchmen's Union—an organization representing the successors of the old Broad-church party, and exercising a considerable influence upon theological opinion through its monthly organ, *The Modern Churchman*. The subject for this year was "Christ and the Creeds," and apart from its intrinsic interest the proceedings were "immortalized" by being made to serve as a "silly-season stunt" in the daily press. The congress centred round the problem of the person of Christ, and some of the addresses were naturally of a technical nature; with the result that they appeared in the newspapers in a ludicrously garbled version, and men who repudiated Apollinarianism in the interest of a true vision of the divine humanity of Jesus

were cheerfully reported as having denied the divinity of Christ. Foremost among them was the dean of Carlisle (Dr. Hastings Rashdall), who figured in the press as a denier of the specifically Christian faith, and has since demanded a public apology from several journals. There really is no excuse for misreporting Dr. Rashdall. A philosopher and theologian of the first rank, with a positive genius for clear thought and exact statement, he delivered an address every word of which was carefully thought out and written in full. It is his invariable habit to invite reporters to make use of his manuscript and quote from it instead of relying upon their notes, and he is therefore well justified in his anger. Even so responsible a critic as Bishop Gore was betrayed into accusing Dr. Rashdall of denying the Godhead of our Lord. On the other hand, it cannot be overlooked that Dr. Rashdall is inclined to be combative, and to state his convictions somewhat largely in terms of

<sup>11</sup> *The Mysticism of the Fourth Gospel*; Watson.

negation. Moreover—and in this he was representative of the whole group of modern churchmen—he laid emphasis upon the human Jesus. One seemed left with the human figure of our Lord as all-sufficing for faith and life, and inevitably asked oneself why, if that were so, the disciples who lived for three years in the closest contact with the Master found no impregnable foothold for their faith until the human figure had been removed and they saw the risen and ascended Savior.

### The Philosophic Dean

Needless to say, the newspaper reports of the Congress addresses by Dean Rashdall, Canon Barnes, Rev. Cyril Emmet, and other leaders of Anglican liberal thought created a considerable panic among the religious public, and cries of "they ought to be deposed," "they are virtually atheists," "why don't the bishops interfere," were heard here and there. Dean Inge (who is now a regular weekly contributor to one of the London evening papers) reminds that public that the heresy of to-day is the orthodoxy of tomorrow, and that publications which caused our grandfathers to tremble for the ark of God—*e.g.*, the once famous *Essays and Reviews*—are yawned over by us as dull expositions of critical platitudes. Dr. Inge does not think that the present panic will amount to much. He recalls the failure of certain recent attempts, initiated by the bishop of Zanzibar, to prevent the appointment of liberal churchmen to bishoprics, and quotes a limerick that sums up the affair very neatly:

"There once was a Zanzibarbarian  
Who thought that some bishops were  
Arian;

So he wired to Randall

For bell, book, and candle;

But Randall—well, Randall's a wary'  
un."

And whatever the religious public may think, there is one man at least prepared to vouch for the orthodoxy of the modern churchmen—Dr. Foakes Jackson, of Union Theological Seminary, New York City. Dr. Jackson came to the Congress, feeling sure that a great many at least of his old friends would take the position which he and Professor Kirsopp Lake, of Harvard, represented in *The Beginnings of Christianity*. To his surprise the opinion of the congress, with only one or two exceptions, was entirely against a position which reduced Christianity to the rank of natural religions and made of Christ an unenlightened Jewish peasant. As one distinguished theologian said, in private conversation, to the present writer: "If Jesus was anything like what Dr. Foakes Jackson makes him out to be, the miracle is that he, and not Bar Cochba, founded the Christian Church." Dr. Foakes Jackson, who is a delightful friend and a brilliant *raconteur*, found a warm personal welcome at Cambridge, where he had lived and labored for twenty years, but I am afraid he went away grieved at the "obscurantism" of his allegedly heretical brethren.

### New Light on the Psalms

For most general practitioners in the ministry, the late Professor Briggs' commentary on the psalms is the standard text-book, and it is therefore of interest to note that Dr. John P. Peters, writing in the *Journal of the Palestine Oriental Society*, challenges Dr. Briggs on not a few points. His Palestinian expeditions have given him clues to the dates of certain psalms, *e.g.*, of Ps. 89, which, with its reference to Tabor and Hermon as the landmarks of north and south, could have been written only by a Galilean, and therefore could not, as Dr. Briggs maintains, "indicate a period of peace and quietness in which the public worship of Yahweh in the temple was

enjoyed by Israel. . . some time subsequent to Nehemiah."

But the most interesting of Dr. Peters' discoveries relates to Ps. 84: 6-8. Dr. Briggs translates these verses (omitting the first half of verse 6) as follows:

"The highways are in the minds of those who pass on in the vale of weeping.

He maketh it a place of springs; yea, the early rain clotheth it with blessings.

They go on from battlement to battlement in order to appear before God, Yahweh in Zion, Yahweh the God of hosts."

Dr Peters opposes to this a new and more literal translation:

"Happy is the man whose strength is in thee. Causeways in the midst of them they have passed over. In the valley of weeping the fountain that they make. Also the pool that the leader encircleth.

They go from rampart to rampart. Is seen the God of gods in Zion."

The first clause, he says, is a liturgical phrase to be chanted or sung, and what follows are rubrical directions and describe the course of the procession from the western hill, overlooking the temple area, across the causeways between the two hills past the fountain of Siloam into the Tyropoeon valley. The leader swings round the pool of Siloam in a circle, then they go up the hill of Ophel from scarp to scarp, where once its various ramparts stood, until the procession reaches the southern gate of the temple.

Preachers with homiletic requirements in view will not receive this new interpretation with any great delight we are afraid; but, after all, "First the true and then the preachable" must be our motto. Whether Dr. Peters' version is really "the true"

is another matter. It certainly sounds convincing.

### What is "Insufflation"

An Armenian, Professor Lootfy Levonian, a member of the staff at Woodbroke Settlement, Birmingham, has discovered in the primitive custom of insufflation, or "on-breathing," as practiced among the Kurds and well-known in Syria to this day, the idea which underlies the New Testament use of breath and breathing in relation to the gift of the Holy Spirit, as when the evangelist tells us that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost." Writing in the *Expositor*, he describes how among the Kurds the breath of the dervish, or holy man, is thought to possess magic power. It can propel not only those upon whom it falls but the holy breather himself a long distance—a belief which throws light on the expression "led by the Spirit into the wilderness." Professor Levonian, who has lived among the mountain Kurds and studied their customs at first hand, was struck with the widespread belief in the power of the breath of a good man to purify from sin. He suggests that this idea may have been used by our Lord in such a saying as "Now are ye clean through the word which I have spoken unto you," taken in conjunction with "The words that I speak unto you, they are spirit."

Turning to the power of "binding and loosing," Professor Levonian tells us that these terms are actually in use today in North Syria to describe the power of the breath of a holy man. The primitive medicine man can "bind" sickness upon a person (i.e., cause sickness) or loose a person from his sickness. Even the "power of the keys" can be traced among dervishes. It is also interesting to recall the fact that the Abuna, or head of the Abyssinian Church, is ordained by means of a bag of holy breath from the

Coptic patriarch in Egypt. Dr. Levonian deprecates the suggestion that to draw such parallels is to be a rationalist. He rightly believes that elementary ideas may throw valuable light upon high truth, and that primitive customs often determine the meaning of obscure passages.

### Russia's Literary Legacy

For at least a generation past our literature has been strongly influenced by the great Russians—Tolstoy, Turgenev, Dostoevsky, Tchekov. Has that influence been for our good? The question is not easy to answer. Doubtless the Russian influence has been beneficial in at least two directions. It has revealed to us, as no other literature has done, the treasure of the humble, the loveliness of meek, uncomplaining, sweet-natured endurance, and the glory of self-sacrifice. It has also taught us that the true artists is one who simply records, setting down evil and good alike, not to point a moral or to exercise judgment, but to understand and interpret. All this is clear gain. To see the beauty of humility, and to see it and everything else with humble eyes, was the crying need of English-speaking writers of a generation ago who often used literature as a safe and dignified way of cramming their religious and moral convictions down the reader's throat by means of lay figures.

There is, however, another and less beneficial aspect of the Russian influence, and this is interestingly discussed by Mr. Thomas Moulton, in *The Venturer*. Mr. Moulton says that in modelling themselves upon the Russian writers, English authors forgot that the method and outlook of those gloomy titans are justifiable only as expressing a state of civilization which is entirely different from that of English-speaking lands. Tolstoyan gloom, Dostoevskian horror, and general Russian hopelessness are the natural out-

come of the over-intellectualized misery and morbidity of nineteenth-century Russians, but to import this joyless atmosphere into English literature is a tragic affection. It is high time we ceased accusing every writer who discerns the relation of art to joy of being a shallow optimist. We are called upon to express not Russia but America and England in literature, and that task involves kinship with the indomitable courage and indestructible joyousness which lie at the root of the life of these nations. Of late the pulpit has joined hands with the literary élite in extolling the Russian masters, but already signs of a return to more sane and cheerful interpreters of life may be observed.

### A German Woman Pastor on the Church

Among women who have gained ministerial status in Germany, Dr. Gertrud von Petzold, pastor of the Free Evangelical Congregation at Königsberg, is the most distinguished. Miss von Petzold, who was a Unitarian minister in England for some years before the war, has some very enlightening things to tell us regarding the position of the Church in the life of the German people. Writing in the *Christian World*, she explains that the present wholesale revolt of the masses from organized religion is largely due to the extreme jingoism of many of the German clergy during the war. These slaves of the defunct autocracy, eager to convince the "All-highest" in particular and the nation in general of their patriotism, went so far as to speak of "the German God," who would lead his beloved people to victory. The result is that to-day, when for the first time nominal church membership is not a condition of social and professional success in Germany, no less than 80,000 people in the province of Brandenburg alone left the Church within a year, and of these only 300 have joined other

religious bodies. (The figures given are those for 1919, and it is believed that they have doubled during 1920.) Dr. von Petzold emphasises the almost sinful neglect of the masses of which Lutheran clergy have been guilty in the past—a neglect which has bitten so deeply into the popular consciousness that the majority are prejudiced even against an undogmatic presentation of the Christian message. The business and bourgeois class, where they are not bent wholly on money-making or given over to coarse pleasures, make a cult of the theatre and other branches of art to satisfy their craving for something higher. The workers, on the other hand, are largely absorbed in the socialistic crusade or in party politics. Dr. von Petzold sees ground for hope in the increased interest in social and moral issues on the part of all classes. Public meetings are well attended, women take an increasing part in municipal and political life, and a new spirit of freedom is abroad. Perhaps Germany's downfall will yet prove the instrument of her salvation.

#### **Religious Progress in Czecho-Slovakia**

Sir Willoughby Dickinson, who is travelling in Central and Eastern Europe in the interests of the World Alliance for Promoting International Friendship through the Churches, was particularly impressed by his first conference at Prague with representatives of the Czecho-Slovakian churches and a number of German minority Christians. He realizes that the great need of the moment is to secure friendly relations between the Ger-

mans of Czecho-Slovakia who are not foreigners, having lived in the country for centuries, and the Czechs, and that reconciliation can only come through the cooperation of Christians of both nationalities. He feels that if the Germans are not interfered with by meddlesome Czech officials, reconciliation must ultimately come. Meanwhile the process is slow and difficult. The Germans and Hungarians look upon the Czechs as having been traitors in the war, whilst the Czechs look upon the Germans as their late oppressors.

The most hopeful factor in the situation is the progress of the World Alliance, which has recently been reinforced by the whole Synod of the united Evangelical Church joining it in a body. The anti-Rome movement has now issued in a new Catholic community, with seventy priests and over one million laymen, but the majority of those who leave Rome are actuated by political rather than by religious motives. The masses, while not without religious sentiment, are preoccupied with their new national aspirations. During Sir Willoughby's stay at Prague the thirtieth anniversary of the execution of the twenty-three nobles who rebelled against Austria was celebrated with great popular enthusiasm. Needless to say, the mass meetings and processions were regarded with high disfavor by the Roman priests; but the people were in no wise disturbed thereat, and thousands of Catholics thronged the streets to do honor to the great event in the history of Bohemian Protestantism. It is clear that if Protestantism is on the ascendant, its victory is political and not spiritual.

# Editorial Comment

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“It is expressly agreed and stipulated that there shall be no restriction as to the amount of work a man may do nor against the use of machinery methods or appliances, nor against any raw or manufactured material except prison made.” So runs part of the weighty **Soldiering On The Job** and far-reaching statement of Judge Landis in his decision in the Chicago building trades disputes.

Our readers will recall what took place during the brief time we were at war, and particularly what happened afterwards. Labor costs went up with leaps and bounds, and as tho that were not enough, there was linked with the exorbitant wages the discreditable feature of low productivity. Millions of workers throughout the land were doing less and often inferior work than in pre-war days. This was in spite of the fact that many of them were receiving three times as much as they did before we entered the war. There was justification for a revision of the rate of wages, as the prices of most of the necessities of life had advanced; but there was not then as there is not now any justification for deliberately restricting output. The man who designedly fails to give a fair day's work for a fair day's wage and the labor union that blinks at such turpitude are doing violence to their own interests.

This illustration of conscienceless service on the part of so many toilers reinforces the need there is for moral and religious education.



Teachers of religion have long been apprehensive of materialism; but it is not so much materialism that is threatening today as naturalism. What is the difference? Materialism is absorption in things, in bare, brute, uninterpreted outward objects and forces. **Reversion to Naturalism** Naturalism is less crude and sensuous. It sees the impossibility of stopping with things and goes beyond them.

It does not wholly suppress the instinct of worship, but turns it away from the supernatural channel. It goes back of sun and stars, of life and beauty, of stability and change, to nature. It is not satisfied with the pluralism and superficiality of materialism, but seeks for meaning and unity.

Naturalism is finding expression today in many forms, articulate and inarticulate. A striking formulation of it appears in a late number of the *Hibbert Journal* from the pen of an American philosopher under the title: “The Worship of Mother Earth.” Such worship is advocated as rational and beneficent. Jesus is regarded not as an incarnation of Father, who is Spirit, but as an incarnation of nature, of Mother Earth.

The first thing that strikes one about this revival of nature worship is its reversion in principle though not in form to primitive nature religion as found in the worship of the Great Mother in Asia Minor, in the baalism of Phoenicia and the high places of Israel, in the worship of Cybele, at Rome, and in various other forms. Against this naturalistic religion the religion of the spirit, as embodied in Hebraism, in Zoroastrianism, in Buddhism, and

in Christianity has struggled for millenniums, and its subordination to a more spiritual religion registers the most costly and hopeful progress which humanity has made.

A reversion to nature-religion at this time is disheartening. And yet naturalism is an advance over materialism. It has in it more thought, more sensitiveness, more reverence. But it is a sorry substitute for true religion. It misses disastrously the true object of worship. It mistakes nature for spirit. It does not get beyond nature to that which nature typifies and reveals. It fails to perceive the law of analogy, which is the key to nature. It is blind to the Logos that relates the natural to the spiritual.

For this reason naturalism is full of an insidious power of deception and of disaster to the higher life of humanity. Nature as an aid to the worship of spirit is full of infinite potency, an overflowing medium of revelation and inspiration; but nature as a finality, a substitute for spirit, is fraught with infinite possibilities of corruption, disillusionment, and ultimate skepticism.



The Reformers keenly felt the losses incurred by divisions in the Church. In their wake came mortal enmity between Catholics and Protestants and bitter strife among Protestants themselves. The churches could no longer present a united front to a hostile world. The Evangelicals were incapable of collective action against the Romanists, fanatics, and rationalists. The newly-won right of private judgment resulted in an intolerant individualism and a bigoted sectarianism. Many of the Protestant churches made no less arrogant claims to infallibility than the Catholic Church. Calvin, in his reply to Cranmer's letter inviting the continental theologian to join in a synod to consider ways of union, described the situation generally in these words:

"But this also is to be reckoned among the greatest evils of our time, that the churches are so estranged from each other that scarcely the common intercourse of society has place among them; much less that holy communion of the members of Christ which all persons profess with their lips, though few sincerely honor it with their practice. . . . As far as I am concerned, if I can be of any service, I shall not shrink from crossing ten seas, if need be, for that object."

The aggressive spirit of Rome, manifested in the Counter-Reformation, the enervating effects of a proselyting competition between state churches and dissenters, and the failure of a divided church to satisfy the demand for fellowship of all who professed and called themselves Christians drove the Reformers to seek a reunion of the churches, of the Catholics and Protestants on the one hand, or of the different Protestants with one another. Throughout the sixteenth century repeated attempts were made to heal the schism in Western Christianity. But, when the Council of Trent codified and dogmatically fixed Catholic doctrines and laws without lending an ear to the demands of the Reformers, further efforts for union were palpably futile. All proposals, after the Council, were merely attempts to convince Protestants of the error of their ways and to win them back into the Catholic fold.

Several efforts were made also by the leaders of Protestant groups either to avoid divisions or to restore unity. We need but mention the Marburg Conference (1529) between Luther and Zwingli at the invitation of Philip of Hesse, the conciliatory spirit of the Augsburg Confession which was submitted to the Augsburg Diet (1530), the Wittenberg Concord (1536) brought



about by the mediation of Martin Bucer, the irenic Melancthonian leaven finding expression in Calixtus of Helmstadt and Meldenius. The latter coined the memorable phrase: "In necessary things unity, in unnecessary things liberty, in all things love."

Notwithstanding these unitive tendencies the churches of the seventeenth century hardened into stubborn, inflexible, and controversial sects, each claiming to be the Church of Christ, and therefore each feeling itself called of God to convert or to condemn the other. The dominant note of that period was separation, of our time it is federation.

This indicates a change of disposition in the churches toward one another. They are no longer disposed to denounce, but to work with, one another. They emphasize less the points of difference than the points of agreement. They not merely recognize Christians in other churches but the churches of other Christians. Accordingly they meet in alliances and federations of churches of different types and in councils of churches of the same type. They have seriously considered organic union of all evangelical churches in the United States and are preparing for an ecumenical council of all the Christian churches in the world to consider questions of faith and order with a hope of better understanding and a closer relation.

Why this change of heart? The Spirit of the Lord is moving upon the face of the waters. Various factors are working for union. The evangelization of the world, the Christianization of society, effectual witness to the lordship and saviorhood of Christ, economy of men and money in the work of the kingdom at home and in pagan lands, and the realization that we have one God and Father, one Lord and Savior, one Spirit and Sanctifier—all these require union of the churches. Above all there is a subtle change in the conception of Christianity. It is not thought of now as a fixed system of doctrines and a code of laws once for all revealed in the Bible, upon the acceptance of which depends salvation and the legitimacy of the Church. In that direction lies division, sectarianism, intolerance. Christianity is more and more felt to be a spirit of faith, hope, and love in the hearts of men begotten by living contact with a Christ-like God. Where that spirit is there is the Church, there is fellowship, there is brotherhood and peace. This view of fellowship will as necessarily unite men as the former dogmatism and legalism divided them. Organic union must come not by synodical resolutions but by vital process. Resolutions can register only what the Spirit of God has wrought in the hearts of the churches.

To effect organic union without corresponding spiritual transformation of the denominations would be a consummation devoutly to be deplored. For it would end in dismal failure. So long as a plan of organic union can be defeated, it ought to be defeated. When, under the power of the Spirit of Christ, the churches are ready for union, it will come with irresistible force. Men can no more stop it than they can beget it. At most they can only formulate and direct it.

There are, however, evidences indicating that, in the mind and heart of American Christians, there is a spirit working for a union of the churches closer than that of a council or a federation, nothing less than organic. Men feel instinctively that Christianity is a life that manifests itself in works of faith, labors of love, and patience of hope. The basis for union, therefore, is not a system of doctrine, a form of church government, a mode of worship, or an initiatory rite, but a spirit of life wrought by God through Christ in the hearts of men.

# The Preacher

## THE IDEALS OF THREE CENTURIES

### IV. PHILLIPS BROOKS AND HIS *LECTURES ON PREACHING*

Professor ARTHUR S. HOYT, D.D., Auburn Theological Seminary,  
Auburn, N. Y.

FEWER words are needed concerning a fourth and last man and his interpretation of the work of the preacher. The splendor of his person and ideal has not yet faded from the minds of men. He is a man of our own day who gathers into himself the precious things of the past while his face is to the future. Of course I mean Phillips Brooks, God's best gift to our generation. He is the consummate flower of generations of the best life of New England. On one side is the heritage of spiritual idealism, the family that founded Phillips Andover and Phillips Exeter academies and Andover Theological Seminary and furnished men of vision and feeling like Wendell Phillips; on the other side the heritage of practical enterprise and wisdom, a line of merchants that made the name of Boston familiar in every port of the globe. And he came to his manhood under the most quickening training, in a time of critical contests between old systems and the living word, when men caught the promise of a new heaven and a new earth.

Family, wealth, position, culture—gifts that make smaller men aristocrats—only made him a great democrat. Phillips Brooks was as much a man of the people as Abraham Lincoln.

He was a many-sided man, a thinker, a student of thinkers and of great systems of thought, able to make his way where other men faltered; a poet, lover of beauty and all true and fair

things; an administrator, master of details and making them contribute to the largeness of life. Yet he was none of these or more than all of these, he was the great heart. It was this that made him great—the great preacher and the great citizen, and the best loved of modern ministers.

He illustrates his own words:

"The more perfectly the knowing faculty and the loving faculty meet in any man, the more that man's life will become a transmitter and interpreter of truth to other men."

He was a priest, as devoted to the Church as George Herbert, as absolutely set apart to the life of the spirit. But the Church was the goodly company in every age that confess their personal love and loyalty to the Christ. He held that a true minister of God was the greatest life of the world, made such not by human ordination or churchly ordinances and vestments, but by incarnating the mind and spirit of Christ. He was an evangelist, making men feel the shame of sin and the glory of sonship, with all the singleness of Richard Baxter. He held that the salvation of men's souls from sin is the great aim of all preaching, and no preacher presented Christ more nobly as the only means of true life.

"All that has come to me about Christ from his word, all that has grown clear to me about his nature or his methods by my inward or outward experience, all that he has told me of himself, becomes part of the message that I must tell to those men whom he has sent to me to call home to himself."

Always proclaiming the evangelism of the New Testament, he escaped the common weakness of the evangelist of finding truth and limiting it by its apparent and immediate effect upon life.

He was a teacher, an interpreter, bringing out things new and old from the treasury of the Bible and searching the age to the depth of its consciousness; but he was kept strong and hopeful "with the clear and constant certainty that truth is always strong, no matter how weak it looks, and falsehood is always weak, no matter how strong it looks." His ministry was crowned and glorified by his prophetic spirit. It made him bring the best truth of every sphere to the interpretation of the spiritual life, to recognize the oneness of truth and the law of its search—that the emphasis of authority is not external but in human experience, that God reveals himself through personality. And the preacher must follow the law of the incarnation.

"The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being."

It was through his imagination and great heartedness that Phillips Brooks stands out from the rank and file of the ministry, identified with his fellows in a true Messianic spirit.

"A shepherd of mankind indeed, Who loved his charge but never loved to lead,"

He led by virtue of his larger visions and stronger faith. They made him a seer, in the line of Christian prophets, through Clement and Augustine, Wyclif and Luther, Wesley and Bushnell.

He was a prophet of life. He interprets the secrets of the heart. He reads the subtle story of the inner life—the play of forces within and without—with the penetration of a great dramatist or novelist, with viv-

idness and reality he tells what is actually going on in the hearts of men. But his glory is the vision of the possible man. He believes in the sonship of man and the exact fitness of Christ to the nature that we bear. He always speaks to the best in man and calls it out. He makes men feel that sin is unworthy of their manhood, and he pictures the duties and privileges of sonship so that it is hard for men to doubt the reality and divineness of the Christian faith.

"You are in God's world," he would say, "you are God's child. Those things you can not change; the only peace and joy and happiness for you is to accept them and rejoice in them. When God speaks to you, you must not make believe to yourself that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting him. You must be thankful that life is great and not little. You must listen as if listening were your life. And then, then only can come peace. All sounds will be caught up into the prevailing richness of that voice of God. The lost proportion will be perfectly restored. Discord will cease; harmony will be complete."

He said to the young men at Yale:

"There is in the congregation as its heart and soul a craving after truth. Believe in that."

Phillips Brooks was a prophet of truth. He believed that gospel truth was larger than any man's view of it and that more light would break forth from God's word. He tried to get back of all conventional forms to the reality of truth, to outreach man's limited concepts to the singleness of truth. He has himself given an outline of his message in his last Yale lecture on "The Value of the Human Soul":

"The conviction that truth and duty are essential and not arbitrary; that Christianity is the personal love and service of Christ; and that salvation is positive, not negative."

And through all his preaching this idea of the essentialness of the facts and truths of the gospel; not so because God has decreed them; but decreed because they are in the very na-

ture of things, God's nature and man's nature.

"He was in too sublime haste," says Dr. Gordon, "to stop and nicely adjust ideas to each other or elaborate them into finished systems. He clearly saw that all human thinking, theological and philosophical, even in its highest results is but provisional and only for a while, to be superseded when the eternal day dawns; and with a flash, he went beyond the conclusions of the temporal mind, and anticipated the look of reality when the imperishable in human thought shall have put on its immortal vesture."

He never fails of the essential humility and reverence of the soul impressed with the vastness of truth, and that the divine life is greater than the measure of man's mind.

He tried to get behind facts and symbols, in which all the great doctrines of redemption are clothed in the Scriptures, to the essentialness of the truth, to that which appeals irresistibly to the nature of the human soul.

It may be that in seeking the heights where conflicting doctrines and schools may find their unity, he ignored the steps first to be taken. That he sought such comprehension no one can doubt. In that vision he belongs to no school and no sect. He is a prophet of the universal Church.

Here is the source of his true catholicity. He was too great a Christian to be a narrow ecclesiast. His tolerance—and no man has spoken more nobly for it by life and speech—is not indifference (to use his own analysis), or policy, or helplessness, or mere respect for man, or spiritual sympathy; "it was the tolerance which grows up in any man who is aware that truth is larger than his conception of it, and that what seems to be other men's errors must often be other parts of the truth of which he has only the portion, and that truth is God's child, and the fortunes of truth are God's care as well as his." The charity for which he pleads is the "love of truth and the love of man

harmonized and included in the love of God."

That such a man should be elevated to the highest office of his church is a triumph of catholic Christianity over narrow and exclusive churchmanship. And his prophetic view of religion and life is the way of true unity for the sadly divided American church.

And here is the secret of his boundless hopefulness—perhaps the noblest lesson from his life and work. No doubt it was affected or promoted by his heredity and environment. His vigorous physical manhood, the ease of accomplishment inherent in great powers, the glad allegiance of multitudes to his word—all made hopefulness easy. But it was far deeper than this. It was essentially a matter of faith and spiritual living.

"To believe in the incarnation, really to understand Christ—and yet to think that we or any other men in all the world are essentially incapable of spiritual living is an impossibility."

Men have spoken slightly of his "eternal optimism"; but it was this very optimism, his face ever in the light, that made men believe in a higher world and follow his leadership.

I have a picture of Phillips Brooks which I daily look at as the sustainer of high hopes. It is the full figure of the man—erect, looking out of his study window on the city he loved, the morning sun lighting up the face with more than earthly brightness. It is beautifully symbolic of the man and his work. He ever had his face towards the light.

He was one—

"Who never turned his back but marched  
breast forward,  
Never doubted clouds would break;  
Never dreamed, though right were worsted,  
Wrong would triumph:  
Held we fall to rise, are baffled to fight  
better,  
Sleep to wake."

In the ideals of three centuries we find the comprehensive nature of the Christian minister. A priest to exalt

the church and make its service a sacrament of the spirit; an evangelist, persuading men in Christ's stead to be reconciled to God, in the words of Baxter, "speaking as a dying man to dying men"; a teacher, in the growing complexity of life and thought interpreting the simplicity of the gospel and the divineness of the individual; a prophet, to show that more light breaks forth from God's word, that life has an increasing purpose of good, to hold up divine ideals and the hope of a redeemed race.

It is a commonplace to say that the noblest ministry is the need of America, and never more so than now. Take a single cross-section of our life. Mr. Gardiner, the editor of the London *Daily News*, draws this picture of lower New York.

"In the midst of the great fortress of commerce, two toy buildings with tiny spires. You have been in them perhaps, and know them to be large churches, St. Paul's and Trinity, curiously like our own city churches. Once New York nestled under their shadows; now they are swallowed up and lost at the base of the terrific structures that loom above them. In one of them you will have seen the pew of George Washington still decorated with the flag of the thirteen States of the original union. Perhaps you will be tempted to see in this inverted world an inverted civilization. There will flash on your mind's eye the vision of the great dome that seems to float in the heavens over the secular activities of another city, still holding aloft, to however negligent and indifferent a generation, the symbol of the supremacy of spiritual things. And you will wonder whether in this astonishing spectacle below you, in which the temples of the ancient worship crouch at the porch of these Leviathan temples of commerce, there is the unconscious expression of another philosophy of life in which St. Woolworth and not St. Paul points the way to the stars."

That question will largely be answered by the men of the churches. Shall the Pilgrim and Puritan heritage of freedom and religion be maintained? Shall the spiritual principles that have made America great still rule our life? Shall man be consid-

ered above things, and God's will be supreme? That depends upon the kind of men who stand in our pulpits, the ideals of the Christian ministry.

### *The Power of Ideas'*

When a person is addressed by another thus: How do you do? and the response is "very well" or "fine", the answer in reality only covers a part and not the whole condition of the man. For the whole man to be fine is equivalent to saying that his thinking is normal; his whole life controlled by worthy and ennobling ideas; that these ideas are in harmony with the best thought of our times; in brief, has conformed to the law of his being—"as a man thinketh so is he"—hygienically and morally. This may be said to be the broad, underlying thought running through this volume.

Nervous disorders, who has not heard of them? But many of us have thought and acted as though they were physical instead of psychical. They are the product of "misdirected energy", "misconception", "emotional conflict", "repressed instincts and buried memories". The trouble lies "in the personality, the soul, the realm of ideas, and that is not your body but you." While "there is nothing to cut out and there is nothing to give medicine for," there is something to be done and that something is the mental measures of psycho-analysis and re-education (psychotherapy).

If one is truly bent on outwitting his nerves he will find it much simpler and more effective than he imagines. Recourse to the re-education process is clearly and consistently advocated by Dr. Jackson. Instead of packing trunks and hieing to another climate; instead of quitting business and seeking leisure, unloosen the mind, check up your ideas and see what effect they have had on your health and life work and your fellowmen. Crude, disjointed and certain fixed inconsequential ideas steadily persisted in lie at the seat of nervous disorders, therefore "be ye transformed by the renewing of your mind, that ye may prove what is the will of God, even the thing which is good and acceptable and perfect."

<sup>1</sup> *Outwitting Our Nerves*. By Josephine A. Jackson and Helen M. Salisbury. The Century Company, New York, 1921. 7¼ x 5½ in., 401 pp. \$2.50.

# The Pastor

## THE MINISTER IN THE SICK ROOM

The Rev. STANLEY F. BLOMFIELD, Easthampton, Mass.

THE visitation of the sick is an important ministerial function, the heart of the pastoral office. It vitally affects preaching. When a pastor has taken upon his soul the interests of another soul hovering between life and death, there inevitably wells within him a new tenderness for every member of his flock which is reflected in his sermons.

In sickness humanity feels its utter helplessness, and the heart cries out for the consolation of divine compassion. Then the minister has a well-defined office to perform. While many pastoral calls may be of lesser value, in the sick room the pastor's part is unique and may be of the utmost consequence.

There is a dearth of material giving instruction concerning this duty. The seminaries render little assistance and there are almost no books—except the liturgies which are for the most part impractical. Neither ministers nor people realize the important place a minister can fill in the sick room, to the distinct loss of the Protestant Church. Among the Romanists, who have developed the cure of souls to a science and hold their tremendous influence largely through specialized pastoral care, the priest in the sick room exerts a wonderful power.

A young minister, three months out of the seminary, ignorant of what might be expected, was summoned to the death-bed of a Christian mother. He knew nothing of sickness. Death was a dread and fearsome thing. Nervous and excited, he entered the room, far too disconcerted to be of

any service. The memory of that call still haunts him; as far as bringing consolation to a sorely tried soul his ministrations were worse than useless. This minister has since seen the subject from the other side. He, himself, was ill and was visited by two brother pastors. The first, a young man, admitted solely because he was a minister, had a few pleasant things to say about the weather, a few items of gossip in which the patient had no interest. A few syllables of quiet prayer would have brought comfort, but he left the sick one tired and worse for the visit. The other minister had more tact; he called at the house and sent his sympathy to the sick room. But neither call was of much value. The doctor did his part, the nurse hers, as did the neighbors. The ministers seemed to fall down.

What is the minister's province in the sick room? That he has a place is certain. Goldsmith has immortalized that place in his famous pastor of *The Deserted Village*.

"Thus to relieve the wretched was his pride,  
And e'en his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt  
for all;

And, as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the  
skies,

He tried each art, reprov'd each dull delay,  
Allured to brighter worlds, and led the way.  
Besides the bed where parting life was laid,  
And sorrow, guilt and pain, by turns dis-  
mayed;

The reverend champion stood; at his  
control,

Despair and anguish fled the struggling  
soul;

Comfort came down the trembling wretch  
to raise,  
And his last faltering accents whispered  
praise."

The minister's office in the sick room is the cure of souls. The doctor and nurses deal with the bodies of men, the minister cares for spiritual interests. He has his place, not because he is a good mixer, a social success, or even a scholar, but because he is an ambassador of the Great Physician—if you please, because of his priestly office. He is not to be professional. Anything but that in the sick room. But this is his profession, to be the champion of the soul against sorrow, guilt, and pain.

When shall a minister visit the sick? Evidently he can not be called to account for not visiting the sickness of which he is unaware. Of all the varied criticism heaped upon a pastor's defenseless head there is none so exasperating as the fling, "I was sick three weeks with a cold, and you never came near me. It was in the news items." He should not be expected to wait upon Mrs. Smith every time she has a headache, nor to make weekly visits upon the brother with the rheumatism. A congregation must be trained to send for its minister in case of sickness and to discriminate. And when a call does come, the minister should respond at once, tho it be late Saturday night, or within half an hour of morning worship. Many times the call will not be pressing, and the minister may grow careless only to have the rude awakening that the sick one has passed away waiting to hear again the benediction of God's peace from his lips. Nothing is more sobering and chastening than the knowledge that one was expected by a lonely pilgrim setting out on the great adventure and was not there.

Should one find the friends unwilling to admit him to the sick room, he can do nothing but acquiesce. Various reasons, all of them valid, may make the call inopportune. But there remains much that can be done. Once he is admitted, there is real oppor-

tunity for the wise pastor. Even the careless will be susceptible to spiritual consolation. A brief prayer may be offered that divine strength may sustain the sufferer, that he may be restored to health, or perchance that he may know the peace of God as he goes out on his last journey. Prayer should be offered for the relatives also. Every pastor can bear witness to lives won for God in these dumb hours of anxiety, when men in their dread and helplessness reached out to the outstretched hand of mercy. Resolutions made at such times are at least as permanent as those made under the stress of revival preaching.

In times of critical illness the reaction upon relatives is sometimes intense, and they become hysterical, unreasonable, even captious. Then the minister must be exceedingly tactful and patient beyond measure, taking no offense at anything said or done. He may even be ordered out of the house of his dearest friend, and he must go with a smile. These overwrought ones are like tired children and must be loved, certainly not chided.

There has been a disinclination on the part of some doctors to admit ministers to the sick room, due to a lack of understanding of the minister's office. If his coming is something to be dreaded, the harbinger of the awful, or if he has nothing more valuable to offer than his opinion on the state of the weather, he should be excluded. But most physicians recognize the therapeutic power of religion; that prayer in the hand of a wise and sympathetic pastor, far from being an impertinence, is sometimes of greater value than medicine. There are those who have died not for want of physicians but for want of religious faith. It is recorded of King Asa that "he sought not the Lord, but the physicians, and Asa slept with his

fathers, and died in the one and fortieth year of his life."

Through life our people are instructed in the Father's overshadowing care; public worship and the sacraments have continually called them to a contemplation of the Eternal coming into human life. It is to be expected that the quiet breathing into a weakened mind and the calling to remembrance of everlasting mercy and the peace that passeth understanding will sometimes turn the tide of disease and give the patient a new hold upon life because of a new hold on the Father's hand.

As to the minister taking the place of a physician, one has nothing to say. Doubtless faith healing has had a large and important place in the ministry of the Church, and the Church may be weaker through its loss. But that the healing function belongs to every minister is far from the truth. There are diversities of gifts. Faith healing is a special gift; it had better be left to specialists.

What is a minister's duty in case of contagious disease? He is a soldier of the Lord Jesus, and if danger calls he must answer. The greater the danger the more insistent the call. To refuse lays him open to the charge of cowardice. This does not imply that he should rush into danger without due precaution. Shrapnel helmets and gas masks were a necessity in the trenches. A few simple precautions may be taken; a cup of strong coffee, or a meal before the visit, and a brisk walk in the open air, a change of clothes in an out-building, a warm bath after the call, are all that is necessary. If the minister's own health be impaired, or if he be in a weakened condition nervously, and also have a large family dependent on him, he may well call on another for service. But in every case of need a Protestant pastor should be found to minister to Protestants. In case of epidemics,

ministers in the vicinity should call upon their brother pastors and organize for special service.

Having been admitted to the sick room, how shall a minister deport himself? There are as many different conditions to be faced as there are sick to be visited. All pneumonia patients may have much the same symptoms, but spiritual needs vary tremendously. The minister is dealing with spiritual not pathological conditions. He should have a cordial personal relation with the physician. He may disagree with the diagnosis, or be certain in his own mind that the method of treatment is faulty; but his doubts had better be kept to himself, certainly they should be withheld from the patient or relatives. Professional etiquette forbids criticism of the doctor. The pastor is not called as a physician. He has his part to play in the recovery of the sick, but that part is in cooperation with not in antagonism to the doctor. Physicians and preachers have much to learn from one another. They have much that they can do together, and should have the most warm-hearted loyalty one to the other.

The situations to be faced vary so widely that any rule of thumb method is wide of the mark. Yet one ventures to make a few suggestions subject to modification.

The minister should enter the sick room with confidence, yet not brusquely nor with bustle and stir. He has come to cheer, but not as one cheers at a social gathering. He must come with calmness. Any nervousness or appearance of anxiety may render impossible the good he seeks to accomplish. Hence the necessity for careful preparation. Entering the sick room, the minister may suddenly realize the seriousness of the patient's condition. There may come crowding upon him the responsibility that is his to speak the right word at what



may be the last interview on earth; his sympathies may be deeply stirred at the suffering of a friend; a dozen emotions may flood his soul. But he must have schooled himself to the consciousness that now he is the ambassador of the Lord of life and death, and there must be no hesitancy as he speaks of a mighty Redeemer whose arm is not shortened and whose ear is not dulled to the cry of his stricken child. With quietness of soul and confidence in word and manner, he must bear witness that God is our dwelling place and underneath are the everlasting arms.

The minister should enter the sick room with cheerfulness. If there is a convalescence, this will be natural. He would not be the cause of a relapse. There are times when a minister feels worse than his visitant. No hint of this must escape his lips. His own aches and pains, troubles and grievances must be clamped down and kept down. At such times a merry heart doeth good like a medicine. There are delightful hours one is called to spend with convalescents in which the chastened joy of a recovered life is deepened by a new-found determination to serve God. These Hezekiahs are a great tonic to a minister's preaching.

Even if the sickness be unto death, the minister should come with good cheer, at least with the note of victory. To the Christian, death should have no sting. Our Lord looking into the open grave exclaimed: "Be of good cheer, I have overcome the world."

There are certain patients, however, to whom any form of cheerfulness is a grievous irritation. Usually neurasthenics can not endure the sight of good health or a smiling face. Here misery likes company, and the minister has a difficult and delicate task to bring such a one to behold the joy of his Lord.

Usually visits should be brief. Let the minister approach the bedside

quietly, intimating that he has come to bring the assurance of God's un-failing promises and the comfort of prayer. He may repeat a few appropriate passages of scripture: "Come unto me all ye that labor," "God is our refuge and strength, therefore will we not fear," "Let not your heart be troubled." He may offer a brief prayer, asking for pardon, and strength, and peace through trust in a Savior's love. The prayer may include a petition for the relatives. Perhaps it should conclude with the Lord's prayer and the benediction. It is well to wait a moment—the patient may have some requests to make. If not, after a brief pause, it were better to retire, leaving the worshiper face to face with his Lord.

It may be possible to make a more extended call. Seated by the bedside, a longer passage may be read, from which the minister, with bowed head, will pass directly to prayer. At this point the visit had better terminate.

Is it necessary always to offer prayer in a sick room? By no means. Besides there are certain people who through previous mistraining think of the minister as the advance agent of the undertaker. Perhaps there is opportunity to say only a few words of sympathy and kindly interest. But a minister should hold constantly before him the need of every sick soul for a Savior's love, and that his business is to bring that soul face to face with that Savior. Wisely and tactfully, he will strive to vary the manner of his visits, but he will not neglect that part of his business as a minister of Jesus Christ.

This calls to mind a splendid piece of work by a tactful pastor. One of the favorite men of the town was stricken. He was genial, popular, a great leader. The pastor called, but the sick man wanted no parsons and no prayers. Events proved that these

were what he really needed. "I am sorry," said the minister, "but would he not like to see a friend?" The friend was admitted. A word of sympathy, a desire to help was expressed. They just touched hands, the visit ended. "If that preacher calls again, I want to see him." He did come again and again, and at length came to pray and to talk heart to heart. The patient got well and became a most useful Christian.

Every public hospital ought to be regularly visited by the Protestant clergy. The Roman Church is not missing this opportunity. Hours in a hospital are long; thought is driven in on itself; a poignant sense of weakness may seize one when the spirit becomes depressed and the candle burns low. Then a word of cheer, a smile, the assurance that God has not forgotten are boons that should not be withheld. A minister might well give two afternoons a month to this work, and the clerical garb may be worn at such times, as it may serve as an introduction to strangers.

This calls to mind the great advantage the Roman Church has in the sick room through its use of symbols. A symbol speaks a universal language in all conditions of life. Everywhere and always the cross is the message of a dying Savior's love. Through its sacred associations it brings comfort where words fail to reach the intelligence. In serious sickness when the mind may be clouded and the brain dulled, the symbol is of great value. Unfortunately the Protestant pastor has no symbol except the communion, which is the symbol of the broken body and the shed blood. Its use may well be encouraged in the sick room for the comfort it brings in hours of weakness; but for this our people must be trained.

The visitation of the sick is an office that has not received due attention. It should be a matter of concern and

even of study. It is not an easy task; it demands preparation, often it saps the strength, leaving one unfit for other duties. But its rewards are great. It opens hearts that are closed, touches fountains of affection that will not fail, reacts upon one's ministry to the enrichment of personal faith and assurance in preaching.

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### *Day of Prayer For Conference On Limitation of Armaments*

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed by the Federal Council of the Churches of Christ in America as a special day of prayer. This action of the Council is a reflection of the widespread interest of the churches, suggestions having come to the Council from every quarter that such a step would be especially welcomed. The call for the observance of the day is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the Churches as widely as possible throughout the country as a special day of prayer, self-examination, and supplication for the guidance and blessing of God on the International Conference on Limitation of Armaments."

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### *Making Thanksgiving Visible*

The Perry Pictures will be an aid in staging tableaux, and an illustrated catalogue of these may be secured from the Perry Picture Company, Malden, Massachusetts. An interesting collection of Pilgrim colored cards may be obtained from A. S. Burbank, Plymouth, Massachusetts. The Dennison Manufacturing Company (Fifth Avenue, and Twenty-Sixth Street, New York) is prepared to furnish plans for making paper costumes.

These and other suggestions for visualizing the historic American Thanksgiving story are given in a bulletin just issued by Community Service (Incorporated) (One Madison Ave., New York). This is entitled, "Suggestions for a Thanksgiving Program," and contains ideas for a holiday program of recitations, pageants, tableaux and music. It gives brief descriptions of plays and pageants available for amateur performers.

### *Manufacturers Offer Information to Ministers*

Following the issuance of the annual labor Sunday message by the Commission on the Church and Social Service, the National Association of Manufacturers sent out a letter advising employers to assist local clergymen to gain correct information concerning the "real problem of industry." The Association offered to furnish literature for this purpose. The message has had a considerable circulation through the religious weeklies, the daily press and the labor press. *Industry* (Washington) commended that portion of it which urged the ministers to study industrial conditions, referring to this, quite erroneously, as a "new policy" on the part of the Federal Council. It was primarily to promote this study that the Commission on the

Church and Social Service was created twelve years ago.

### *Red Cross Sunday*

The President of the United States has designated Sunday, November thirteenth, as Red Cross Sunday. On that day it is hoped that ministers and priests throughout the land will make some mention to their congregations of the work of the American Red Cross, and will make an appeal to them that they enroll themselves in its membership.

The Fifth Annual Roll Call, to be held November 11-24, is not a campaign; it is merely the yearly opportunity for men and women to pay their dues and renew their memberships.

The American Red Cross has been called:

"The Union of all who Love  
In the Service of all who Suffer"—

## MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

### *Nov. 6-12—Gloom versus Gladness*

(Prov. 12:25)

Every man carries an invisible burden. Sometimes his burden is so heavy that it crushes the very life out of him. Heavy-heartedness makes leaden feet.

"A merry heart goes all the day,  
Your sad heart tires in a mile a day"

The skies above may be bright, but if there be blackness within, the light without will be blotted out. As the poet Cowper has said,

"Happiness depends, as nature shows,  
Less on exterior things than most suppose."

The trouble with the heavy-hearted is sometimes entirely physical or nervous, and the case calls for the help of a skilful physician; but more frequently the trouble has a spiritual root and can be cured only by one who can minister to a mind diseased the spiritual remedies which it needs.

One of the ways in which the change from gloom to gladness may be wrought is pointed out in the ancient proverb, "Heaviness in the heart

of a man maketh it stoop, but a good word maketh it glad." To one who is bending low under a crushing load a good word is a refreshing cordial. Words are living things. They have power to blight or to bless, to wound or to heal, to kill or to make alive.

"O many a shaft at random sent  
Finds mark the archer never meant!  
And many a word at random spoken  
May sooth or wound a heart that's broken"

(SCOTT)

Of all the ministries open to us in life there is none more potent than the words which we scatter like seeds in other hearts. Our words are the efflorescence of our thoughts, they are one of our chief agencies for affecting for good or evil the thoughts and lives of others. Hence by our words we shall at last be justified or condemned.

We are responsible for the effect which our words produce. They ought to add to the sum of the world's happiness, and to do that they must be cheery and optimistic. Homer in his day uttered the complaint,

"Prophet of evil! Never hast thou yet  
A cheerful word for me. To mark the signs

Of coming mischief is thy great delight  
Good dost thou ne'er foretell nor bring to  
pass."

And in the present day are to be found pessimistic prophets who seem to derive much satisfaction from the thought that the world is growing worse, and is moving swiftly on to inevitable collapse and ruin, instead of to redemption. From all such we ought to turn aside.

The glad and gladdening word can be effectively spoken only by those who have the gladness of God in their hearts, and who have triumphed over the things in their lives that make for sadness. It is not implied that they are never sad, but it is implied that they are never overwhelmed by sadness. In their experience is expressed the paradox of Paul, "Sorrowful yet always rejoicing." The poet Young has said that it is impious to be sad. This isn't so, but it is impious to allow ourselves to be overcome by sadness. A colored preacher once remarked, "When the Lord sends us tribulation we ought to tribulate." But a good man will rise above his tribulations; he will sing in the dark, and will comfort others with the comfort where-with he himself has been comforted of God. His words will not blister or burn but will be "as honey from his lips distilled." He will not scatter firebrands and death, but will sow broadcast in the life around him winning words of love which will bring happiness to many a heart.

The influence of a man's life is to be estimated by the words he has spoken quite as much as by the deeds he has done. Words never die. Once uttered they can never be recalled any more than we can draw back a stone thrown with force from the hand or gather up again the thistle-down which our idle hands have scattered. But good words live on as well as bad ones; and "a word spoken in due season, how good is it!"

### *Nov. 13-19—The Christian Brotherhood Ideal*

(Isa. 58:6-12; James 2:14-16; Luke 10:25-37; Gal. 6:12)

As there is a scale of sonship in the relation of men to God, there is also a scale of brotherhood in the relation of men to one another. In addressing the Athenians on Mar's Hill Paul referred approvingly to the sentiment of certain of their own poets to the effect that we are all God's offspring; thus, asserting the universal paternity of God with its implication of the universal brotherhood of man. But there is a spiritual as well as a natural sonship, and a spiritual as well as a natural brotherhood. To this higher relationship St. John refers when he says that as many as received Christ "to them gave he the right to become sons of God" (in a spiritual sense), and by parity of reasoning brothers to one another in the same way.

Natural brotherhood comes first and is the basis of spiritual brotherhood; just as a man rises from the one to the other will his sense of obligation take on a higher form. Out of this new relationship will come a new sense of responsibility towards those who are of the inner circle of the household of faith, which from that center will widen out until it embraces the whole of human kind. Into this higher and closer relationship God seeks to bring all his human children; for until it is reached, that ideal social order called the kingdom of God cannot be realized.

The battle for democracy now going on is at bottom a battle for spiritual brotherhood. Brotherhood is the soul of which democracy is but the social and political expression. In one of his latest utterances Dr. Washington Gladden declared, "Democracy needs to be interpreted as brotherhood—nothing less, nothing other." If interpreted in any other way, it becomes

a glittering artificiality or a mushy sentimentality, having no more binding power than a rope of sand.

The present-day ferment of thought in the political, industrial, and social spheres is due to the working of the leaven which was hid in the world's heart when the words were spoken, "One is your Master, even Christ, and all ye are brethren." This new stirring of thought is not to be deplored. It is the enevitable outcome of the struggle for brotherhood, and is to be wisely directed rather than unqualifiedly condemned.

Of this true spiritual brotherhood the Church of Christ is the nucleus and organizing center, and its great mission is to lift all men up into this higher fellowship of privilege and of service. Bringing men into filial relation to God and fraternal relation to one another will do more than create within them a spirit of economic justice; it will create within them a spirit of brotherly love which will lead them to live well one with another in a spirit of mutual helpfulness, not because they have been bound together by some social compact outwardly imposed but because they are bound together by a spiritual tie which nothing can break. When this higher brotherhood is attained, all class and caste spirit will vanish, the tap-root of selfishness will be destroyed and men will become partners in a common cause, seeking each other's welfare as their own. It is by the outworking of this new spirit first of all in the Christian brotherhood, then in all men, that the divine ideal of salvation through an elect society of loving souls is to be realized. Once get a Christ-begotten love to hold sway in those who name his name, and it will widen out until it draws the last man in; and under its compelling influence all the social ministries described in such texts as

those cited above will be fulfilled as a matter of course.

### *Nov. 20-26—The Law of the Field (Thanksgiving)*

(Ps. 92; 126:6)

Reproduction is nature's first law. It is the law of the field. Nature puts forth her utmost effort for the reproduction of everything to which she has given life. So anxious is she to secure this end that at first sight it might almost seem as if the reproductive principle had been given in excess. But nature knows what she is about, and at any price always makes her end secure. See what great pains she takes to protect seeds during their embryo stage! Their tender bodies are swathed in the warmest wrappings, placed in the daintiest cradles, and tucked in with loving care under robe of more than royal splendor. So intent is she upon the preservation of her offspring that in lodging the seed in flower and fruit, she is careful to conceal her principle desire; but when the infant seed is developed and safely inclosed in a hard capsule her disguise is dropped and henceforth the most ingenious methods are devised for scattering the seed, and carrying it to the soil in order that it may propagate itself. Provision is thus made for every flower and plant and tree to perpetuate its own life. As it comes to maturity it bears seed in itself that it may reproduce its own kind, and thus enjoy a sort of immortality.

The relation of this law of the field to the sustenance of man is obvious. The consumption of the products which man wrests from the soil is going constantly on. It is therefore necessary that production keep pace with consumption, for this planet of ours is in a state of constant siege, and at best is never more than a year beyond starvation point.

It is said that the farmer feeds the world. This is only partially true. God feeds the world through the farmer. A writer in one of our popular magazines represents the farmer as gambling with Mother Nature every time that he casts his seed into the furrows of the field; for frost, or drought, or storm, or insects may destroy his crop. It would be more correct, however, to say that the farmer ventures upon God. He sows his seed in faith. Nor is his confidence in God misplaced. At some points there may be failure, but at others there is superabundance; and taking the seasons together the world over, the returns are always sufficient to compensate the farmer for his labor and to supply the world's needs.

In this work of cooperation man is God's agent; with his mind he thinks God's thoughts, and with his hands he works out God's plan. God gives him seed, the soil, and the sunshine, and he does the rest. The outcome is the result of their joint labors. Constant struggle on man's part is necessary; but taking things in the large, God will see to it that his labor is not in vain. To gain patience and perseverance the husbandman needs vision. His returns do not come at once, but at "the end of the harvest," "as with the last sheaves return the laboring wains." Harvest is a time of completion and fulfillment.

This law of reproduction is in operation also in the spiritual kingdom. That kingdom has within itself the seed of a new and ever-enlarging life. It has the power of self-perpetuation. But the divine life within it has to be dealt with as the farmer deals with the seed—it has to be sown and cultivated before a harvest can be reaped. This law, which is common to both kingdoms, is expressed in the words, "Whatsoever a man soweth that shall he also reap," and also

in the words, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." In both spheres the ancient proverb holds true that "the slothful man begs in harvest and has nothing." Untilled fields produce famine, as the Russian peasants are finding out to day to their great sorrow and misery. Untilled spiritual fields inevitably produce the same results.

*Nov. 27—Dec. 3—A Balanced Character*  
(Ps. 45:7)

A balanced character has in it two elements—love of righteousness and hatred of iniquity. These elements were found in perfection in the ideal Man, who is held up as our example and inspiration, whom we are to reflect in our lives as the dew-drop reflects the sun.

First, we are to love righteousness; love it for its own sake, love it for its inherent beauty, love it for its harmony with the eternal moral order, love it in whatever guise it may appear, allowing ourselves to be taken captive with its charms, and being careful not to substitute the holiness of beauty for the beauty of holiness. This attitude is not as common as many imagine it to be. It was said by some one that if Divine Goodness were to descend to earth in human form all men would bow down and worship him. But Divine Goodness did come down and men hated him and slew him. Would it be different today were he to return in mortal form? Lovers of righteousness would be instinctively drawn to him, but by all others he would be despised and rejected.

Hatred of iniquity, which is the antithetic pole of love of righteousness in a balanced character, is a quality sadly lacking in the religion of the present day. There is a tendency to think lightly of sin, to con-

done it, to excuse it, and even to deny it, and growing out of this there is indifference to all efforts looking towards its extermination. It will always be found that those who regard sin slightly will fight against it feebly. The sturdiest reformer is the hottest hater of existing wrongs and the one who labors most untiringly for their removal. The negative effect of the absence of the hatred of evil is seen in the poets as well as in the practical reformers.

Two examples of the opposite of this tendency, Whittier and Lowell, had a holy, healthy hatred of American slavery, stirred a nation to repentance, and helped to bring to pass one of the greatest reforms of modern times.

When anyone becomes a true follower of Christ, not only are his elemental passions stirred up, but where they are wrong they are reversed. If hitherto he has hated righteousness and loved iniquity, all that is changed and henceforth he occupies the same high moral plane as his Master as a lover of righteousness and a hater of iniquity. This radical change of

heart, is the supreme test of a true Christian experience.

This balanced character brings its own reward. Because of it Christ was "exalted with the oil of gladness above his fellows." He found his highest happiness in holiness, as every moral being must do. He was the happiest of men because the holiest. Right character is thus the foundation of happiness. Heaven and hell are from within. There is no true gladness except in goodness. The only way to keep men out of hell is to keep the fire of unholy hate from burning in their breasts; and the only way to get men into heaven is to kindle within them the fire of a holy love. When righteousness is hated and iniquity is loved hell is already begun, and when righteousness is loved and iniquity is hated heaven is already here. Speaking of the possibility of developing a fire-proof character, the prophet Isaiah asks, "Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" To which he replies, "He that walketh righteously, and speaketh uprightly" (Isa. 33:14).

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## FROM OUR CONTEMPORARIES

### The New Apologetic for Gospel Miracles

In the *Contemporary Review* for July Principal Cairns briefly reviews the history of thought on miracles and advances what he considers the coming attitude toward them. The gospel miracles were regarded for many centuries as "glories of the faith," the "'sign manual' of God." After the Reformation Protestant apologetic rejected ecclesiastical miracles employed to authenticate Roman Catholic saints and doctrines, and justified the gospel miracles as credentials of the Founder. They spoke of the "sparing use of miracle" in the New Testament as compared with the swarms of miracles asserted elsewhere. Then, in the rising influence of science, miracles were no longer considered to be an evidence of Christ's mission and deity; they were, rather, a "burden on belief."

The doctrine of the uniformity of nature opposed the essential idea of miracle, viz., the "intervention of God." Christian thinkers came to doubt whether miracles were "vital to the faith," and were inclined first to consider them "isolated portents" calling attention to Jesus, then to "abandon them altogether."

This "modernist" or "pseudo-scientific view" disregards what Dr. Cairns calls "the essential optimism of the gospels," which throb with an exuberant vitality. It "makes a poorer, sadder world," leads to "an impoverished conception of Christ," and makes God "less powerful or less good than we believed." It hands over to science "the outer realm of nature," reserving (for theology) only "the inner realm of psychical life."

Modern science is marked by the develop-

ment of biology, psychology, and sociology. The result is the discernment of a plus over the merely physical, "closed system" of nature. This plus corresponds to what in theology is called "miraculous." This development really necessitates abrogation of the reservation by modernism mentioned above. For the emphasis in biology and the rest lies in the entrance of the category of personality.

Now in Christ the acme, "the fullness" of personality was at once disclosed. Hence the marvelous stories told of Jesus accord with his nature and his person. He worked miracles just as a poet writes poetry—he couldn't help doing so. His great love and true nature impelled him to use the powers that were his as "the Prince of life." The miracles were "part of the substance" of his revelation, an element in "the greatest attack in all human history on sin and on death." Jesus broke not only the "entail of sin," but by his resurrection also that of death. Scrutiny of the gospel miracles reveals that they were aimed at the creation, protection, and renewal of life. They were not "portents," but "revelations of the nature and will of God." They were also the appropriate expressions, therefore, of Christ's own nature.

With this consideration the "modernist" or "pseudo-scientific" view, excluding the miraculous, is passing away, and the "miraculous element in the gospel" is coming once more to its rightful place in religious thought.

### "In Abraham's Bosom"

Professor Paul Haupt, in *The American Journal of Philology* (April-June, 1921), discusses "Abraham's bosom" in Luke 16:22, 23. He remarks that the Greek *kolpos* is the equivalent of the Hebrew *heq* and the Assyrian *suni*, which mean not "bosom" but "lap." To illustrate the point he retranslates Ps. 79:12

"Give unto our neighbors lapfuls, filled seven-fold,

For the insults wherewith they insulted thee, O Lord."

Similarly in Luke 6:38 instead of "into your bosom" he renders "into your lap."

Professor Haupt further intimates that

the picture we must have in mind is not that of Da Vinci's famous "Last Supper" at Milan. We should not think, either, of Abraham reclining, Eastern fashion, at a feast. We should consider rather Michaelangelo's "Pieta" at St. Peter's in Rome, where the Virgin is figured with the body of the dead Christ on her lap.

### The Semitic Background of the Gospels

Of more than academic interest is the discussion, as yet by no means closed, between the "Hellenists" and the "Semitists" on the question whether the gospels were originally wholly in Greek or at least partly in a Semitic tongue (Aramaic or Hebrew). Dr. Mingana of Manchester, England, is a Semitist, and backs up his position with some illuminating suggestions in *The Expositor* (September, 1921). On the basis of a supposed misrendered Aramaic original for Matt. 10:12-13, he retranslates:

"And when ye come into an house, salute it,<sup>1</sup> and if the house be worthy, your salutation<sup>2</sup> will come upon it; but if it be not worthy, your salutation<sup>2</sup> will come back upon you."

In Matt. 11:19 the words "of her children" (cf. the parallel in Luke 7:34-35) are displaced in the two leading manuscripts by "of her works." The Aramaic *abdaya* means "servants, children, works," and so explains the discrepancy in Greek manuscript evidence.

Matt. 13:13 and Mark 4:11, 12 disagree, the former having "because they seeing see not," the latter, "in order that seeing, they may . . . not see." The Aramaic prefix *d* has both senses, and accounts for the difference.

Matt. 14:2 has the queer phrase "He is risen from the dead, and therefore the powers work in him." If the original were Aramaic, the prefix would be *b*, and would give "He is risen . . . and that is why miracles are wrought by him."

Matt. 24:51 is difficult: "The Lord . . . shall cut his asunder," etc. The Aramaic *pasaq* means to "cut off" and to "single out, set aside." The verse gains in significance if we may translate: "The Lord . . . shall single him out and set his portion with the hypocrites."

<sup>1</sup> Or: give peace to it.

<sup>2</sup> Or: your peace.



# The Book

## LIFE AND LETTERS OF PAUL<sup>1</sup>

Professor ANDREW C. ZENOS, D.D., LL.D., Chicago, Ill.

### *Nov. 6—Paul's Experiences at Jerusalem (Acts 21:18—23:24).*

Why did Paul insist on going to Jerusalem in spite of the warnings of Agabus and the disciples at Tyre? These friendly admonitions were not only given under the influence of the Spirit but they were entirely reasonable. From all that Paul knew of the condition of matters in Jerusalem he could not be treated with the utmost cordiality except by a few.

Of course it may be said that he was the bearer of a collection for the relief of the mother church from the daughter churches of Gentile extraction in Europe. But it was not necessary that he should carry the gift there in person. It is probable that in addition to the desire of being the bearer of the gift he had other reasons for persisting in his original plan. He had been absent from Judea for a long time. His sister's son, and perhaps his sister, lived there and he may have longed to see his kinsfolk. His memories of the Holy City, with all its sacred associations, may have impelled him. And the prospect of telling the story of the triumphs of the gospel in the Gentile world and winning over the Judaizers to a more favorable attitude towards his plans and methods may have appealed to him. Whatever the secret of Paul's resisting the guidance of men whom he knew to be spirit-filled two things remain clear. First that Paul interpreted the reasons that moved him as the voice of God, and he must needs obey it. And, second-

ly, he had the courage to face danger in following the path of duty. He had a positive mandate which he must obey. And only he could know of its genuineness.

His few days in Jerusalem promised to falsify the predictions of those who would have prevented his coming there. The brethren "received him gladly." He told them his story, and "they glorified God." But their good feeling did not blind them to the perils of the situation. They knew the inflammable condition of the popular mind and were anxious to avoid harm to Paul and to the cause of the Church. To this end they devised a scheme according to which Paul was to show in a public way his friendly attitude to the Old Testament law. He was to pay the expenses of four poor Jews in the performance of the Nazirite vow. But in doing this he must appear with them in the temple for seven successive days as they brought their offerings (Num. chap. 6.)

The plan was admirable. But those who laid it did not reckon upon the effect that Paul's appearance might have on the extreme and fanatical Jews. Their object was to conciliate the Jewish Christians. And this was probably achieved. But some in the multitude who were sojourning at Jerusalem just then had seen Paul elsewhere mingling freely with the Gentiles; and they had possibly heard him preach the gospel of salvation by faith, apart from the works of the law. They viewed him as the great

<sup>1</sup>These studies follow the lesson-topics and passages of the International Sunday-school series.

radical. His presence in the temple was an aggravation of his disloyalty.

They appealed to the mob and the mob responded. They charged Paul with treason. "This is the man that teacheth all men everywhere against the prophets." He is unpatriotic. To this they added the further charge that he was a renegade in religion. "He teacheth against the law." And to cap the climax they accused him of sacrilege. "He teacheth against this place, and hath brought Greeks into the temple and defiled this holy place." There was in the temple area between the Court of the Gentiles and the Inner Court (Holy Place) a balustrade with an inscription attached threatening death to all foreigners who might pass it. It is true that Paul had brought no foreigner there; but he had been seen with Trophimus, and it was supposed that he had violated the law. This is good logic in "mob psychology."

The sacrilegious man must die. And Paul would have lost his life then and there had not the representative of Roman law come to his rescue. The captain of the Roman cohort promptly appeared and claimed him as a prisoner of the State. Paul lost no time in setting himself right in the eyes of the Roman officer, assuring him that he was not as was suspected the Egyptian leader of a band of assassins.

His success with the officer encouraged him to ask for an opportunity to address the multitude. He hoped that he might explain matters to them. And as the opportunity was given, he launched a defence remarkable for tact and conciliation. The mob which a moment before was thirsting for his blood was noticeably impressed. It might have been completely won over had Paul been willing to compromise to the extent of omitting the central element in his faith, his declaration of loyalty to

Christ. Paul could not do this. And the only outcome of the affair was that he was held to await trial.

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*Nov. 13—Paul Before the Roman Governor (Acts 23:25—24:27)*

Paul's accusers claimed that he was worthy of death. The Jewish leaders adopted this view of the case and prosecuted it upon that understanding. The claim, however, automatically removed the case from their own jurisdiction, and placed it in that of the Roman government. To Paul's enemies among the Jews this was a source of irritation. What they sought was Paul's death. They would be satisfied with nothing less. Balked in their efforts to accomplish their nefarious end through lynch law and afterwards by judicial process, they resorted to the plot of assassination. But in this too they were doomed to disappointment. The plot was discovered in time to have Paul removed to the safe haven of the Roman prison at Caesarea.

That Paul should have escaped the successive attempts at his life during these tumultuous days must be set to the credit of the Roman government. Rome, like Great Britain in our own days, observed and maintained order and dealt justly with subject peoples. Whatever resentments arose among the conquered races against Roman rule, and whatever uprisings occurred aiming at local self-government, it was not on the ground that individuals failed to get justice at the hands of the government.

But Roman law, like all other law, had its delays and its unexpected turns. And its execution depended on men who were not equally eager to see it ideally executed. The man in particular before whom the case of Paul came was the procurator

Felix, a man who has been characterized not ineptly as possessing "the authority of a king and the disposition of a slave." His administration was notoriously corrupt. Roman and Jewish historians unite in portraying him as "a mean, profligate, and cruel man." He succeeded, however, in prolonging his tenure of office by his affiliation on one side with Herod Agrippa I, whose daughter Drusilla he married, and on the other because of the fact that Pallas his brother was the favorite of Nero.

When five days after Paul's arrival at Caesarea his accusers came from Jerusalem the trial came off in due form. The prosecutors employed a professional *rhetor* ("orator") to present their case. The man made a clever plea combining some true statements with some false in the hope that the true would carry conviction of trustworthiness, on the strength of which the false would be believed.

Paul's defense was not deficient in the art of rhetoric; but it kept well within the bounds of truth. So far as the charge was concerned he divided it into two parts. The first, involving sedition and temple-desecration, he totally denied, challenging his accusers to prove it. He declared that he had not even entered into any discussion of mooted questions either in the temple or in the synagogue.

The second part of the charge, namely, that he was a ringleader of the "Nazarenes." (Christians) he frankly and fearlessly accepted. Only he modified it by placing himself not at the head of, but among, the "Nazarenes" "After the manner which they call a sect, so serve I the God of our fathers."

But to Paul this trial was not a mere opportunity to clear himself. He saw in it a challenge to proclaim the new "Way." Presuming on the well known acquaintance of Felix

with the Jewish creed, he proceeded to explain that the difference between the old and the new faith was that the first held to the resurrection as a hope, whereas the second saw it embodied in a fact. The new way was nothing more or less than the necessary development of the faith of his fathers. Thus Paul made the bold attempt of passing from self-defence to the aggressive exposition of the gospel. If he could press the truth as he saw it in Jesus upon the conscience of his hearer, he would achieve a much worthier goal than that of being declared innocent by such a man as Felix.

Felix saw the truth of Paul's contention. But the desire to please the Jews prevailed. He formally suspended and adjourned the hearing to a future occasion. That occasion never came during Felix's procuratorship. Felix was a man of contradictory impulses. He yielded to the serious appeals of Paul; but failing to act when his soul was moved, he fell back and surrendered to his greed for money and ease. He kept Paul imprisoned for two years, hoping to be bribed to release him.

### Nov. 20—Paul Before the King (Acts 25:1—26:32)

About two years after the first appearance of Paul before Felix this procurator was recalled upon complaints of injustice and cruelty. Festus, who succeeded him, was a more typical Roman administrator. With true Roman promptness he proceeded within a few days after his arrival to take up the case of Paul. Having heard Paul and also his accusers he was persuaded that it was not a case which could be adjudicated according to the Roman law. Before dismissing it, however, he asked Paul whether he was willing to be tried in Jerusalem. Paul naturally would not consent, and in giving his answer to Festus,

he made a formal appeal to Rome. Festus as a just man could not deny a Roman citizen the right of appeal. But in granting it he was faced by the problem of what he should report to Rome concerning the appellant and the case. What he had learned of it thus far was very meager and insufficient.

It was at this juncture that the visit of Agrippa to Caesarea occurred. Festus took advantage of the occasion, and summoned Paul to a hearing before the king. The appearance before Agrippa was in no proper sense of the word a trial of Paul. The case, as both Festus and Agrippa admitted at the end of the hearing, had been removed from any provincial court by Paul's appeal to Caesar. Yet it was a matter of considerable interest to the king of Judea to come face to face with a man of his race who had achieved such public importance as Paul. And for Festus the hearing was designed to furnish additional information to be used in sending the case up to Caesar.

It may be of interest to ask why Paul made the appeal. It is true that to be taken back to Jerusalem for trial would have been to go to certain death. But it is not certain that Festus would have compelled him to go. If compulsion had been in the intention of the procurator he would not have asked for Paul's consent to be tried there. In seeking for a trial at Rome Paul must have had in mind the strategic importance of a public and official presentation of the gospel as involved in his case in the metropolis of the world. If he were vindicated before Caesar his cause would acquire a standing such as it could not receive in any other way.

Some such thought no doubt made Paul willing also to face Agrippa and speak before him with freedom. The interview was a dignified affair in which both the Jewish king and the

Roman governor recognized the power of the prisoner's personality. In his turn he addressed them with the self-possession, directness, and sincerity characteristic of his whole career. When he addressed Agrippa, who as king took the precedence and gave Paul the signal for beginning his explanation, the apostle complimented the king on his "great knowledge of the customs and questions which are among the Jews."

Paul continued with an autobiographical account whose experimental basis was intended to carry direct conviction. It involved supernatural elements to be denied only on the ground of the mental unsoundness of the speaker. The effect on his own hearers was different. The Roman accepted the theory of loss of mental balance and traced it to too much study. Agrippa, saw no need for the theory of mental collapse.

But he was not a man of deep religious convictions. The forms of Jewish theology he accepted; but as a man of the world he did not allow them to affect his life. The question, "Believest thou the prophets?" put him ill at ease before the Gentile governor. And he no doubt coveted the good opinion of the procurator. He dismissed the matter with the memorable remark: "You are trying to make a Christian of me with little pains." The words were meant as a means of evading Paul's appeal to him. He would not venture to show his colors as a Jew. The consultation which followed showed clearly how impossible Paul's condemnation would have been before an impartial judicatory.

*Nov. 27—Paul's Voyage and Shipwreck*  
(Acts 27:1-44)

How long after the plans for Paul's conveyance to Rome were framed he was permitted to start is uncertain.

When he did start Luke and Aristarchus were permitted to accompany him. The earlier part of the journey was uneventful. The vessel on which the company set sail moved northward from Caesarea towards Sidon along the coast. Paul and his friends were here allowed to land and call on some friends. From Sidon the ship moved past Cyprus, Cilicia, and Pamphylia, and stopped at Myra on the extreme southwest of Asia Minor. Here the party transshipped and sailed westward on a vessel carrying a cargo of grain from Alexandria to Italy. This ship was larger and was manned by a large crew. But it met with delays on account of unfavorable winds. Its course was in general the common one taken by grain-carrying vessels. Its progress, however, was slow and in early October on the (atonement) feast it had advanced no further than Fair Havens on the south coast of Crete.

At this point Paul thought it wise to pass the winter. What reasons he had for this opinion we are not told. The commander of the vessel thought best to proceed to Phoenixe, farther along on the coast, probably because there was a better harbor there. But scarcely had they left Fair Havens before a fearful storm broke upon them. They lost their bearings and for many days they drifted helplessly.

After fourteen days of desperate struggles with the elements the vessel was finally wrecked on the island of Melita (the modern Malta). The approach to the land was evident to the sailors; and with it the danger of the weakened and shattered vessel's being completely broken in the breakers was keenly felt. The number of persons on board was two hundred and seventy-six (or according to some manuscripts seventy-six). In either case it was too great a company to save with the scanty means at command. The sailors decided to leave

the passengers to their fate and save themselves. Under pretense of "laying out anchors from the foreship" they were getting ready to lower the boat and make their escape.

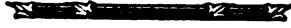
The modern sailor feels in honor bound to help all others to safety before he looks to his own self. It has come to be a tradition that it is better for the captain of an imperilled vessel to "go down with the ship" than to leave any one upon it deprived of the skill which the sailor has in managing it. Paul's view of the crisis faced by the doomed ship was the modern one. On realizing therefore what the sailors were planning to do he set himself to prevent them; and by his appeal to the centurion he succeeded in foiling their selfish scheme.

Thus Paul saved his fellow voyagers from certain destruction. He helped them again when he urged them to take food. Fitness often depends upon being normal in the matter of eating and drinking. By his advice Paul brought the company to the normal. Their subsequent ability to pass from the breaking boat to the land was, no doubt, largely due to the steadiness of their nerves and the refreshment of their whole system by the nourishment taken under his advice. Add to this the raising of the morale of the company by his confident assurance that no life was to be lost, and the part he had in the rescue of his companions can be estimated.

Yet again did Paul become the savior of the company (but this time unconsciously) when the soldiers, fearful that the prisoners might escape, planned to have them put to death. It was because the centurion had come to realize that in Paul he had to deal with a man extraordinary in moral character and in value that he overruled the advice of the soldiers. "And so it came to pass that they all escaped safe to the land."

The one impressive fact in the voyage and shipwreck is the leadership of Paul.

# Social Christianity



## WHAT ITALY IS CONTRIBUTING TO THE WORLD

Professor KENNETH MCKENZIE, Ph. D., University of Illinois, Urbana, Ill.

### *Nov. 6—Italy's Place Among the Nations*

**SCRIPTURE LESSON:** The principles that should underlie the study of these lessons are the same as those on similar topics in the series, expressed in such typical passages as Ps. 24:1:

"The earth is Jehovah's, and the fulness thereof;

The world, and they that dwell therein"; and Prov. 14:34:

"Righteousness exalteth a nation;

But sin is a reproach to any people."

#### **THE ALIEN'S ATTITUDE TOWARDS ITALY:**

Everyone is aware that modern civilization owes a debt to Italy; but the nature and extent of this debt are not usually understood even by otherwise well-informed persons. The commonest blunder is to regard Italy's contribution to the world as belonging entirely to the past, and as concerning merely the fine arts and literature. The average traveller pays little attention, except in so far as his personal comfort is concerned, to anything except the beauties of nature and the monuments of ancient and medieval art; his ignorance of the language and customs, with his dependence on foreign-made guide-books, prevents him from obtaining a comprehensive view of the country, and the usual attitude of foreigners is condescending rather than sympathetic toward Italy of the present day. Naturally this attitude is irritating to the Italians, who wish to see their country recognized in its position among the progressive nations of the world.

That this attitude is not confined to individuals is shown by the misleading statements frequently made and generally accepted about Italy's part in the late war, which her allies who profited most from her assistance seem to have conspired to minimize. This is not the place to discuss the war in any detail, but it may be pointed out that Italy's prompt declaration of neu-

trality made possible the successful defence of Paris; that she became a belligerent two years before the United States, at a time when the victory of the Allies seemed doubtful; that she had under arms some 4,000,000 men, or one-tenth of her population, 500,000 of whom were killed; that she lost one-half of her shipping and enormously increased her debt; that she furnished a large amount of war-material to her allies; and that her defeat of Austria in October, 1918, paved the way for the armistice of November 11. Italy is frequently misrepresented as having entered the war solely for selfish reasons. Aside from the fact that she was moved by idealistic purposes and a desire to eliminate militarism at least as much as the other nations, this misrepresentation shows once more the wilful ignorance that has long prevailed in regard not only to the characteristics of the Italian mind, which are sometimes difficult for foreigners to appreciate, but also in regard to the easily ascertainable facts of her history. Some of these may now be pointed out. It is impossible to do more in a short space than to state some of the general principles and lines of development, giving in each case a few striking illustrations.

**ITALY'S PAST:** First of all, we must remember that Italy is the oldest and at the same time one of the youngest of the great nations of Europe. The Roman Empire in ancient times, developing from the Republic, assimilated Greek culture and added many elements of its own. Roman civilization, in combination with Roman authority, spread over the known world. After the destruction of the empire, Italy not only ceased to be the centre of a world-government, but ceased to be a nation. She was split up into a large number of independent and mutually antagonistic units, and this condition prevailed until the nineteenth century. The political units made various combinations of longer or shorter duration, but no general political organization or unif-

cation was even attempted. It is true that the prestige and authority of the ancient empire were to some extent maintained by the Roman Church, which in spiritual matters at least was supreme in Western Europe for several centuries. Politically, the influence of the Church increased rather than diminished the weakness caused by lack of unity, and the so-called Holy Roman Empire was also a source of weakness to Italy. Hence she became a prey to foreign nations which had attained national feeling and organization, like Spain, France, and Austria. Attracted by what one of her poets, Filicaja, calls the "fatal gift of beauty," foreigners overran many parts of the peninsula with their troops, and ruled (or rather misruled) by means of foreign princes or figureheads dominated by foreign influence. Italy had been settled by various races, of which the central Italians ruled the others at the time of the empire. In addition to the peoples who had lived in Italy from prehistoric times, large numbers of Greeks, and later Albanians, settled in the south; in Sicily, first Greeks, then Moors and Normans; in the north, elements from various Germanic tribes, who adopted the language and the higher form of civilization that they found in the country which they had conquered. Northwestern Italy has ethnographically much in common with France. These wide divergences of race, combined with the lack of political unity, created intense local and regional differences, which have to a considerable extent persisted to the present time. The differences are found not merely in race, language, and character, but in sentiment. In the middle ages and renaissance "patriotism" meant to the Italian devotion to his own city or region, and indifference or hostility to the rest of Italy. Even single cities, like Florence, were torn by internal strife. Only broad thinkers like Dante, Petrarch, and Machiavelli were able to conceive of Italy as the united and independent nation which she has become. Under Napoleon her subjection to foreign rule was complete; but his system at least furnished the object-lesson of a united kingdom of Italy. After 1814, the old divisions were restored; but within a few years began the movement called *Risorgimento* (resurrection), which resulted in national unity and the elimination of foreign dominion. This process was carried out, chiefly between 1859 and 1870,

by the efforts of the Italians themselves, practically unaided—indeed, to some extent opposed—by the rest of Europe. The purpose was an ideal one, preached by revolutionists like Mazzini, directed by statesmen like Cavour, and carried into action by soldiers like Garibaldi and Victor Emmanuel. But the process was not complete with the adoption of Rome as the capital of united Italy. It remained for the war against Austria and Germany to offer the opportunity, which had seemed remote, for bringing into the kingdom—or, as the Italians like to put it, for redeeming—the provinces still held by Austria, spoken of by Dante as the border-provinces of Italy. It should be recognized that this was but the culmination of the struggle by which Italy, by concentration of effort for a whole century, had achieved her independence; it is in no possible sense properly called imperialism.

**ITALIAN CHARACTERISTICS:** From this brief survey certain facts emerge, which will help us to understand some of the characteristics of modern Italians. First of all, the division of Italy for more than a thousand years into small political and social units, has resulted in wide differences in language, customs, character, and temperament; and thus the individualistic tendency of Italians is at least partly accounted for. They lack the social instinct in public and private affairs that is so valuable an inheritance of the French, and hence find co-operation and concentration of effort difficult. At the same time, the opposing principle of cohesion and unity has long been present, and in the hands of certain great leaders has prevailed sufficiently to counteract the tendency to division. In many directions—in government, education, transportation, industry, the army and the navy, and above all in patriotism and national purpose as applied to the whole country—unity has been achieved without the sacrifice of individualistic qualities. This very combination of characteristics ought to make it easy for Anglo-Saxons and Italians to respect each other. Americans can certainly appreciate the strength of purpose which has enabled Italians to sink their differences in concentration of effort for national progress, and to overcome the obstacles presented by a tendency to diffusion.

Politically Italy is the natural ally of France and England; but commercially the

three are rivals. With the United States, however, there is every reason for Italy to have mutually profitable relations in commerce and in intellectual intercourse, without clash of interests; each has the best of reasons for cultivating the friendship of the other. The millions of Italians who have come to America give some idea of their country's resources in constructive energy, and form an important element in our national development; they do not, however, as yet give to Americans an intelligent view of the intellectual side of Italian life. It is absolutely essential for us to understand that Italy is already one of the great modern nations, with national consciousness, with a unique position historically and geographically, and with unlimited possibilities for the future. Italy will continue to be the goal of lovers of beauty; and the united nation of today, like the divided nation of the past, will contribute to the spiritual, intellectual and material well-being of mankind.

### *Nov. 13—The Contribution of Italian Literature*

**ITALY'S LITERARY TRADITION:** Literature is a criticism of life; its characteristics are determined by environment as well as by individual genius, and at the same time it influences life, character, and often national development. In France, not only does literature express the social instinct of the French, but it reacts to confirm them in their natural tendency. In the United States literature has ethical tendencies that express the national attitude toward literature and art, and at the same time have immensely influenced the national character. In Italy the separatist tendency in political organization (spoken of in the previous lesson) shows itself in language and in literature. In the different regions and localities, different dialects have been spoken since ancient times. Political disorganization and mutual antagonisms have tended to keep these spoken dialects separate. The same thing is observed in literature, in a great mass of regional productions. But on the other hand, both language and literature have also shown a strong unifying tendency. Beside the spoken dialects and the dialectic or regional literature, we find from the time of Dante on a

national language and a national literature. Dante himself, the first modern literary critic, points out the possibilities of literary production in a language common to the whole of Italy. Up to his time and even later, much writing was done in Latin; many writers and scholars in various countries believed that the spoken language, which they regarded as a kind of degenerated Latin, was unworthy of literary use. Dante showed that poetry and prose of the noblest kind could be written in Italian. The importance of his influence in this respect can hardly be overestimated. He established the language so firmly that it has changed very little since his time; with the exception of occasional words and constructions, the modern literary language is the same as that of Dante's age, his example being enforced by that of Petrarch, Boccaccio, and others who followed him in the fourteenth century. Thus Italy has an unbroken literary tradition of nearly seven centuries. Within 100 years from its beginning early in the thirteenth century, Italian literature had reached its high water mark. Comparing this with what happened in other countries which have great literature, we find that the languages of England, France, Spain, and Germany in the thirteenth century were strikingly different in form from what they have since become. In spite of the literary influence of the King James version of the Bible and of Shakespeare's plays, the English language has undergone since even the sixteenth century such modification that many words are entirely misleading until the differences in usage are understood. In Italian the modifications of vocabulary and usage are slight in importance compared to the opposing tendency of continuity. Since the fourteenth century there has been a succession of poets and prose writers in Italian second in importance only to Dante. In fact, the influence on foreign literature has perhaps been more marked in the case of some writers who were actually less great but more easily imitated. For instance, the influence of Petrarch on the development of lyric poetry; of Boccaccio as a writer of tales both in prose and verse; of Ariosto and Tasso as poets of heroism, romance and fancy; of Castiglione, with his *Courtier*, on theories of polite conduct; of Machiavelli on political theory; not to mention the philosophers, critics, scholars, and scientists,



is well known to all students. It may be admitted that the Italian influence which was so powerful in France and England, particularly in the sixteenth and seventeenth centuries, was not always beneficial. But in studying history we attempt to ascertain what actually took place, not what under different conditions might have taken place; and from this point of view it is idle to deny that the contribution of Italy to modern literary development has been first in importance.

**DANTE'S SERVICE TO THE ITALIAN LANGUAGE:** During the middle ages, Europe had certain general characteristics which overlay local individualities. Latin was the universal medium of learned intercourse, and the languages spoken in different countries or in different parts of the same country took a long time to attain a literary position. When they did attain it, national differences became marked. Literature was developed earliest in France, and from there spread to other countries, including Italy in the thirteenth century. Dante, the greatest poet of the middle ages, with artistic mastery gives voice to the spirit of a whole period of history. But his influence was not merely literary and historical. Through him the language and literature of Italy became the expression of nationality during centuries when political unity was merely an ideal, to which the actual political situation was directly contrary. Dante is regarded not only as the poetic interpreter of the thought and life of the middle ages, and a great universal poet, but also as the prophet of United Italy. During the Risorgimento period in the nineteenth century and during the late war he was continually quoted for inspiration. Carlyle chose him for an example of the poet as hero. Without Dante and the other Italian writers who have followed him, modern European culture would be very different.

**THE RENAISSANCE:** Modern culture is not based merely on what survived from antiquity through the middle ages and on what was added during that period, but also on the culture of ancient Greece and Rome, as made known at the time of the Renaissance. Latin authors had been interpreted in accordance with medieval religious and philosophical methods, and with emphasis on preparation for the future life; Greek was unknown. The Renaissance awakened the minds of men to this present world; a re-

newed interest in human life as an end in itself, in the beauties of art and literature, was connected with the study of the classics. This movement began in Italy with Humanism, a name that suggests the shifting of interest; from Italy, after a period of development, it spread to France in the sixteenth century, and then to other countries. Greek was studied once more; long-lost manuscripts of ancient authors, and ancient bronze and marble statues, were recovered. Modern scholarly methods of studying the classics developed. In the diffusion of knowledge by means of printing, Italians (and foreign printers who found their best opportunity in Italy) took a leading part; the editions of the fifteenth and sixteenth centuries are still used. Ancient tragedy and comedy were revived. It is true that Italy's original productions in the drama are not relatively as important as in other forms of literary art; but the French classical drama of the seventeenth century was derived directly from the Italian drama of the sixteenth century. In England, Italian culture was influential both through the medium of France, and also by direct contact. Innumerable Italian writings were translated into English, the Italian language was spoken by cultured persons, and a trip to Italy was part of the education of every Englishman.

**AFTER THE RENAISSANCE:** The Renaissance, politically a period of abasement, but intellectually one of the most brilliant periods of history, was followed in Italy by a decline in literature and art. In the eighteenth century the modern attitude in politics and in science made itself felt there as elsewhere, being expressed chiefly in satire and criticism. Thus Parini held up to scorn the corruption and hypocrisy of the eighteenth century. A similar tendency is manifested in the terrific earnestness with which Dante and afterwards Savonarola combatted evil, and in the playful banter with which Ariosto ridiculed the absurdities of court life in the sixteenth century. Yet the typical Italian is not so much a reformer as a hater of sham and affectation, a skeptic with keen sight and a tendency to realism. Fortunately, this tendency does not imply exclusive interest in the repulsive aspects of life, nor on the other hand does it usually lead to moralizing. Italian writers as a rule are less concerned with perfection of form than the French, less pro-

found and sentimental than the Germans, less interested in moral considerations than the English and Americans; by temperament and inheritance they are classical rather than romantic, and they are devoted to what is beautiful. Their language is poetry itself; they are great primarily as writers, not for external reasons.

In the nineteenth century the minds of Italians were preoccupied with the struggle for independence. If it had not been for the necessity of literary participation in this struggle, in preparing the various elements of the nation to attain their destiny, the production of pure literature might have been greater. Yet even so several writers are worthy of comparison with the best of other countries—Manzoni, who wrote tragedies which influenced the French Romantic School, and one of the world's best novels; Leopardi, whose impeccable verse is a model of classical perfection in its expression of pessimism; Carducci, poet, critic, and teacher, who brought Italian literature back to its native source in the literature of ancient Rome. Not only is all modern literature in its historical development profoundly indebted to Italy; but the great works of Italian literature, whether in the original language or in translation, are still read and studied. Above all, Dante is still a living force in the world; his *Divine Comedy* has been translated complete into English about thirty times; and parts of it, together with his other works, many times more. In this year which marks the six hundredth anniversary of his death the world joins with the United Italy which he foresaw, in acknowledging the debt owed to him.<sup>1</sup> The sheer genius of the great Italian writers is all the more remarkable in that they did not have behind them the impetus of a national organization, and nevertheless instinctively created a conscious national feeling.

### Nov. 20—*The Contribution of Italian Art*

Modern art can scarcely be thought of without what it has derived from Italy, a country in which nature herself is artistic and the poorest inhabitant has a feeling for the picturesque; a country in which the arts have been cultivated for centuries, producing works of beauty from the grandest

buildings and the most extensive gardens to the smallest jewels and the commonest utensils of wood, earthenware, or metal. Foreign influences have contributed to the development of Italian art—first the Egyptian and the Greek, then the Byzantine, and to some extent the Gothic. But all these influences have been assimilated and transmitted with the impress of Italian genius. The different branches of art may be very briefly considered under four headings: Architecture, Sculpture, Painting, Music.

**ARCHITECTURE:** The Romans derived their architectural style chiefly from the Greeks, and developed especially the use of the arch and the dome. Modern European and American architecture in turn is to a large extent based on that of ancient Rome as adapted by Italian architects of the Renaissance. Other elements have, of course, contributed: direct imitation of Greek and Oriental styles, and attempts to revive the Romanesque and the Gothic, which were medieval outgrowths of ancient architecture. But even with modern methods of construction, American architectural design and decoration are primarily indebted to Italian models, which are sometimes more successfully adapted in America and in France than by the Italian architects of today. Its simplicity of construction and its adaptability render the Renaissance style particularly useful for modern city buildings of all kinds, and a period of study and observation in Italy is of the greatest value to all students of architecture. Decoration by means of mosaic and fresco-painting was largely developed in Italy as an adjunct to architecture, and is practised today with great skill.

**SCULPTURE:** The sculpture of the ancient Greeks, one of the supreme achievements of art, was preserved and adapted for the modern world first by Roman copies and imitations, and later by the work of Italian sculptors of the Renaissance, the greatest of whom were Donatello and Michelangelo. In the thirteenth century, the Italians manifested their newly awakened interest in nature first of all by studying the masterpieces of ancient art; they speedily developed a style of their own and produced works of immortal beauty, which are characterized by individuality as contrasted with the ideal types of the Greeks, and by realism

<sup>1</sup>See THE HOMILETIC REVIEW for September, 1921, pp. 175ff.

as contrasted with the mystical, fantastic figures of medieval French and German sculpture. In more modern times, from Canova on, Italian sculpture has been eclectic, with a natural tendency toward the classic ideal types. A special art, that of reliefs in colored terracotta, was developed in Italy by the Della Robbia family. At present, Italian sculpture is exported in large quantities.

**PAINTING:** This art owes more to Italy than to any other country, on account of the works actually produced by Italian artists from the thirteenth century to the present, and to an equal extent on account of the inspiration that artists of other countries have received in Italy. Unlike the architects and sculptors, the painters did not have ancient models to follow. Byzantine art was a hindrance rather than a help in the development of painting. From the time of Giotto and his followers in the early fourteenth century, both easel and fresco painting developed rapidly in various regions in Italy. Various schools or styles of painting arose, the most important of which were in Florence, Siena, Umbria, Venice, and Lombardy. The fifteenth and sixteenth centuries saw the production of glorious masterpieces which ever since have delighted the world, and have been studied by artists from all countries. Among Italians there have been some universal geniuses, such as Michelangelo, painter, sculptor, architect, and poet; Leonardo da Vinci, painter, engineer, scientist, and writer. Since the time of Vasari (sixteenth century), art-criticism has been cultivated by Italians, whose authority in this field, as in archeology, is generally recognized. Taste and fashion change in art as in other things; in painting, this frequently means no more than the shifting of favor from one Italian school to another. It is unnecessary to insist on this phase of the subject, since the names of the Italian "old masters" are household words; reproductions of the pictures of Botticelli, Raphael, Titian, etc., are familiar to everyone. Italian art has performed an inestimable service to the world in developing a feeling for what is beautiful; in proportion as a knowledge of Italy's painters is extended, taste improves. With all the advance in the technique of painting in modern times, there are qualities in the art of the Renaissance that subsequent artists have never been able to attain.

**MUSIC:** This, which as a modern art is even more recent than painting, likewise owes many of its qualities to Italy. Of course, music is almost universally cultivated, even by uncivilized tribes; each race develops its own style and taste. Ancient and medieval music survives to some extent in the Church and in folk-songs. But we are here considering the art of music as generally practised in Europe and America today. For many generations the most important element in its development was the influence of Italian musicians, who prepared the way for the great German, Austrian, French, and Slavic composers of the last two centuries. Palestrina in the sixteenth century represents the culmination of the medieval style rather than the beginning of modern music, which may be placed in the same century. Instrumental music and the opera were developed by Italians, with the distinction between melody and harmony. From the recitative with instrumental accompaniment arose the opera, in connection with performances of Greek tragedies (about 1600). In the seventeenth century, French music was established by Lulli, an Italian who came to Paris. Until the middle of the nineteenth century, opera-composers followed the Italian style even in other countries. The operas of Gluck and Mozart, the only ones written before 1800 that hold their place on the stage, are Italian in style. In the nineteenth century, when opera was being revolutionized in Germany and France, Italian music still maintained its popularity; with Verdi it had a composer who participated in the modern development of operatic music. In recent times, the music of Mascagni, Leoncavallo, Puccini, and other Italian composers has delighted countless thousands, and has shown qualities of originality and progressiveness.

In pure instrumental music the Italians have not attained the same prominence as in vocal and particularly operatic music. Their gift is primarily for melody, and their language is well known to be better than any other for singing. It is characteristic of their music to produce by simple means and without pedantic elaboration powerful emotional and dramatic effects. As singers and also as instrumental performers they have long been known everywhere. All classes of Italians have a taste for good music; by means of this native taste cultivated by art they have contributed through their own

works and through their influence on other musicians an incalculable amount of pure delight to the world.

### *Nov. 27—Italy in Science, Education, and Social Progress*

**UNIVERSITIES:** While the value of Italy's contribution to the world in the fields of literature and the arts will be readily admitted, comparatively few persons are aware of her achievements and her promise for the future in scholarship and in pure and applied science. Her universities, among the oldest in Europe, have contributed for centuries to the education and progress of humanity. The earliest to be founded as real universities (eleventh century) were the law-school at Bologna, and the school of medicine at Salerno, the latter afterwards merged with the University of Naples. These, with Padua and Pisa, were so frequented by students from all parts of Europe, that in each university the students were organized into "nations" according to their origin. For a long time the only rivals to these universities were Paris and Oxford.

At present Italy has seventeen universities supported by the government, beside a number of other institutions which are of the same grade and are universities in all but name. There are in addition several not supported by the government; and universities under the control of the Roman Church. Theology, once the chief study in Rome and elsewhere, is since 1873 excluded from all government institutions. In all the higher institutions the usual academic subjects have been developed along modern lines. In Milan the facilities for advanced research and instruction in medicine and surgery are among the best in Europe; the first clinical hospital in the world for occupational diseases was established in that city. This is only one example of the service to modern society that is being rendered by Italians. In no line of science has Italy made more important contributions. From the days when Salerno was the world's centre of medical instruction, Italians have been abreast or in advance of the best that was known and practised contemporaneously elsewhere. Vesalius, a Belgian, who has been called the father of modern anatomy, studied and taught for many years in Italy. Harvey the English anatomist studied at

Padua, and based his investigations on the work of Italians, who had for instance partly anticipated him in the discovery of the circulation of the blood. Many of the basic principles of surgery, such as asepsis, were understood centuries ago in Italy. The dissection of the human body for purposes of investigation and instruction was greatly developed there, and the large number of structures in the body named after Italian anatomists shows the pre-eminence of their work. In recent times they have greatly developed special lines, such as surgery of the heart, bacteriology, the study of malaria, and pediatrics, the latter at the world-famous Rizzoli Institute in Bologna and at the Pediatric Clinic in Milan. A distinguished American physician, Dr. Walsh, says that "the world's debt to Italy for medicine is at least as great as it is for art."

**SCIENCE:** In connection with the history of science, many Italian names come to mind. Galileo, a native of Pisa, who taught there and at Padua, did perhaps more than any other man to develop modern science. He shares the credit for revolutionizing our ideas of the physical construction of the universe with Copernicus, who studied for years at Rome and Bologna. Galileo invented the thermometer, the telescope, and the pendulum; the great astronomers Torricelli and Tycho Brahe were his pupils; he formulated the laws of falling bodies before Isaac Newton, who was born the year of Galileo's death. Today, as in the past, Italy is preeminent in the field of mathematics. In electrical science, the words galvanic and volt have immortalized the names of Luigi Galvani, a physician of Bologna, who discovered galvanism in 1789, and of Alessandro Volta, a native of Como and professor at Pavia, who followed up the experiments of Galvani and invented the electric battery in 1800. Today the name of Guglielmo Marconi is connected with the development of wireless telegraphy.

**EDUCATION:** The educational system of Italy has improved greatly during the last half century, and in educational theory Italians have accomplished notable things. The work of Maria Montessori is, for instance, well known in America. Italians have been called the teachers of the world, and their work has sometimes benefited other nations more than themselves. For reasons which have been mentioned, and on account

of the poverty, ignorance and superstition in some parts of the country, progress has not been uniformly possible in Italy. However, the percentage of illiteracy is being constantly reduced by the extension and the improvement of primary and secondary instruction. Foreign students are cordially welcomed at the universities and receive every encouragement to study and obtain degrees. In 1917, in the midst of the great war, a new university degree was instituted, especially designed for properly qualified foreign students, and regulations greatly facilitating their work were adopted. In connection with the great libraries and the modern laboratories the opportunities in the higher institutions of Italy are unlimited.

**SOCIAL SCIENCE:** In social reform Italy does not seem to have contributed as much as in other lines. However, the overthrow of feudalism and the establishment of self-government in many communities in the middle-ages was an important step forward. Owing to peculiar political conditions, the democratic states of Italy nearly all sooner or later came under the dominion of powerful families or of foreign nations, until they were finally merged in the kingdom of Italy; the diminutive republic of San Marino, however, still retaining its independence. The government of the present kingdom of Italy could not respond more quickly to public opinion, even if republican in form. The king, a strictly constitutional monarch, devotes himself to the good of his country; if he had more power in the government, the immediate effect might be an improvement in various directions. The advance of the nation in the last fifty years in the face of great difficulties, and its recovery from the effects of the recent wars in which it has participated, are noteworthy. In certain lines of social progress Italy has made notable contributions; for instance, Cesare Becaria's *On Crimes and Punishments* in the eighteenth century was the cause of reforms in the penal systems of various countries, and since that time the Italian school of criminology has done important work. In the development of cooperative societies of many kinds, for the mutual assistance of various groups of the population and for the economical distribution of the necessities of life, Italy has led the way. The foundation of the country's well-being is in trade, and more particularly, in agriculture; and of late years much has been done to improve

the condition of the peasants. Land-tenure is based on several different systems, the most successful being that of Tuscany, where the tenant-farmer shares his produce proportionately with the owner. The government maintains schools of agriculture and forestry.

Italy has never been an industrial nation on a large scale. She is obliged to import all the coal she uses, and almost all the iron and other metals. The supply of wood is limited. Her chief exports have been food-stuffs, especially fruits, olive-oil, wine, and macaroni; together with a few specialties such as silk, sulphur, and fine-grade paper. Works of art, furniture, lace, glass-ware, and all sorts of objects requiring artistic skill in the making are produced in considerable quantities. During the last few years, however, and especially as a result of the production of war-supplies since 1914, industrial development has greatly increased, and water-power has been utilized on a larger scale.

It is often said that the chief export of Italy is labor. Certainly Italian workmen in France, Switzerland, and other parts of Europe, as well as in the United States and in South America, have contributed in an extraordinary measure to the economic development of the world. Whether as temporary visitors or as citizens, the Italians compare favorably with other nationalities that have furnished us with large numbers of immigrants. The bulk of them have come from the southern provinces, where industry and education were least developed; and the familiar sight of gangs of unskilled workmen constructing our highways and buildings, while it should command respect, does not help us to understand the intellectual and artistic side of modern Italian life. Hence it is useful for our intelligent appreciation of the problems of foreign relations to have a more comprehensive view presented. Within her narrow geographical boundaries, Italy presents as great varieties of people and of scenery as the United States. The two countries can both benefit by an increase of mutual understanding, and by a realization of the contribution that each is making to the world. We in America have particular reason to recognize our debt, for Christianity was brought to Britain by Italian missionaries, and the great discoverers, Christopher Columbus and Amerigo Vespucci, were Italians.

# Sermonic Literature

## THE MORALIZATION OF POWER

President GEORGE EDWIN HOBBS, D.D., LL.D., Newton Theological Institution,  
Newton, Mass.

*Command that these stones become bread.—  
Matt.4:3.*

Thoughtful men have always recognized the profound implications of the narrative describing our Lord's temptations. The attack of Satan upon the soul of Jesus was aimed with superb discrimination and skill. There was the appeal to prove that he was the Son of God by an exercise of divine power that would sweep away every doubt. And yielding to that solicitation, moreover, would satisfy the almost irresistible appeal of bodily need. The lull from a supreme spiritual experience vastly enhanced this appeal, and he had abundant resources to meet the clamor of his hungry and weary frame.

Furthermore, only a few days afterward he used his divine power to work a similar miracle at the wedding feast and turned water into wine. John tells us that this miracle gave an evidence as to his nature similar to that which Satan tempted him to display. "This beginning of his signs did Jesus in Cana of Galilee and manifested his glory, and his disciples believed on him."

What was the difference between the appeal of Satan in the wilderness and the disconcerting situation in the family of which he was the guest? If he would turn water into wine, why not turn stones into bread? Well, there is one clear difference. To have turned stones into bread would have been to have used unusual power for himself—to satisfy his own need. But to turn water into wine was to use his power for the sake of others. He could not use that which separated him from other men for himself. He would use it freely for others.

And this contrast between the wilderness and the wedding receives additional emphasis from the fact that the need of the wedding was so trivial, while that in the wilderness was so intense. At Cana undoubtedly the family that gave the wedding was

embarrassed at the failure of customary entertainment, just as a host always feels when the usual refreshments are insufficient to go around. The situation, of course, is not serious, but it is always embarrassing. It may lead to an implication of slack house-keeping or meanness. It is an embarrassment that women feel much more keenly than men. A man would pass it off with a joke and a laugh. A woman takes it deeply to heart. The narrative is true to life when it represents Mary, the mother of Jesus, probably after a confidential talk with the hostess, or as the result of her own keen observation, whispering to her son just what was happening. "They have no wine."

The contrast between the two incidents reminds one of the bronze gates of Ghiberti at Florence, so firmly posted that a battering ram can hardly break them open, but so delicately poised that they swing apart at the pressure of a baby's hand. His own imperious need would not induce our Lord to use his divine power for himself, but he would use it freely for others, even to relieve a household of which he was a guest from the embarrassment of lacking in usual entertainment. These incidents suggest the topic upon which I wish to speak briefly, namely, the exigent problem of our times the moralization of power, and our resources for solving it.

I. In the first place, let us look more narrowly at the problem itself. The right and the Christian use of power.

Weakness has its own temptations. We are all familiar with them. The fox develops qualities that the lion never shares. But the salient feature of modern life is its enormous development of power, and all of us either suffer from the misuse of power in the hands of others or, if the power is in our hands, we are under the gravest peril of misusing it ourselves.

I imagine that few well-informed persons

would claim that our age is marked by any development of intellectual force above former periods, like those of the fifth century before Christ in Greece or the epoch of scholasticism in Europe. The distinguishing feature of our times is the development of command over the resources of nature. From the beginning of recorded history until about 1850 the attitude of men toward nature was that of the fox toward the lion, they might evade its destructive powers by craft, but to tame them and utilize them in their service, as they had tamed and utilized the powers of the horse, was beyond their capacity. They might, indeed, transport their cargoes with the aid of favoring winds or by skillful tacking, but until 1850 they could not, like the modern Cunarder, leave Daunt's Rock in any gale that blows and reach Sandy Hook practically on time. The Diesel engine with its vast economy of power is being rapidly introduced. The electric storage battery is revolutionizing transportation. I am told that when the Northern Pacific and the Great Northern are electrified from the Cascade Mountains to the coast the force expended in ascending the high levels will be largely returned to the battery as the train slides down the declivities on the other side. The wonders of the internal combustion engine, utilized in the automobile, the telephone, the wireless, the airplane, are very familiar. The discovery of radium by the brilliant Polish woman has revolutionized our entire conception of the constitution of matter. Twenty-five years ago Mr. Gladstone said that a man with \$100,000,000 would be a menace to the race. It was too much power to be in the hands of one man. Today several men in our country appear to be possessed of that enormous sum, and many men control that or more through their relation to great corporations.

It is reported, on apparently good authority, that Sir Oliver Lodge, lecturing to his class at Birmingham, England, took in his hand a mass of common mud and said, "We have already mastered the secrets of molecular chemistry. We are now upon the eve of discovering the resources of atomic chemistry as hinted to us by the behavior of radium. Probably there is enough power in this handful of mud to lift the entire German fleet from the bottom of the sea and transport it to the

hills behind Birmingham. But, gentlemen, I hope this power will not be discovered, for we are not fit to use it."

Putting into our hands today such a power as this would be like intrusting a Packard Twin-Six to a three-weeks-old baby, to drive through Washington St., Boston, or Broadway, New York. We are not fit to handle such powers.

There can be no doubt that this is the transcendent problem of the modern world—the moralization of power. For unless the powers that we have in lethal gas and poison germs, in the submarine, the tank, and the airplane and in guns that hit a target from fifty miles beyond the horizon, and in the possibilities of atomic chemistry are moralized, not only the collapse of civilization but the extinction of our race is threatened. There is more hope that the beasts of the field will survive 1,000 years hence than that man will survive with such forces in his hands.

The British economist, J. A. Hobson, in his recent volume, *Problems of a New World*, remarks that war fell upon the new world in the late summer of 1914 as a terrible surprise. Hardly anybody had believed in its coming, for to make such a catastrophe or such a crime seem possible the whole world and the people in it must have been hugely different from what we all thought them. But the difference lay in this: that we had overestimated our moral and rational attainments. The war proved that modern civilization—for the war was primarily between the most highly civilized nations on the planet—was far less under control of moral and rational forces than it was thought to be. The one thing the war has shown has been the moral bankruptcy of the modern world. This is the question that confronts the Christian churches with insistent emphasis. It is not at all certain that the next century will see the world dominated by the political power of Western Europe and America, but not many forecasts are so probable as that within fifty years the entire world will be assimilated to Western civilization. What has taken place in Japan and what is taking place in China before our eyes goes far to prove that.

II. Let us now consider our resources for meeting this grave situation.

One of them certainly is the strong emphasis to be placed in every presentation

of Christianity upon the relation between religion and the attitude toward life that treats possessions and powers as a trust, not to be used for ourselves, but for the welfare of others. You may define religion as a right relation with God, but any relation to God that does not express itself in sympathetic, helpful relations with men is not right. The phrase "social gospel" has been frequently criticized, but a gospel that is not social in its expression and application is no gospel at all.

How strange it is that the churches in all ages, have ignored this fact that stands at the forefront of the New Testament record! Neither the Apostles' Creed, nor the Nicene Creed, nor the Athanasian, nor the Augsburg Confession, the mother creed of Protestantism, has anything to say about the Christian ideal of the obligations of power.

We are told in the Acts of the Apostles that the first designation of the disciples of Jesus was not "Christians" but followers of "the way." And the ancient document that stands near the apostolic age, called *The Teaching*, starts with the exposition of the two "ways"—the way of life, and the way of death. Christianity is primarily a way of life—a way taken by the mind, by the affections, in actual conduct.

I do not for a moment suppose that the young ministers who go out from the seminary year by year are competent to give fathers and mothers and wage-earners and industrial leaders and professional men detailed specifications as to what they should do, but I do suppose that they are competent to uphold the Christian standards. I do suppose that they have the ethical insight to uphold the Christian way of life and the Christian use of power and privilege. And do not think that such maintenance of Christian standards is vain—mere talk in the pulpit. It came within my personal observation that a paragraph in a sermon about swearing to one's own hurt and changing not led a business man to change his purpose to cancel his contracts. He said: "I lost \$1,000,000 by that sermon but I found my soul, and I am not ashamed to look at my face in the glass every morning when I shave."

The case is not so dark as it sometimes looks. Very often ministers do not appreciate the difficulties and anxieties of the men who control great power. Honestly,

they do not know what to do. They know as well as the preacher that self-interest often blinds their judgment, they know how economic expediency quarrels with the Christian ideal, how the love of money fights the impulse to service. It is a significant testimony to the influence of Christian ideals that in spite of these enormous temptations so many men who are in control of great power are beginning to see the vision, and to recognize the law of service.

The world needs today the complete gospel of our Lord—the gospel of the Lord's Prayer, of the parables, of the sermons of Jesus. What men are calling "the pure and simple gospel" commonly ignores great sections of Christ's teaching. Let us have preached a gospel drawn from the whole New Testament, with the words of Jesus as baseline, rather than upon a gospel which carefully selects certain texts and discards some of the weightiest inculcations of the Scripture. The response to a proclamation of a complete gospel would wholly moralize the power of every true disciple.

Another resource for the Christianization of power is to be found in a recognition of religious education as making for this attitude. Our churches have always recognized the necessity of regeneration. We have never held that the Christian life is simply the product of wise training, culture, or education of any kind. But we have gone too far in practically acting on the theory that the converted soul can take care of itself, and that its spontaneous growth will lead to the best fruitage of which it is capable.

Only recently have we begun to see the meaning of those passages in the Scripture which teach that growth should not be left to itself, but that it needs guidance for the best development.

A child is not an inert material that you can shape into any form you like, as you would mold a mass of clay or carve a block of wood. A child is a group of living potencies. It is like your vine the forces of which you may suffer to run to wood and leaves, or may guide into luscious fruit. The experience of regeneration may be likened to the impartation of life, or to a new direction given to existing forces. This life if left to itself will produce certain fruit, for there is in it the ever-present power of the Holy Spirit, as the life force is in a seed, but there are certain restraints



and incitements and guidances that are needed for the best results. For example, who can overestimate the advantage to a child of the wholesome atmosphere of an ideal home? Who can overestimate the power of wise instruction from the Scripture and the treasured wealth of Christian experience? Who can overestimate the personal influence of a sagacious pastor or the outcome of happy association in a thoroughly Christian church?

The commission that recently investigated religion among the men of our army in France reported that perhaps fifty per cent were associated with some Christian organization, but that only fifteen per cent maintained a vital connection with the churches. Whatever our theory of the perseverance of the saints, though the vine may not bring forth wild grapes unless it is pruned and cared for, it does not bring forth the best of which it is capable. It is inconceivable that one who has power in the grace and knowledge of Christ should devote his power, whether it be of money or position or intellect or personality, to selfish ends. The problem of moralizing the powers of the modern world is very largely the problem of religious education.

Another resource for the moralization of power is to be found in utilizing the conditions that determine group action. Le Bon's study of the psychology of the crowd has thrown a vivid light upon some questions that have troubled the Christian Church, though a careful study of the Scriptures might have shown that the results of the French savant were anticipated several thousand years ago. Ten righteous men would have saved Sodom. There is a genius of the group that, in a sense, is distinct from the spirit of the individual who compose it. We all know of families every member of which is a professed Christian, but the family life is anything but Christian. On the contrary, I knew a family no member of which was even a church member except one young girl of seventeen, but she diffused such a spirit that the household was almost ideal.

You know of business firms every member of which is nominally a Christian, but the firm's dealings are hard, almost unscrupulous, without regard for anything but what it calls the main chance. On the other hand, you know of business houses composed of thoroughly worldly men into which

one Christian man has so infused his standards and ideals that every operation of the firm would stand the closest scrutiny from the Christian point of view. And so when men say, as they do so often, that social life and business and the industrial situation and labor unions and politics will never be moralized until the members of these organizations all become Christians, or, in other words, until the millennium, I reply, "No," that is not the fact. There may be in your first congregation a labor leader, an industrial manager, a corporation director, a bank president, a politician, whose thorough conversion to Christian ideals would change every association with which he is connected. There will be a woman or two or three whose response to Christian ideals will transform the entire social atmosphere of the town. The business men here this morning will bear me witness of many instances in which not only individuals have moralized their own power but have succeeded in moralizing the power of great organizations that have wielded enormous influence for good.

Very commonly when the Christianization of the social and industrial and political relations is discussed some wise brother says that he does not see how it is possible to do anything except by making all the members that compose these organizations Christians. But the wise brother is wrong. It is possible to do a great deal toward Christianizing relations and institutions by the consistent brave action of even one Christian man. When the lad who afterward became Dean Stanley before going to bed knelt down and said his prayers openly in the dormitory at Rugby, he changed the attitude of English boys toward confessing their faith before men.

These are some of the ways in which our churches and their leaders may meet the grave modern situation, by presenting and standing for a complete gospel, by guiding growth in the spiritual life, and by utilizing the means of influencing the group mind.

And above all there is the response of the disciple, not only to the letter of the teaching of Jesus, but to the entire spirit of the teaching of his life.

At the Last Supper Jesus seemed to have had his clearest consciousness of his relationship to God, and of the power that had been given him. The narrative disappoints every expectation. Now, we say, he will

preach his profoundest sermon, now he will work his amazing miracle. But that is not what the record says. "Jesus, knowing that the Father had given all things into his hands, and that he came forth from God and goeth to God, riseth from supper and layeth aside his garments and he took a towel and girded himself. Then he poured water into a basin and began to wash the disciples' feet."

The sublimest consciousness of his power was followed by the lowliest act of all his life, the highest imaginable consciousness of privilege found issue in the service of a slave. It is a transcendent principle of the Christian life. There will be no question of the disciple's use of power when he catches the spirit of his Master and lets it fix its scale of values and sway his attitude toward the use of that with which he has been entrusted.

And the usefulness of the men who went out from the seminary this year, as in all years, will depend almost wholly on the

extent to which their own lives are dominated by this attitude of Jesus. "Command that these stones become bread" will be the temptation that meets you almost every day; use your powers for yourself, for your comfort, your reputation. It takes a good deal of a man, a good deal of a Christian, to resist the mighty appeal to use his power for self-gratification, and yet sacrifice himself, even for the comparatively trivial necessities of others. But you are called into the Christian ministry, and the best wish of your teachers and friends for you is that this spirit of ministry may become so habitual with you that you are unconscious of it, and at last when the Master commends you for your acts of loving service, like the men in the parable, you will have forgotten that you were leading the sacrificial life, and will spontaneously say: "When saw we thee an hungry and fed thee? or thirsty and gave thee drink?"

## TWO PICTURES OF JESUS'

The Rev. SIDNEY M. BERRY, M.A., Birmingham, England.

*She . . . laid him in a manger because there was no room for them in the inn.—Luke 2:7.*

*His head and his hair were white as wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.—Rev. 1:14.*

My two texts mark respectively the beginning and the end of the gospel which the New Testament has to tell about Jesus Christ. At first sight we should hardly recognize them as belonging to the same story at all; their spirit is so different, they breathe such divergent notes. A little child lying helpless and weak in a manger, because no room can be found for his mother at her critical hour in an Eastern inn; and the mystic portrait of one whose divine power is written upon brow and feet; upon eyes, and upon lips. What possible similarity is there between these two portrayals? There seems to be no connecting link.

Yet there is one very obvious connecting link,—the link of fact. Apart altogether

from any explanations you and I may have to offer, apart from the effort of the mind to bring these ideas into some kind of harmonious shape, as a matter of solid, practical fact men's minds did travel this incredible distance with regard to Jesus Christ. Some who were already living when he was born did think about him before they died after the manner of the writer of this book of Revelation. The sweep of thought between these two extremes which carries the mind so far did not take long to accomplish. When the minds of men are in contact with Jesus they have to travel swift and far always. So it comes to pass that this book which tells us about him begins with a world that has no room for him, and ends with a heaven that hardly has room for anyone else.

Now it is well, I think, to remember that the distance which men's minds travelled in so short a space of time about this great matter was a perfectly natural journey. They were led easily and inevitably from stage to stage. It was not that a coterie of designing theologians forced the later view

<sup>1</sup>Reported for THE HOMILETIC REVIEW.

upon the reluctant minds of men. Sometimes I know in our modern world, especially in the younger section of our folk, we are apt to think that was the case, and to regard the later conceptions of the New Testament as perversions of the simplicity of the original gospel story. That does not fit in with the facts. It is not that cold hands forced these glowing human facts into the hard and set mould of an iron theology. The process was a natural one. It was the feet of love that took every step of the journey. Christ rose, not as a cold intellectual design, but as a love song sung by passionate hearts. Whatever explanations you or I may have to offer about it, that is the spirit of the story. I shall come back in a moment or two to that spirit. Meanwhile I want to ask you to think of the extraordinary contrast between our two passages.

The first picture, of course, gives us details that are perfectly familiar. For centuries the imagination of the world has played about this manger in the court-yard of the Eastern inn, with the shepherds in the fields near by. Round these things our carols have been written. Art has pictured the scene in countless ways. It is a familiar realm of thought and fancy that has meant a great deal in the life of past centuries and still means much today, for the very facts have the spirit of poetry about them, the kind of poetry that softens the heart, and makes man kinder. Into this part of the story it is perhaps natural that only the child spirit can enter and understand and feel at home—that spirit which no man in his senses wants to outgrow. Yet even here all the beauty of the story springs from a very deep source. It is not merely the human fact around which these fancies grow, but the association, which is essential to our faith, between the humblest and the lowliest on the one hand, and the most exalted on the other. There is a great creed implicit in Francis Thompson's lines on the little Jesus:

Little Jesus wast Thou shy  
Once and just as small as I?  
And what did it feel like to be  
Out of heaven and just like me?  
Didst 't Thou sometimes think of me there  
And ask where all the angels were?  
I should think that I would cry  
For my house all made of sky;  
I would look about the air  
And wonder where my angels were;  
And at walking 'twould distress me—  
Not an angel there to dress me!

No song like that was ever written without a great creed at the back of the mind. It is imagination playing like a fairy fire round a great conception. But the creed is only the background, and the note of all our carols, legends, and poems is the human note: the picture of helpfulness and weakness, the conditions of our mortal lot, and yet the strange romance that gathers around every cradle, the mysterious blending, the beauty which is always near to the elementary facts of the human mind. We move in that world easily because it is new light shed on things we know and understand. As the story continues, the same thing exactly is true. The facts are all near to our experience. We know them: the growing boy, the first conflict between independence in the heart of the lad and parental desire, the carpenter's shop, the slow way in which knowledge accumulates, and truth is learned—we know the story. It is our story. That is the first chapter of the New Testament, with its note of the familiar and the human.

Now, what a world of difference when we turn to this last picture! What relationship can there be between the child of Bethlehem and this mystic figure standing among golden candlesticks, with hair as white as snow, with feet of brass, with eyes of fire, and with a voice like the music of falling waters? The one picture expresses the weakness of our human lot; the other, a power which is strange, mysterious, unearthly. Yet there is at least this likeness between the two. Both have the spirit of poetry in them. Do not imagine when you read a strange book like *Revelation* that its details are to be taken literally. Every feature in this wonderful description of the exalted Christ springs from some discovery which men made when they were in the company of the human Jesus. I know you can easily read the passage in such a way as to receive an impression of a figure remote, awful, terrifying, but that impression is wrong, entirely wrong. It did not appear to the writer himself in that way at all. Just as in the story of the early days there is a divine background, so in these later ideas, which sometimes seems so remote, there is a human background. What does the hair white as snow express? It is just a symbolic record of what men felt when they came into contact with Jesus: that to understand him you had to go right back, and back, and back, into the ages. And the feet

of fine brass, do not they tell of the swift journeyings that love took whenever human need bid him go? And if that is so, are not the eyes of fire a picture-memory of eyes that sometimes had a tender light, and sometimes blazed? And the voice as many waters, is it not just the recalled music of his lips? It is all natural and perfectly human, if you will consent to see it in that light. It is the work of memory building up a great, vivid symbol out of things dear and intimate. So these are the two extremes of thought in relation to Jesus that you find in the New Testament. You start with the lowliest cradle it is possible to think of. You end with a greater throne than any man can imagine.

And now I come back to what I call the spirit of the story, and the first thing I want to say is this. Even putting it on the plane of story, it is the most wonderful thing in the world; even putting it there—but of course you cannot leave it there. Truth is proverbially stranger than fiction, and the way in which the dreams of the world are realized is never the anticipated way. The prophets, in that sense of the word, are all wrong; and, I venture to say, always wrong. You can see, for example, in the Old Testament, and especially in the later books of it, religion more and more focussing itself upon a great expectation. You can almost feel the whisper that passes through these prophetic books: Something is going to happen! Someone is coming! It was as if all the old inspiration and resources had become exhausted, and something must come. Someone must come, if the world was to go on at all. When that feeling is widespread in the hearts of many people, something always does come—a truth out of which we may draw some comfort for our poor, tragedy-ridden world of today. No need, if that need is deep enough, is left unfulfilled. I know the kind of expectation that builds castles in the air—beautiful fairy castles—but expectation just as often builds roads along which the real can travel. But while this actual expectation of Christ's coming was preparing a road for him, no one imagined he would come in the guise he did. They thought he would appear full-grown, prepared for his work, armed for the fight he had to wage; or if as a child, it would be in a princely fashion. But when he came, it was just the simple human story of growth through weakness up to strength; the mak-

ing of a place, rather than the finding of a place already prepared. No one would have dreamed that he would come as he did; no one, not even the most accurate of the prophets, could have anticipated the beauty of it. Fancy men looking forward to the coming of the Divine where there was "no room for him in the inn." Anticipation would have shuddered at such a cold and cruel fact. Only retrospect can see the beauty and the significance of it. But just as the beginning was lowlier than men could conceive, so the end was higher than men could picture. Not one of the prophetic forecasts saw Christ like the Christ of Revelation. They fell below the level of the truth that unfolded itself stage by stage until it reached that incredible height.

And now, taking these two extremes, the lowly beginning and the exalted end, what message have they for us? Again let me remind you, even at the risk of repetition, that these things are facts; for everything depends upon that. These things are facts. Men did actually see him in that manger at Bethlehem. Men did picture him as moving in the heavens with eyes like fire, with feet like brass, with a voice like the music of the waters. Our explanations may be strained and difficult as we try to think how such things can be and what is the meaning of them. The fact remains that Christ did take the minds of men on that long journey. What are our creeds but an attempt, often a blundering attempt, to draw a map of the journey? And after all, the journey is far more important than the map. It is well for younger people to remember that when they are perplexed and troubled about what seem to them to be stilted explanations. Never mind about the map. Have the courage to make the journey.

As we have these extremes of thought before our minds now, there is a message which suggests itself; a message which I should like to describe as "the necessity for keeping the connections." "Keeping the Connections"—What do I mean by that? It is to my mind perfectly simple and straightforward. When we are thinking of the human life of Jesus, the way in which he came into the world, the gradual unfolding of his youth, and, later, his ministry, we see it only partially, imperfectly, unless there is somewhere in our minds a sense of the divine meaning of it; that these facts do not merely form one little isolated ro-

mance of beauty in the midst of history, a little oasis in the desert—not that; but that they are related eternally to God and the purpose of God, and breathe a note as true today as when the stars looked down on the court-yard of that inn. And the reverse is just as true. When we have before our minds the pictures of a Christ enthroned in heaven, majestic, remote, the Judge and Savior of men, we are set upon false tracks at once unless all the time we are grasping the connection between these pictures and the human story; unless we see that, though our images be different, our images do not change Christ, but that all through he is the same, whether he walks down the village street in Galilee, or moves among the golden candlesticks in a mystic realm. That is what I mean by keeping the connections. It is not one part of the story alone that you can make into a saving faith. It is only the spirit of the whole story that makes a faith that saves.

This is perhaps the most common danger from which the Christian faith has suffered in the course of the centuries: that men have tended to take one little aspect of the story and to isolate it, and concentrate their thought on it, and treat it as a separate thing. We think of the two extremes as though they were contradictory. So it comes to be a thought in the mind of the ordinary man, for example, that humanity is the opposite of divinity. One age loses its sense of the human values. Its Christ is shorn of all the qualities that drew men around him in the days of old. He becomes a theological figment, set in the midst of a great theological scheme; splendid, perhaps, but not really recognizable as having much relationship with Jesus of Nazareth and Galilee. All sense of human nearness and touch goes, and for an answer to that side of the human craving men turn away from Christ and go to the Virgin and to the saints. Fancy turning from Christ to any saint in the calendar for the human touch! Is it not irony? Christ had a thousand times more human understanding and nearness than all the saints rolled into one. A church that has to leave its Christ to invoke its saints is a church that has lost its Christ. Perhaps our danger is at the opposite extreme—or at least for most of us. We can see the breadth of Christ's sympathies, and follow him along the tracks of Galilee, marvelling at the

beauty and wonder of what he did. Our hearts respond at once to that part of the story. But for the rest, some of us are not quite sure whether we can turn with any confidence to him today. Instead of being lost in the machinery of an old theological scheme he is lost in the centuries, and our cry is that of Palgrave's verse:

Comes faint and far Thy voice  
From vales of Galilee;  
Thy vision fades in ancient shades;  
How should we follow Thee?

In both of these cases what has happened is that the connection has been obscured, or has been lost altogether. There is a way of losing your Christ among the divinities, as history proves, and he has had to be disentangled from false conceptions and rediscovered, and the story learned all over again, with the motto, Back to Jesus! Back to Jesus! And there is another way of losing him; and that is among the humanities—idealizing him as a figure among his fellows, but losing all grasp of him as a living presence now, the answer to the need of the heart of today. Then again he has to be rediscovered but in another way this time. The other part of the journey has to be taken, until the conviction is born that beyond the veil, beyond the things that are seen there is one who still has fire in his eyes, and swift feet, and a voice like the music of the waters.

That is the message for us today. Christ came to us. We may make the connection for ourselves between his cradle and his throne. In the old days men's hearts sang the song of expectation that Christ was coming, and when he did come he was unrecognized. It is equally possible to sing that Christ has come, and still to have eyes that are blind. The whole spirit, the whole health of our faith, lie in making the connection, so that we neither lose Christ in the clouds nor in the centuries, but from the basis of plain, simple historic fact we build our confidence that he who came in Bethlehem of old is the Christ who is the same yesterday, today, and forever; and we can answer Palgrave's question with Palgrave's answer:

Ah! sense-bound heart and blind!  
Is nought but that we see?  
Can time undo what once was true;  
Can we not follow Thee?

And to that the awakened heart of man answers with a triumphant, Yea Lord!

## SHIPS THAT DO NOT MAKE THEIR PORT

The Rev. J. WESTBY EARNshaw, Lowville, N. Y.

[This sermon is an admirable illustration of the art of securing and holding attention. A congregation would listen to it through to the end; for the information in it is made interesting, the historical references are picturesque, a personal intimacy is created between the preacher and hearer, the points of contact with ordinary human experience are many and good, the truths are practical, the quotations quicken both the imagination and the emotions, effective use is made of the interrogation and exclamation, and the dramatic touch is not lacking. Memories would be awakened, feelings stirred and perhaps thrilled, and a real impression made.

On the other hand the structural work is decidedly below par. Sentences are often loosely thrown together. The reader pauses to disentangle them while the hearer would miss or misconceive the meaning. The sermon as a whole suffers similarly. The first part is an imperfect textual sermon, the last part an inadequate topical sermon; the first and last parts are on the announced theme, the middle on exactly the opposite theme of ships that do return; some paragraphs assume that God disapproved of the expedition, while others imply that it was all right. What is the preacher's aim? To awaken poignant regret or patient resignation, hopeful anticipation of ships unexpectedly returning or resolute resolve to rebuild with more care and sail with more caution?

The impression made by the sermon is blurred, the impulse not what it might have been, the influence not commensurate with the interest, because of the lack of unity, symmetry of structure, and singleness of purpose. The material is good but the architecture poor. E. H. B.]

*Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.—1 Kings 22:48.*

A nautical enterprise which did not prove successful, but ended in disaster ere it was well begun; such the story the text so tersely brings before us. Jehoshaphat, king of Judah, had determined to revive the gold trade with Ophir so successfully carried on by his great ancestor, Solomon.

Where Ophir, this land of gold was, whether in India, Africa, or Arabia, as scholars variously contend, does not concern us.

For the purpose of this trade Jehoshaphat had a fleet of vessels built at Ezion-geber, a port at the head of the Elanitic gulf of the Red Sea. These vessels were named "ships of Tarshish," from the famous Phœnician trading colony, Tarshish, or Tartessus, in Spain, probably because they were of the same build as vessels trading with that port in the same way that vessels of a certain type have been named "East-Indiamen" though they may not have been engaged in the East-India trade.

These ships were built, equipped, manned, and started upon their adventure; but they never brought home gold. They never reached the land of gold. Nay, they never cleared the narrows of their own harbor. They

were driven, probably under stress of a sudden and violent gale, upon the rocks with which the Elanitic gulf abounds, and were wrecked in their own bay. Thus Jehoshaphat lost his ships and his expedition came to grief.

We too, my friends, have had ships that were to have brought us gold, or other dearer treasure, which, however, did not make the port, perchance did not even pass the sea-gate on their outward way. High enterprise was projected and golden anticipations were indulged; but our ships went not; they were broken at Ezion-geber.

We think at times of these wrecked ships of ours. We are constrained to do so by the very faculties which make us men. Sometimes we think how rich our lives would have been if these ships of ours had made prosperous voyage, and with vivid imagination picture our lives in the setting of the fine results. Sometimes with weak and morbid self-pity we bemoan the mischance which befell us when these ships of ours foundered. And sometimes we reflect with poignant regret upon the causes, now so clear in many instances, of our disaster. Aye, and many another turn our thinking about these lost ships of ours takes according to the mood of our spirit and the tone of our life.

Perhaps it will be well for us to think

about them this morning in the sanctuary of prayer, with him in reverent recognition whose way is in the sanctuary and in the sea, and with his word and spirit to guide our thinking to truest construction and wisest inference. Gather close then, and we'll think about them together.

A snatch of song gives the feeling our theme evokes tender and vivifying utterance:

"Ah, years ago!—no matter where,  
Beneath what roof or sky,  
I dreamed of days, perhaps remote,  
When ships of mine that were afloat  
Should in the harbor lie,  
And all the costly freight they bore  
Enrich me both in mind and store.

What dreams there were of argosies,  
Laden in many a clime;  
So strongly built, so bravely manned,  
No fear but they would come to land  
At their appointed time;  
And I should see them, one by one,  
Close furl their sails in summer's sun.

And then, while men in wonder stood,  
My ships I would unlade;  
My treasures vast they should behold,  
And to my learning, greatness, gold,  
What honors would be paid!  
And, though the years might come and go,  
I could but wiser, richer, grow."

Is not this memory strain of each life as we recall the days of youth and all the vision of what we were to do and be comes again to view? Who of us has done all that he meant to do, made of life all it was proposed to make of it, or won from the years all they promised to afford?

Perhaps it will be well for us at this point in our meditations to bring into distinct recognition the sovereign and paternal Providence by which our lives are begirt. From of old the limitations of human wisdom and ability in the bounding and controlling of the will supreme have been devoutly acknowledged; human wisdom is never more wise than when such acknowledgement is reverently and cordially made.

"Man proposes; God disposes."

"There is a divinity that shapes our ends,  
Rough hew them how we will."

"A man's heart deviseth his way,  
But the Lord directeth his steps."

Not all the enterprises which men project are in line with the will of God or such that their success would be a blessing. God breaks our ships of Tarshish at Ezion-geber because he would not have them go to Ophir or bring us of its gold.

The idea that God has a plan for each life, which so assures us in our aspiration to have our lives mean something and accomplish something, means also this—the breaking of our ships at Ezion-geber. It must mean this unless our wisdom and will be perfect even as God's.

Hast thou, my brother, my sister, formed plans of far-reaching scope which were to compass for thee opulent results? Were those plans noble and generous? Didst thou take thy measure well in forming them? Were they the outgrowth of a grand conception of life, the embodiment of a worthy purpose in it? Couldst thou look through them to rich fruitions of character and usefulness? Couldst thou lay them before God for his favor and furtherance? And did thine heart expand with pure and generous ardor as thou didst cherish the hope of their realization? And yet these plans were broken and wrecked? Then take this truth of a paternal Providence to thine heart and believe that he who planned thy life, and has thwarted thy plans though they seemed good, has done it that these plans might not mar his own which were better, and that he hath for thee something richer, finer, than that which defined thine ardent aim.

Nor was disaster so utter as it seemed. Thy ships were not all wrecked. Some which, perhaps, thou hadst not learned to prize, though they were thy true argosies, out-rode the storm, and shall come back to thee, or it may be have already done so, freighted with dearer good than thou hadst fondly chosen; and the sequel of thy song of fallacious hope may have burden of unlooked-for gain, outweighing all the loss, and changing thy dirge of faded hope into paean of grateful and triumphant joy. Such sequel hath been.

"In later years, no matter where,

Beneath what roof or sky,  
I saw the dreams of days remote  
Fade out, and ships that were afloat  
As drifting wrecks go by;

And all the many freights they bore  
Lay fathoms deep, or strewed the shore.

While ships of which I never thought

Were sailing o'er the sea;  
And one by one with costlier lade  
In safety all the voyage made,

And brought their freights to me:  
What I had lost as trifle seemed,  
And I was richer than I dreamed.

No wondering crowd with curious eye  
Looked on my treasures rare;

Yet were they weightier far than gold;  
 They still increase though I grow old,  
 And are beyond compare.  
 Would all the restless hearts I see  
 Had ships like those that came to me!"

There is a divine philosophy in which failure figures differently than in our petty-wise systems. History illustrates this divine philosophy in the stories of her saints and heroes. Moses dies on Nebo, in the land of Moab, seeing the Canaan of his hopes and toils only from afar, and leaving the people it had been his life purpose and passion to lead into their promised land still in the wilderness; and it falls to Joshua, his successor, to conduct the final entrance and conquest of the land. But Moses was the real leader though Joshua directed the march; and he is leading still, a world leader as well as a national. David yearns to build a house for Jehovah as the great crowning work of his life, but is not permitted to do so, the distinguished achievement passing on to his son. But David builds a more enduring temple than Solomon's. He so inaugurates Hebrew psalmody that the whole body thereof is inscribed with his name; and, while Solomon's temple has passed away and its very site was until late in alien and unfriendly possession, the "psalms of David" are on the lips and in the hearts of men the world o'er, and shall be so long as hearts yearn and suffer and souls aspire and adore. We think of Isaiah, Jeremiah, and other great Hebrew prophets and poets as men living on the heights of life, with regal genius detonated by mightiest inspiration. Ah! but read the story. What were they really? They were men of the broken heart; men who saw their dearest visions fade in the actual, and were driven by their mighty passionate patriotism and piety to seek them in the ideal. These are the men who have uttered the prophecy which kindred souls through all the ages read with ever deeper meaning, have breathed the strains which the races and generations sing with ever new accent. Our own Lincoln, through whose fine strung soul as through a national sensorium there passed all the pathos and tragedy of the civil war, having brought that war to a successful issue, dies by the assassin's bullet. Ah! Ah! But Lincoln becomes the great name in our country's story, the lode-star of the nation's destiny, the prototype of her noblest sons.

And, in stupendous climax, I name him who died upon the cross, deserted and disowned, but who lives for ever on the throne of moral sovereignty, thrilling all races and generations by the power of his spirit and the grace of his heart.

But more than this is suggested by these ships of Jehoshaphat's broken at Ezion-geber.

There was nothing either essentially visionary or definitely culpable in Jehoshaphat's project of a trading expedition to Ophir in itself. Solomon had conducted such a trade successfully, and, as we may suppose, to the advantage of the two countries. Jehoshaphat may have been actuated by an ignoble motive, as is intimated in the account in Chronicles. But his ill-success may be explicable on other grounds. The equipment of the expedition may have been defective, and its management may have been careless or inefficient. And, however it may have been as to Jehoshaphat's fleet, we know that such has been the case with our wrecked ships; and, whatever solaces faith affords, it is well to keep our practical philosophy on the side where personal responsibility lies.

Some of our plans which have so miserably miscarried were in themselves worthy to have succeeded. They were grand and good. We were at our best when they were born. We had faith. We felt the touch of divinity. Life's fair possibilities unfolded their charm and challenge before our kindling vision. Our souls had springing energies waiting to be yoked and capability of high enthusiasm. Those aspirations we felt, those resolutions we formed, were good. They were the response of our fresh pure life to the life of God which stirred and thrilled us. And the ends we proposed—the learning we would acquire, the power we would win and wield, the great and useful part we would take in the wrong and evil and sustain the right and true, and the virtue with which our character should shine, whatever horizons should define its sphere—were good. O yes, they were good; the best impulses of our souls went into them. The very remembrance of them rekindles a faded glow and glory as when what seem dead embers reveal in momentary flare their smouldering fires. They ought to have been brought to effect.

Why was not this the case? I think we



can see today why some of these fair ships of ours were wrecked.

In the first place, there was bad building. Those ships of ours were cranky. The plans were good in general design, but they were never worked out into actual seaworthy ships for the seas of practical life. The timbers were not well selected. The carpentry was careless and slipshod. The parts were not well joined. The caulking was defective. The appliances for guidance and control were clumsy and ineffective. In other words, there was not that careful, painstaking, thorough preparation which high enterprise requires. The hopeful and aspiring enthusiasm had not the necessary embodiment of practical earnestness and provision. This is the secret of many a life's failure. Ship on ship and fleet on fleet have been broken on the rocks at Ezion-geber because the rocks at Ezion-geber and the stormy stress of the seas that play around them had not been sufficiently considered in their construction.

But another and perhaps more fatal cause of disaster is bad seamanship. Our ships may have been all right, or, if not just that, such at least as would have served for the enterprises in which we embarked; but we did not sail them well. We made light of the difficulties of the undertaking. We trifled with opportunity and dallied with danger. We thought we could go as near the rocks at Ezion-geber as we pleased without risk of our being driven upon them.

We slumbered or revelled when we should have worked with utmost vigilance and care. In other words, there has been lack of persistent endeavor in the prosecution of our purposes.

As we look through the mist of years what ghosts arise amid the gloom,—what phantoms of the things that might have been!

"Bright hopes that erst the bosom warmed,  
And vows so pure, but not performed,  
And prayers blown wide by gales of care;  
These, and such faint half-waking dreams,  
Like stormy lights on mountain streams,  
Wavering and broken all athwart the  
science glare."

Ah, yes.

"Ships that sailed for sunny isles  
But never came to port."

What we want then for these life enterprises of ours is, first, good ships of faith principle, purpose, and preparation. And we must remember that in our main enterprise our character is our craft and that we must build as we sail.

Then there must be good seamanship, with vigilance and diligence as our watchwords, the pilot Christ, the chart of truth, and compass of a true and sensitive conscience; hand on the helm and eye on the star; observance of every guiding signal, and avail of every helpful breeze and current.

And, finally, we need—ah, who does not!—the grace which saves not only from wreck but in wreck, averting utter disaster, and turning even loss to gain.

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## THANKSGIVING

A. EUGENE BARTLETT, S. T. D., Brooklyn, N. Y.

*I exhort, therefore, that first of all, supplications, intercessions, and giving of thanks be made for all men.*—1 Tim. 2:1.

Many of God's great gifts are brought to us by human hands. It is not enough to thank him who is the ultimate source of all our blessings; his human agents deserve our gratitude. If you stand on the shore and watch the river emptying into the ocean, you are not capable of appreciating its beauty or its service. It is not sufficient to know that somewhere in the far hills might be found its source. To be able to sing the song of that river, you must have followed its course; then only can you understand its mystery and its

charm and properly estimate its service to mankind. On the eve of this great feast we need to think seriously before we thank generously. The Doxology cannot be well sung nor the Thanksgiving prayer be properly phrased and comprehended until we have considered our debt to those who have made possible the acquisition and distribution of the Great Provider's gifts.

Well may we say with the psalmist, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." They toiled, those men of long ago; they dared, they suffered, they sacrificed to find and build and maintain our country and its homes. Grown thoughtful, we are apt to go back at

this time to the Thanksgiving at Plymouth; but why begin thus late in America's history? Columbus and many another man of faith had dared the unknown sea before 1620. We owe a debt of thanks to the Indians, who were less greedy than the white settlers who dispossessed them of their land. Had they followed the extravagant methods of the last century, America would not have offered attractive homes to the English, Dutch, and French colonists. These Indians have contributed to the success of this Thanksgiving Day. Not only are our homes upon their lands, but they have made us definite gifts. They taught the pioneers how to make maple syrup and succotash, and suggested pemmican and hominy. Under Indian instruction the white man learned to make the canoe, the snow-shoe, and the moccasin. Greater gifts by far did the Indians make to the white man in tutoring him in the spirit of democracy and inculcating in him the love of the open. What return shall we make to these our bronze-skinned brothers? Shall we not make amends for our fathers' mistakes in giving them often injustice, whisky, and firearms? Today let us give them square-dealing, the education that will make successful Indians, and the opportunity that, embraced, will give them useful, honorable citizenship.

Four thousand years ago the ancestors of the Indians were living here; and a person today, in the back country of New Mexico and Arizona, may find the ruins of their homes and some of their possessions that have withstood the ravages of time. Their conservation of soil and water and wood makes possible our plenty now. The Indians and the cliff dwellers were thrifty. Uncivilized you may call them; but they had sufficient wisdom and love to think of the children and the children's children. They were not content to feast one day of Thanksgiving and let the others go entirely unconsidered.

The first white settlers found natural resources in abundance, uncut forests, unmined ore, untapped gas wells, the rivers with plenty of fish, the soil hungry for the seed. Speedily they became spendthrifts and began to waste their inheritance. The unthinking, selfish expenditure has gone on, and even today it has only been partially checked. What right have we to heap the table today and forget that there will be hungry children in the after years. Our

farmers are taking from the soil half and quarter crops for the most part when the same soil and the same labor would, with scientific management, give them full crops. We still permit 85 per cent. of our water to be wasted in freshets and floods. We let irrigation be largely confined to desert regions and neglect to provide water for the lands that are thirsty within the already cultivated zones. We have cut and slashed our trees in reckless fashion, burning the refuse and destroying the earth floors upon which nature had been working for a thousand years. Thoughtlessly we have let the lumber kings rob us of beauty and enrich their pockets at the expense of our need. At the present rate of consumption we shall have wood for commercial purposes for less than fifty years. We are using twenty-five times as much wood per capita as England, and nine times as much as Germany. We have mined our coal with little regard to the future, wasting at the mines and wasting again in its use.

Carlyle once paid a tribute to America, saying that our country meant roast turkey for everybody on every day. The wastefulness that has characterized us in dealing with natural resources has followed in the conduct of our business and the administration of our homes. Many, most of our people, could have turkey this Thanksgiving Day, if they had not wasted so much during the twelve months that lie just behind.

The day of feasting loses its joy when peace departs. Let us then yield a portion of our thanks to the fighters of yesterday, to the men who obeyed their country's call, who were ready to leave the home and to risk life itself that some day there might again be secure and happy homes. Some of you can think back to the Thanksgiving Days of 1863 and 1864. Aye, we can be thankful now, when we remember the suffering and the sorrow of those days. Scarce a home but felt its loss, and try as best they might, the tears would start and the hearts would ache. There were brave men who fought for all that men hold dear in the days of the Revolution, and our hearts cry out as we think of the men who battled for the right.

We sit here in this promised land,  
That flows with honey and milk,  
But 'twas they won it, sword in hand,  
Making the nettle danger soft as silk.

Our thanks should not be confined to the men of yesterday for giving us land and defending it, for a greater gift has come down to us from them—our intellectual and spiritual heritage. They came across the sea to give their children a chance to have freedom and truth, the coveted boons of all men who think and pray. Tolstoi voiced America's forgetfulness of her greater blessings when with prophet's accent he once told us:

"Prosperity, prosperity! What a shameful plea that is which your American platform makers address to the voters. They do not say, 'We will give you an honest, righteous government; but they say, 'We'll make you all fat and sleek. If you will vote for me you will have a double chin.' And no one arises to say, 'What will your full dinner pails profit you if while gorging your bellies you lose your immortal souls?'"

A thousand-fold more pitiful it would be to lose our spiritual inheritance than to waste the lands they left us. New forests can be planted; it is not too late to check our waste of water and to adopt new methods of mining. But what can a nation expect when she has forgotten the glory of truth and the beauty of purity and the worth of simple righteousness! My heart begins to sing praises to those pioneers who have given America the town. My humble hearty thanks go out to those men of yesterday who fought the hard battle to keep the home pure and the business honest, who thought that God was worth more than gold.

Thank the dear ones in your own home for their part in the feast. You appreciate the labor of your own good wife for the home in your own mind when you stop to think of her countless steps and her gracious ministries to your health and your happiness; but have you told her so? You know how she has thought for your comfort and sacrificed for your success, but have you thanked her in words? Frame and speak the sentences on the eve of this Thanksgiving Day and it will be a merrier feast. You will see the light in her eyes that you saw long ago, when you were starting the path together. She will believe then that you intend to keep those fair promises you made in the old days.

Tell him of your thankfulness for his toil, his sacrifice, his sharing of the problems of the home with you. The business world does not always stop to praise men, and,

alas, sometimes its appreciations are in terms of gold instead of integrity. Your thanks are due him; and there will be for him a genuine satisfaction in hearing you speak them.

A man of wealth whom the people had dubbed a miser gave a Thanksgiving feast to those who had most bitterly criticized him. The fifty invited promptly accepted his invitation and came with readiness to criticize, but the man sent them away thoughtful and thankful and critical only of themselves. His great diningroom was appropriately decorated but for one unusual addition; at the end of the long room was a white curtain. When the oysters had been served the lights went out and upon the screen the guests watched women gathering oysters from the rocks, shivering knee-deep in the water. When the fish course had been served a fishing schooner off the banks was seen floundering in a storm, and as the boat tossed and tumbled the guests cried out: "Oh, they will be lost!" When with a later course peas were served the guests saw little children, whose rightful place was in the schoolroom or sunshine, shelling peas in a factory. After the meat course the stock-yards were shown and the miserable homes close beside the works. So with each course came the accompanying pictures that told the story of the cost of that dish. For once the care-free revelers knew the price of what they ate. The miser is said to have paid \$20,000 for his films, but the cost was small indeed if it made those who dined more appreciative of the common workers. The miser's purpose was revenge, but he brought his guests to the point of tears and made it possible for them to be thankful to those whom before they had passed with neglect and scorn.

Have you thought that you have done all required when you have thanked God for the loaf? that is only part of the thanks that are due. Think of those who planted the wheat, who cultivated it, harvested it, of the miller and dealer, and neglect not the grocer's boy who fetched the flour to your pantry. There is, too, the butcher and the candlestick maker; have you no thanks for them? The dry goods merchant, the cutler, the silversmith, the glass worker, the miner, all these have contributed to your feast and without them your table would be meager. Beyond our boundaries, in lands across the sea, men toiled months ago,

anticipating for you this coming day. They worked in the rice fields of Java and the tea fields of China, and were paid a pittance for their labor. A thousand people at least have handled the articles that will be upon your table and a hundred thousand have toiled to make the dinner a success. We have paid a small price for all this and sometimes have eaten and made merry with never a thought for those who gave so much for our enjoyment. In China men toiled for a penny a day and in other lands men worked for less than a living wage. How can we show our gratitude? To give the extra dollar to the shopman here will not suffice. Our thanks will ultimately reach them if we through study seek to understand their lives and their problems, if we remember that all are the children of a common Father. If we really care whether they were rightly paid or not we shall find a way to make return to them. It may be through missionaries that carry them a new message and kindle within them a spirit of discontent with wrong conditions and quicken them to extra striving after better living. It may be through new laws that work out more successfully international problems and international relationships.

To the workers whose names and faces I know not I send my thanks. I am indebted to them for their patient toil, and I have partaken of their sacrifice and have entered into the results of their labor. They are a part of the one big family, and, though they have no seat at my table, I am not

content that they should be hungry or that they should be obliged to beg for crumbs from a rich man's table. I pray that they may have first of all justice and then charity, hoping that, having justice, they may not need the charity. When I send a Thank-giving basket I question as to whether I have paid the full price for my own dinner, whether I have given thanks as well as dollars; and, further, whether if I and other men had paid our rightful share, there would be any call for charity baskets.

Then, when I have thanked the human folks who have lengthened God's arms and extended his love, I find myself the more ready devoutly and earnestly to thank him who is before and in and through every good gift. Having thanked men, we are better able to comprehend the Infinite's generosity.

The baker has toiled for forty years, the butcher fifty, but the Infinite Provider has labored through millions of years. Before man ever came to this earth he was toiling for their cities and their gardens. So gigantic is the toil required to make the fire-mist ready to produce the golden kernel of corn that no human mind can estimate the strength and wisdom required, and our mathematicians grow dizzy trying to compute the time that has been necessary.

Except God be remembered in the feast, they labor in vain who have prepared it; and except his children be thanked, those who partake shall find little joy and less of satisfaction.

## THE CHILDREN'S SERVICE

### THE DAY OF LITTLE THINGS

ROBERT SPARKS WALKER, Chattanooga, Tenn.

[This continues the Nature Studies with spiritual application. They are given as the raw material for the children's sermon, which each pastor can adapt in his own way to the needs of his own situation.—EDITORS.]

Nature declares the most important of her creatures to be the little things. She points to every one, no matter how mighty, as a result of a small beginning. It is with the little things that the world is kept replenished in both the plant and the animal kingdom. The tallest pine of the forest was once a small seed and was carried on the wind-waves. There is a banyan tree, a species of the fig, which grows in the Bo-

tanic Garden at Calcutta, India, the main trunk of which is forty-two feet in circumference. It has two hundred and thirty-two additional trunks, and covers a space sufficient to shelter more than seven thousand people. The seed of this tree was so small that it was carried by a bird and left in the crown of a palm. Here the tiny seed germinated and sent its shoots down to the ground, finally killing the palm tree.

From its branches it sent out shoots that reached down into the ground and these eventually grew into large trunks. It is in this manner that the banyan tree grows and thrives in that tropical country.

A grain of wheat may be tossed into the air and it is so small that the noise it makes when striking the floor is hardly audible. It is so small that when we eat a half pound loaf of bread we consume approximately six thousand grains. It is so small and yet so powerful that if all the wheat in the world was destroyed excepting one grain, by planting this single seed and the grains that it produces, within fifteen years from this small beginning the world's wheat crop would be restored, amounting to some four billion bushels. The mystery we call life, in which is power and almost unlimited achievement, is always locked up in small beginnings. With wonder we look on the banyan tree and its humble beginning, and on the mystery of the great force that

is held within a single grain of wheat, but within our own brains is stored power more wonderful than any seed of the vegetable kingdom.

When the Christian religion was first launched on the earth, twelve humble men were selected to carry it forward, and from that small beginning it has girdled the globe.

And so has been the history of the beginning of every notable movement for the uplift and education of the human race. Opportunities for achievement in the spiritual as well as the material world are lost because the individual looks with contempt or scorn on little things and humble beginnings. No great spiritual development can ever be attained by any one unless he recognizes the value of little things and gives great achievements the opportunity to begin. Growth follows quickly all honest beginnings, which must be founded in little things.

## THEMES AND TEXTS

The Rev. EVERT LEON JONES, Philadelphia, Pa.

**The Perils of Orthodoxy.**—"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone."—Matt. 23:23.

**Using Life's Remainders.**—"And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost."—John 6:12.

**God's Diverse Ways of Training His Servants.**—"And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death."—1 Sam. 11:12.

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."—Ex. 2:15.

"Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb."—Ex. 3:1.

**Religious Bargain Hunters.**—"When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus," etc.—John 6:24-26.

"Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing."—Acts 17:21.

**The Rivalries of Life.**—"But he said unto him, a certain man made a great supper;" etc.—Luke 14:16-24.

**Keepers of the Faith.**—"For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith."—2 Tim. 4:6-7.

**The Unidentified Man in the Story of the Good Samaritan.**—"And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?" etc.—Luke 10:25-37.

**The Romance of Stewardship.**—"Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God."—1 Cor. 4:1.

**The Place of Hatred in Life.**—"O ye that love Jehovah, hate evil: He preserveth the souls of his saints: He delivereth them out of the hand of the wicked."—Ps. 97:10.

**The Tolerance of Indifference.**—"And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things."—Acts 18:17.

**Speaking in Other Tongues.**—"And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language."—Acts 2:6.

## OUTLINES

### *The Failure of Function*

*If therefore the light that is in thee be darkness, how great is that darkness?"—Matt. 6:23.*

How can light be darkness? Is there not contradiction here? Can light exist where darkness reigns? Can the two co-exist? That they can not coexist is true, and yet there is a sense that light can be darkness. It can be darkness, when instead of giving out the light for which it is intended, it fails in its function. For instance, gas is meant to give light, but when the gas is so poor that one can scarcely see by it, its light may be said to be darkness. It is a failure of function. The eye is the organ of vision; but let the eye be diseased and become unable to see, its main purpose is thwarted. Let the light-giving faculty fail, and the tragedy of darkness sets in. We will read the text in three ways, letting each reading bring its own application. Let us read it first, in connection with the light of

I. CONSCIENCE. "If therefore the light (of conscience) that is in thee be darkness, how great is that darkness?" Conscience is the God-given faculty in every man whereby he may discern between good and evil. That is its function. But suppose the faculty through misuse or perversion becomes a faithless guide, impotent to check or restrain or to throw light on life's devious way, what a dark thing it becomes! How pathetic a thing it is when a man, having lost the light of conscience through neglect to give it heed, has no restraint upon him and without compunction yields to ways of recreancy and sin. We want consciences that act with precision, that are sensitive to the slightest touch of wrong, that are God-trained and God-illuminated, and that never fail to give light where light is needed.

II. TRUTH. "If therefore the light (of truth) that is in thee," etc. It was because of this defect that the Pharisees of Christ's day came under his scolding, scorching criticisms. Christ's apostrophes against them are very descriptive. "Ye fools and blind," He said. And again: "Blind guides." They professed to have the light of truth, but had it not. They professed to lead others, yet had not the light in

them qualifying them to lead. And not having the light in them, how pathetic was their leadership. How great risk it meant for those who followed. A man goes to a teacher to be taught, say, science, mathematics, philosophy, languages. Getting there he discovers that the man, with all the profession, knows no more than himself. What a deception! What darkness! What a failure of function! How pitiable a thing it is, to profess to teach men the ways of God, of truth, of righteousness, and yet not to know them oneself.

"How unserviceable such a man must be. He has to guide travellers along a road which he has never trodden, to navigate a vessel along a coast of which he knows none of the land marks. He is called to instruct others, being himself a fool. Better abolish pulpits than fill them with men who have no experimental knowledge of what they teach."—Spurgeon.

If we pose to teach the truth "as it is in Jesus," let us be sure that we know the truth we are supposed to teach! Make sure that our light is not darkness!

III. DUTY. "If therefore the light" (of duty) etc. To know duty and not to perform that duty is also light that is darkness (see James 4:17). To know the light and not to act up to the light is a perversion of knowledge that ends in sin. And the depressing feature of much of sin to-day is that it is sin against the light—against the light of knowledge, of truth and duty. Were it otherwise, it would be more easily corrected. It is not so much the opening of men's eyes as the need of a change of heart. It is not that they do not know the difference between right and wrong as that they so often choose the wrong instead of the right. It is a grave thing to see the light of duty and to refuse to walk in its light. Knowledge is responsibility, and not to walk in the way of that knowledge is the failure of function, the darkening of the light.

Application. Educate the light that is within. Keep every spiritual function in due repair. Act up to conscience. Be true to the light within. Answer to duty's call. Have the courage of your convictions, and live ever in the light, "even as he (God) is in the light."

## *Early Discipline Essential to Good Character*

*It is good for a man to bear the yoke in his youth.*—Lam. 3:27.

I. Discipline is essential to perfection of character. A chastened spirit is the ideal state, worthy of any cost. This is the natural outcome of some educative process. An undisciplined life is unfruitful.

II. Discipline to be effective must be asserted early in life. The material is ductile, the effect formative, the impress lifelong. Note its effect in trees, the horse, dog, human soul, nation.

III. Discipline withheld always conduces to disaster in some form. Proofs all around. Selfish egotists—ruined lives, ill-formed character. Our common nature tends to ruin if it remain unchecked, unpruned.

IV. Discipline delayed increases its painfulness, if not its impracticability. If we resent the yoke of wood, the yoke of iron will possibly be imposed. Far better to take his yoke in the early days of life.

V. Discipline is too often superseded by inferior substitutes. Rousseau advocated nature. Some presume upon moral suasion. Others prescribe increased tuition. Parental fondness heaps indulgences.

VI. Every age disproves the efficacy of such superficial measures. Socrates failed to win Alcibiades, Seneca failed to win Nero, Aristotle failed to win Alexander.

VII. Even the Son of the Highest was made perfect through suffering. A staggering blow is dealt to human pride in his case. Think of it; the Son of the Highest under discipline in his youth, bearing the yoke, submitting to privation, made to herd with inferior souls, to cry out in pain and perplexity—all this in one who might have claimed exemption. "How he shines through our rust!"

Self-discipline to be most effective must be (1) conscientious, (2) thorough.

## *O, Give Thanks Unto The Lord!*

Shakespeare calls ingratitude a "marble-hearted fiend". That, Shakespeare-like, is strong language.

Even though there may be many who are ordinarily possessed of this fiend, certainly at this season of the year thanksgiving and gratefulness for all the good things life offers must take possession of the human soul. It is a marble heart indeed that does not throb with gratitude around the glad Thanksgiving-tide!

A deaf-mute defines gratitude as the "memory of the heart". One may indeed remember a benefaction with other than heart-faculties. In this cold process of mere recollection there are no glad and gladdening emotions of a grateful spirit. There are only the benefits of mere receptive enjoyment, so to speak. The beneficiary receives and receives and receives again, but if he be an ingrate he knows not the emotions of sincere gratefulness.

He who simply receives, day in and day out, the never-ceasing blessings and providences of God without lifting up his heart in praise, adoration, and grateful acknowledgement fails of the truest and deepest benefits that would accrue to his soul. So with him who benefits at the hands of his fellows without expressing and feeling deeply the thanks that should naturally follow acceptance of favors and good officers.

"The memory of the heart"—sincere gratitude—is a sweet influence, not only reaching out to the benefactor but permeating the well-springs of the soul of the beneficiary! In the expression of thanks there is a dual reward. Thanksgiving and praise and oral gratefulness carry with them gladness that is two-fold.

The quality of true thanksgiving, like the quality of mercy, is "twice blest". Like mercy, it "blesseth him that gives and him that takes." It is "enthroned in the heart of kings". It maketh the earthly seem like the heavenly when "gratitude" seasons "benefaction".

"O, praise the Lord, for it is a good thing to sing praises unto our God. Yea, a joyful and pleasant thing it is to be thankful."

Most gracious God, give us a just sense of thy great mercies, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord.

## ILLUSTRATIONS AND ANECDOTES

### What Warfare Costs

Under the caption "The High Cost of Killing" the *Advocate of Peace* gives the following appalling figures.

Below is a comparison of the cost of the government in the fiscal year 1916, the last before the war, and the current fiscal year, 1922, which shows something of the price paid in dollars for warfare. It will be seen, by examination of the table, that the present price of past wars, including the World War, has increased 806 per cent over 1916, while the present cost of being ready for further wars makes the army cost 214 per cent more and the navy 156 per cent.

That is not the worst of it. The totals given do not take into account any of the deficiency bills that will be passed this year,

except the emergency appropriation contained in the second deficiency act for the 1921 fiscal year, which ended June 30. Exactly what the war costs will be for the year, by the time everything is paid, cannot be forecast.

But Secretary Mellon has stated to the Ways and Means Committee that he expects the army to spend in the 1922 fiscal year \$450,000,000, which is nearly \$100,000,000 more than is shown in the table of appropriations given below; and he stated that the navy was expected to spend \$487,225,000, or about \$60,000,000 more than is shown below. All of that is apart from the expected expenditure of three-quarters of a billion of dollars in this year for railroads and shipping due almost wholly to the war.

*Comparative Statement of Appropriations for 1916 and 1922*

	1916. Amount.	1922 Amount.	Increase of 1922 over 1916 Per cent.
1. Appropriations incident to past wars, including services to veterans and the public-debt service	\$186,637,760	\$1,691,406,485	806
2. Appropriations for the army.....	113,239,050	356,121,809	214
3. Appropriations for the navy.....	166,845,060	426,922,645	156
I. Total for past wars and army and navy.....	466,721,870	2,474,450,939	430
4. Appropriations for civil purposes	253,543,083	486,506,994	92
II. Total for all purposes except the postal service....	720,264,953	2,960,957,933	311
5. Appropriations for postal service..	306,228,453	574,092,552	87
III. Grand total.....	\$1,026,493,406	\$3,535,050,485	244

### Are You Nervous?

Sit down calmly for a few minutes every morning and survey the duties of the day. Ask yourself not "What are the things I must do?" but "What are the things I can leave undone?" You will be surprised at the number of futilities you can dispense with, much to your own relief, and without injury to any serious interests.

Make room in the day's activities for a brief period of rest and relaxation. This is absolutely essential. When I offer this advice I am sometimes met with a smile, as though I were propounding a counsel of perfection. "Why, I have not a moment to call my own, and how absurd to tell me to rest! In my house there is no time for

rest." I reply, "There is always time to do the things that ought to be done, and rest is one of those." There are times when the highest achievement of character is not doing, but cessation from doing.

Avoid haste and hurry; they are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes, summon back your self-possession, and refuse to do in one hour work that should be spread over two.



Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and peace is to be enjoyed; and this is done not, indeed, by a fiat of the will, but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, faith in God and reverence for the divine order of life.—*Harper's Bazar*.

### Christ Dwells with the Contrite

A group of friends were taking a few hours vacation picking blackberries. Several times an experienced member of the party exclaimed, "Look low." It was good advice. The sturdy upstanding briars in the field had been visited by numerous earlier pickers and most of their ripe fruit had been removed. Little remained on them but thorns and immature berries. Lower down, however, among the tangled briars and underbrush, careful scrutiny revealed much good fruit, indeed, the largest and ripest berries were found on the briars which had been trampled and broken beneath the feet of the earlier visitors. Crushed almost to earth though they were, their fruit had been undisturbed and had ripened lusciously.

Is it not a parable of life? Commonly we are told to "look high," to give our attention to the men and women of strength and prominence as the bearers of abundant fruit. Yet we are often disappointed in them. Stalwart they are and much fruit they have yielded; yet often we find that their thorns seem unusually prominent and that much of what they bear is sour and hard. Indeed, it is one of the keenest disappointments of the Christian to come in touch with many persons of great prominence in the religious life only to find that their very prominence seems to have robbed them of that which we most need and to have developed in them qualities which prick like the thorny briar.

There are such prominent Christians who are well aware of a serious lack in their lives. They have so stood forth in their strength and such have been the demands made upon them that they are conscious of lack of opportunity to mature the finest grade of

fruit. Constantly under pressure to yield up to others all that they have, they feel that their fruit has been plucked before it had time to ripen fully and, as unconsciously as the briar, they have developed thorns because of the necessity of self-protection. They are still upstanding in their rugged strength and certain qualities have been developed to a high degree; but there has been little opportunity for the ripening process and they often long for greater obscurity that time may be had for that slower development which produces a crop of finer quality. Perhaps they are to be envied for their prominence; but they are also to be pitied for the penalty they have to pay.

But "look low." The very finest fruitage of the spiritual life is often found among those who have been broken and crushed by the tramp of careless feet and who live in the shadows rather than out in the full glare of the sun and the full view of the multitude. All are to bear fruit, and "much fruit," but we are unwise if we forget that the Master seeks not only quantity but quality. It is splendid to do and to do much—much of that which the Master did. But it is even finer to be, to develop into his likeness, into the very fullness of his character; for it is out of that Christ-likeness of the inner man that there comes the fruit of finest quality. Would you find the real manifestation of the Christ spirit, the gentleness, the steady tender service which he rendered, the love which is the very essence of divinity? Then "look low" now and then, for he dwells with them who are of a lowly and contrite spirit.—*The Presbyterian Advance*.

### Are You Appreciative?

Our busy and overwrought generation has not yet fully appreciated the service to the millions of God's poor of the wise, kindly and beneficent plans of the founder of the Rockefeller Foundation. Many years ago the people of our country were astounded by the discovery that the poor of the South, both white and colored, with tens of millions in China and India and Africa, were victims of the hookworm disease. Hitherto experts had supposed that these listless, idle folk were victims of some malarious germ or were deficient in intellect and will. Then it was discovered that there is a minute germ in warm Southern lands

that lives in the crust of the soil, that comes in contact with the bare feet of children and takes advantage of every bruise and open wound to enter the current of the blood, to sap the vital forces. Physicians took the drop of blood from the finger of some half-invalided boy, and so, under the microscope that became a crimson sea, a little creature swam about looking for fat and juicy cells, just as a trout swims about in search of crumbs of bread. While one watched that living creature it was as if you were seeing that enemy swallow health, ambition, prosperity. The two Rockefellers set apart \$100,000,000, adding many other gifts, not alone for the warfare against cancer and tuberculosis, and typhus and all children's diseases, but especially against the hookworm. At last an antidote was found that could be pumped under the skin and later absorbed into the blood vessels to kill the germ of the hookworm without injuring the human cells, white or red. A campaign was organized throughout the entire South. Later experts were sent to China and India, where hospitals were founded and trained men went forth with this remedy. Millions of people were treated. Soon the tides of life began to return, not only to children and youth, but to men and women, who had suffered all their life long. With the return of health came the quickening of ambition, intellect and industry. Those that had been impotent for self-support became more than self-sufficing. No more beneficent and useful work has ever been planned for the physical well-being of the human race. Not only do the City of Chicago and the people of the Middle West owe a great debt to the founder of the University of Chicago, but business men, as well as the realm of intellect and sound morals and the Christian religion should recognize, within his lifetime, the indebtedness of the entire human race to Mr. Rockefeller, who had the genius to conceive and the generosity to support a movement that may ultimately enable us to trace to some diseased germ in the human body all subnormal mental conditions, even as the hookworm germ is the scientific explanation of the dull, sodden, stupid tens of millions that live in India and China and Africa, and in certain States of our own Southern land.

NEWELL DWIGHT HILLIS.

### Prosperity

They tell me thou art rich, my country: gold  
In glittering flood has poured into thy  
chest;  
Thy flocks and herds increase, thy barns are  
pressed  
With harvest, and thy stores can hardly  
hold  
Their merchandise; unending trains are  
rolled  
Along thy network rails east and west;  
Thy factories and forges never rest;  
Thou art rich in all things bought and  
sold.

But dost thou prosper? better news I crave.  
O dearest country, is it well with thee  
Indeed, and is thy soul in health?  
A nobler people, hearts more wisely  
brave,  
And thoughts that lift men up and make  
them free  
These are prosperity and vital wealth.

HENRY VAN DYKE

### Gratitude

The story is told of a good Presbyterian minister in Scotland, but of a rather conservative type, who had in his congregation a poor old woman who was in the habit of saying "Praise the Lord," "Amen," when anything particularly helpful was said. This practise greatly disturbed the minister, and one New Year's day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out 'Praise the Lord' just when I get to the best part of my sermon, and it upsets my thoughts. Now if you will stop doing it all this year, I'll give you a pair of wool blankets." Betty was poor, and the offer of the blankets looked very good. So she did her best to earn them. Sunday after Sunday she kept quiet. But one day a minister of another type came to preach—a man bubbling over with joy. As he preached on the forgiveness of sin and all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could stand it no longer, and jumping up she cried, "Blankets or no blankets, Hallelujah!"—G. B. F. HALLOCK—*The Intelligencer*.

### God's Call Assuredly Brings Blessing

A person whose life had been clouded by the thoughtlessness of one who eventually forsook her, was in danger of becoming despondent and recluse. In the midst of her darkness she heard a voice saying, "Forget self and live for others." So distinct was the message, and so frequently was it forced upon her attention that she felt it was God's call to service. In his name and strength she responded to the call, God wonderfully sustained her, so that she was made very useful and happy. During the war she rendered invaluable service voluntarily, feeling that she was doing God's work. It certainly does seem the best thing for troubled hearts to occupy themselves with sacrificial service, for no course of life can bring greater comfort than rendering helpful, unselfish labor. Troubled hearts know best what other troubled ones require, and consequently greater intensity goes with their sympathy; and, in sustaining the burdens of others, however paradoxical it may seem, they lessen the weight of their own grief. "Bear ye one another's burdens, and so fulfil the law of Christ."—JOHN APPELYARD in *Pearls from Life's Ocean*.

### The More Excellent Way

An Army and Navy Club was opened recently with an announcement posted where all soldiers and sailors passing by could see it: "You will neither be robbed nor uplifted. Come in and enjoy yourself." A Boston editor remarked in effect: "This is not only very generous, but it is, what the ordinary propagandist cannot understand, good propaganda. The average person is not a little suspicious that those who are eager to do something for him are really out to do something to him. The surest method of intriguing his interest is to lay something before him with a take-it-or-leave-it attitude. If you would win him to your point of view, don't approach him with a stick. It is better to say: 'Now this is the way it appears to me. Of course, I think you are greatly the loser because you do not see it my way. But that is only my opinion. You have as much right to your view as I to mine. Let's be good friends.' He is an exceptional individual who can stand out against that spirit."—*Zion's Herald*.

### No Bar to the Little Child

A beautiful story is told of Francis Xavier. He was engaged in his missionary work, and hundreds kept coming until he was literally worn out. "I must have sleep," he said to his servant, "or I shall die. No matter who comes, do not disturb me; I must sleep." Hastening to his tent, he left his faithful attendant to watch. In a little while, however, the servant saw Xavier's white face at the tent door. Answering his call, he saw on his countenance a look of awe, as if he had seen a vision. "I made a mistake," said the missionary. "I made a mistake. If a little child comes, waken me."—J. R. Miller.

### Self-Engrossment

We do not need psychology to tell us that engrossment in self is a disastrous condition. When the psycho-analyst says that the life-force must be turned out, not in, he is approaching from a new angle the truth as it is found in the gospel, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself." Religion provides the love-object in the Creator; altruism provides it in the "neighbor." Christianity and psychology agree that as soon as love ceases to be an out-going force, just so soon does the individual become an incomplete and disrupted personality.—JOSEPHINE A. JACKSON.

### The Russian Famine

The harrowing account of the Russian famine by "Competent Observer," which appeared in *The Times* [London] reflects a nation-wide agony:—

"'One of my children died yesterday,' says an old peasant, almost without looking up at me, 'another died three days ago. We shall all die soon.' The rest of his family look at him without any expression, as if what he had been saying is the most natural thing in the world. They have all reached the stage at which it is impossible for them to feel any emotion about their own or anybody else's fate."

In the light of this, it is almost impossible to remain calm over the incredible delays in sending relief. Enquiries are on foot, guarantees are demanded, negotiations are pursued, anything and everything is done, except to rush food into the famine area. But for Dr. Nansen and Mr. Hoover, our relief schemes would be a grim farce.—*The Challenger*, London.

# Notes on Recent Books

## THE STUDY OF RELIGION<sup>1</sup>

Something of the scope, something of the variety, much of the development, and somewhat of the intensely human interest of the science of comparative religion are suggested by these four books. The first is concerned with the highly intellectualized basis upon which is grounded the religious faith of over 300 millions of people. The second, at the opposite extreme, shows the dominance of a form of ignorant superstition over large areas of life, intruding even upon the highest form religion has yet developed. The third provides a brief survey of the whole field of religion, primitive and developed, probably intended for use as a textbook. The fourth is a partial guide to the literature of the whole subject.

Professor Hume's translation of thirteen leading Upanishads is significant. While two volumes of Max Mueller's *Sacred Books Of The East* present some Upanishads, and many other more or less important translations exist, they could not be fully satisfactory in the state of knowledge existing when they were made. We have learned much more about Sanskrit than Max Mueller knew, and (which is more important) we have acquired a more intimate acquaintance with Hindu thinking and so can more justly transfer both the terms and the currents of thought into our own tongue.

The Upanishads are the religious-philosophical development of seed ideas found in the Vedas or the Brahmanas, and of conceptions taken over from the non-Aryan peoples of India. They represent a portion of the Hindu "scriptures" as distinctive, significant, and important as are the "wisdom" literature and the gospels and epistles of our own Bible. They are the substratum of past and present Hindu doctrine, the basis of Hindu theory and practice, the embodiment of Indian religion—whether it take the form of the dominant pantheism, of henotheism, or of polytheism. And they are the application of a rigid logic in the deduc-

tion of an ethic that repays study, even where it differs from our own, especially in its fundamental assumptions. Welcome, therefore, is this mature translation by a scholar who was born in India of American parents, educated in the United States and served as a missionary in the great peninsula. He is therefore, doubly fitted for the chief task he assumed—"to present their (i.e., the Upanishads') actual contents by a faithful philological translation." A secondary self-imposed labor, well performed, was 'to furnish a clue to their . . . exposition by a brief outline of the development of their philosophical concepts.' Both these tasks are performed with praiseworthy results.

The book makes still more inexcusable, in college and university courses on the history of philosophy, the total ignoring of India—to say nothing about the ethical social political philosophy of China. Such reticence is too provincial for these days of intimate world-wide intercommunication. It cannot too soon be ended.

Mr. Clodd has long been a distinguished worker in the field of primitive culture. One plot therein is occupied with magic, which is very pervasive. Only a single species of magic is here discussed—that which concerns the use of names and the "word of power." Throughout the world of mankind at one time or another the name is regarded not only as part of the personality, but as a significant element thereof. If a man's hair or nail-cuttings or even the imprint of his foot may be used to work him woe, so *a fortiori* may his name be employed. Hence the members of whole tribes conceal from strangers, even from each other, so intimate a part of themselves, lest an enemy—human or ghostly—use it against them. Mr. Clodd's collection of cases is illustrative, not exhaustive, either in number or variety. But it is sufficient to prove both the omnipresence and

<sup>1</sup>The *Thirteen Principal Upanishads*, by ROBERT E. HUME, M. A., Ph. D. Milford 1921, 539 pp.  
*Magic In Names*, by EDWARD CLODD, E. P. Dutton Co., New York, 1921, 238 pp.  
*The Religions of Mankind*, by EDMUND D. SOPER, Abingdon Press, New York, 1921, 344 pp.  
*Comparative Religion*, LOUIS H. JORDAN, B. D. Milford, New York, 1920, 160 pp.

the enduring vitality of beliefs in the magic of names. And it is interesting, revealing, and thought provoking, particularly as it adduces survivals of the idea in ethical religions. How greatly the idea of magic still influences practice in worship and elsewhere is vividly suggested by Dr. Olodd, though that is not his principal purpose.

In judging Professor Soper's volume one must remember that a study which, like his, professes to review the whole field of the "Religions of Mankind" has many worthy competitors. It must justify its existence by a peculiar excellence. It must compare well with Barton's useful *Religions of the World* (1917), Geden's excellent *Religions of the East* (1913), Montgomery's stimulating *Religions of the Past and Present* (1918), Cook's fertile *Study of Religions* (1918), Hopkins' handy *History of Religion* (1918), and Moore's two portly volumes of *History of Religions* (1918-19)—to mention only the recent outstanding books. The reviewer confesses disappointment. A case in point is the treatment of Greek religion. Here the attention is centered on what scholars know as the Homeric pantheon. But we are now in a position to state much of what used to be called prehistoric and was pre-Homeric—we can trace the genealogies of Zeus and the rest, describe their forbears, and follow many of the steps by which the Homeric deities came to their eminence. Such works as Miss Harrison's *Prolegomena* and *Themis*, Cook's *Zeus*, and Farnell's *Culte of the*

*Greek States* have (apparently) not been used, nor are they even cited in the bibliography, almost epochal tho they are. In the case of Egypt of the three significant features in the religion the dominance of magic, controlling even the gods, is hardly noticed. The book has not grasped its opportunities.

Mr. Jordan has long been a competent observer of the development of comparative religion as a science, and has made worthy contributions to its methodology. His most useful helps have been in the way of bibliography. The present work is exactly described by its title. The survey includes literature in English, French, German, Italian, and Swedish, and Mr. Jordan assists with an evaluation of each book noted. Besides the bibliography, there is a suggestive review of the present position, tendencies, needs, and value (cultural, moral, religious) of the science. The teacher will hardly need the book, the student should use it.

With such apparatus available as is indicated in the foregoing, there is now no excuse for ignorance of the beliefs of mankind present or past. Nor need students fear that such study will inure to anything but a firmer reliance on God, who has never withheld himself from his sons of every race, or to aught but confident belief in man as he strives onward and upwards. We no longer speak of the "false" religions; we know there is truth and devotion in all.

G. W. G.

## THE ACQUISITIVE SOCIETY<sup>1</sup>

It is easy to say the soft thing, the thing that will not hurt, and yet if we always said the things that were pleasing and ignored the things that ought to be mentioned in the interests of a better social and industrial order, we would never make progress. Some one said recently, "Any hope which the world may have lies with that 'saving remnant' who can see clearly and are unafraid." The author of this book may safely be numbered in this choice circle, and we can say this all the more, even tho we may not be able to subscribe to all the ideas presented.

So much in life depends on direction. The

reviewer feels that the material given in this very readable volume is, in the main in the right direction. The author loses no time in bringing the reader face to face with the great eternal laws to which industry must inevitably submit.

"An appeal to principles is the condition of any considerable reconstruction of society, because social institutions are the visible expression of the scale of moral values which rules the minds of individuals, and it is impossible to alter institutions without altering that moral valuation."

The application of moral principles to industry will always be an uphill task, very

<sup>1</sup> *The Acquisitive Society*. By R. H. Tawney. Harcourt, Brace & Company, New York, 1921. 188 pp. 7½ x 5 in.

largely because men covet gain and do not easily relinquish what they have. It is either a question of being guided, industrially speaking, by moral principles, or by the present unsatisfactory system in which cupidity and unbrotherliness are chiefly noticeable of men who profit but do not produce. How then, may these moral principles be applied to industry? What is industry? When all is said, industry

"is in its essence, nothing more mysterious than a body of men associated, in various degrees of competition and cooperation, to win their living by providing the community with some service which it requires. Organize it as you will, let it be a group of craftsmen laboring with hammer and chisel, or peasants plowing their own fields, or armies of mechanics of a hundred different trades constructing ships which are miracles of complexity with machines which are the climax of centuries of invention, its function is service, its method is association. Because its function is service, an industry as a whole has rights and duties towards the community, the abrogation of which involves privilege. Because its method is association, the different parties within it have rights and duties towards each other; and the neglect or perversion of these involves oppression.

The conditions of a right organization of industry are, therefore, permanent, unchanging, and capable of being apprehended by the most elementary intelligence. . . . The first is that it should be subordinated to the community in such a way as to render the best service technically possible, that those who render no service should not be paid at all, because it is of the essence of a function that it should find its meaning in the satisfaction, not of itself, but of the end which it serves. The second is that its direction and government should be in the hands of persons who are responsible to those who are directed and governed, because it is the condition of economic freedom that men should not be ruled by an authority which they cannot control. The industrial problem, in fact, is a problem of right, not merely of material misery, and because it is a problem of right it is most acute among those sections of the working classes whose material misery is least. It is a question, first of function, and secondly of freedom. . . .

The eleven chapters, dealing with many different aspects of industry, are on the whole a masterly survey of a difficult problem. We feel that we can perhaps render the best service to our readers by some liberal quotations from a small book that in directness of appeal and convincingness of argument would be difficult to equal.

Graham Wallas in reviewing this book in

the *Nation and the Athenaeum*, said this of the author: "He is one of the three or four best living writers of English prose." This of itself should make the quotations of more than ordinary interest to our readers.

"To admit that the criterion of commerce and industry is its success in discharging a social purpose is at once to turn property and economic activity from rights which are absolute into rights which are contingent and derivative, because it is to affirm that they are relative to functions and that they may justly be revoked when the functions are not performed. It is, in short, to imply that property and economic activity exist to promote the ends of society, whereas hitherto society has been regarded in the world of business as existing to promote them. . . .

A society which aimed at making the acquisition of wealth contingent upon the discharge of social obligations, which sought to proportion remuneration to service and denied it to those by whom no service was performed, which inquired first not what men possess but what they can make or create or achieve, might be called a functional society, because in such a society the main object of social emphasis would be the performance of functions. But such a society does not exist, even as a remote ideal, in the modern world, though something like it has hung, an unrealized theory, before men's minds in the past. . . .

The true cause of industrial warfare is as simple as the true cause of international warfare. It is that if men recognize no law superior to their desires, then they must fight when their desires collide. . . .

All rights, in short, are conditional and derivative, because all power should be conditional and derivative. They are derived from the end or purpose of the society in which they exist. They are conditional on being used to contribute to the attainment of that end, not to thwart it. And this means in practice that, if society is to be healthy, men must regard themselves not as the owners of rights, but as trustees for the discharge of functions and the instruments of a social purpose. . . .

What nature demands is work: few working aristocracies, however tyrannical, have fallen; few functionless aristocracies have survived. In society, as in the world of organic life, atrophy is but one stage removed from death. . . .

If, as is patent, the purpose of industry is to provide the material foundation of a good social life, then any measure which makes that provision more effective, so long as it does not conflict with some still more important purpose, is wise, and any institution which thwarts or encumbers it is foolish. . . .

Place the responsibility for organizing industry on the shoulders of those who work and use, not of those who own, because pro-

duction is the business of the producer and the proper person to see that he discharges his business is the consumer for whom, and not for the owner of property, it ought to be carried on. . . .

The man who lives by owning without working is necessarily supported by the industry of some one else, and is, therefore, too expensive a luxury to be encouraged. . . .

The application to industry of the principle of purpose is simple, however difficult it may be to give effect to it. It is to turn it into a profession. A profession may be defined most simply as a trade which is organized, incompletely, no doubt, but genuinely, for the performance of function. . . .

The difference between industry as it exists today and a profession is, then, simple and unmistakable. The essence of the former is that its only criterion is the financial return which it offers to its shareholders. The essence of the latter is that, though men enter it for the sake of livelihood, the measure of their success is the service which they perform, not the gains which they amass. . . .

The truth is that only workers can prevent the abuse of power by workers, because only workers are recognized as possessing any title to have their claims considered. And the first step to preventing the exploitation of the consumer by the producer is simple. It is to turn all men into producers, and thus to remove the temptation for particular groups of workers to force their claims at the expense of the public, by removing the valid excuse that such gains as they may get are taken from those who at present have no right to them, because they are disproportionate to service or obtained for no service at all. . . .

It is idle to expect that men will give their best to any system which they do not trust, or that they will trust any system in the control of which they do not share. . . .

No one has any business to expect to be paid "what he is worth," for what he is worth is a matter between his own soul and God. What he has a right to demand, and what it concerns his fellow-men to see that he gets, is enough to enable him to perform his work. When industry is organized on a basis of function, that, and no more than that, is what he will be paid. . . .

So the organization of society on the basis of function, instead of on that of rights, implies three things. It means, first, that proprietary rights shall be maintained when they are accompanied by the performance of service and abolished when they are not. It means, second, that producers shall stand in a direct relation to the community for whom production is carried on, so that their responsibility to it may be obvious and unmistakable, not lost, as at present, through their immediate subordination to shareholders whose interest is not service but gain. It means, in the third place, that

the obligation for the maintenance of the service shall rest upon the professional organization of those who perform it, and that, subject to the supervision and criticism of the consumer, those organizations shall exercise so much voice in the government of industry as may be needed to secure that the obligation is discharged."

*The Southern Highlander and His Homeland.* By JOHN C. CAMPBELL. Russell Sage Foundation, New York, 1921. 9½ x 6½ in., 405 pp. \$3.50 net.

To write of that which one knows and to bear witness of that which one has seen and experienced, especially an experience that covers a quarter of a century; then to make practical suggestions as to what is actually needed for the advancement and well being of a people in a particular environment, is to render positive service. This the author of *The Southern Highlander and His Homeland* has done.

While the discussion is limited to the southern highlander it is well to keep in mind "that Southern and Northern Highlands together constitute a whole, a great upland realm extending twelve hundred miles or more from northeast to southwest." Such men as Mr. Campbell (Secretary, Southern Highland Division, Russell Sage Foundation) are rare for the kind of service that is required in the highlands of the south. In him there was not only a deep interest in the people themselves, not only the call of the pioneer and the call of the blood, but also a fine sense of appreciation and gratitude for the hospitable way the south had treated his father when but a lad in ante-bellum days.

One of the first requirements for useful service in any field is a knowledge of the land and people. Suppose the people of these southern mountain regions had been Asiatics instead of what they are (largely Anglo-Celtic), the approach to all the different questions that would naturally come up would necessarily be quite different, for their problem would be different. This is perhaps the most important thing for men and women who represent agencies, organizations, and churches to keep in mind in their endeavor to aid and educate, and on a par with that is the principle that it is uneducational to seek to impose one's views on any people, especially on the southern highlander, whose "dominant trait is independence raised to the fourth power." Besides, he is not a person, as Mr. Camp-

bell says, "to be pushed where he does not wish to go, nor is he submissively responsive to a shaping process." The law of the spirit of life, which is the law of the abundant life of love, when properly understood and lived is big enough working capital for anyone at any time. Such a law is not measured and cannot be measured by the number of communicants added to a particular church. Just here Mr. Campbell has a timely and much needed word.

"Would that there might be sent into this rural mountain field, and to other rural fields as well, men instructed by their denominations, native or foreign, to forget that they are anything but Christian ministers whose definite purpose is to reinforce, not to compete with, all Christian forces on the field—men more anxious to win followers of the Great Leader than to make more of the twelve kinds of Presbyterians, fifteen kinds of Adventists, four kinds of disunited United Brethren, or Congregationalists, Episcopalians, or any others of the 143 denominations in our country listed under different titles by the Census Bureau. The church that in practice gives evidence of such a belief and will continue to sustain men who also believe it, has a future in the mountains and elsewhere. . . The wisest plans for betterment are those that take the people themselves into account as contributors to their own welfare. . . Cooperation in Christian effort, which emphasizes the essential and minimizes the non-essential, and ultimately finds full expression in united effort, is what we all so much need."

What the mountains need, says Dr. Williams Goodell Frost,

"is simply an accelerated development, so that they may pass through in a single generation the changes which more favored communities have passed through in several generations. And in this process of progress we must see to it that none of the rugged virtues and primitive excellencies are spoiled or diminished."

The contents of this most illuminating study cover almost every social, religious, and educational aspect of the southern highlander's life. The volume is finely illustrated and contains maps, statistical tables, and a bibliography, all of which make the production a valuable record for all interested in this land of opportunity and promise.

**Spirit.** By E. P. S. H. E. P. Dutton & Company, New York, 1921. 7¼ x 5¼ in., 53 pp.

This little book helps one to realize the spiritual power that lies within one and how it may be awakened. It has a message for the downcast and nervous.

**A Short Statement of the Christian Faith.** An Aid to Religious Education. By the Rev. BUCHANAN BLAKE, Edinburgh. Macniven & Wallace. 26 pp. One shilling.

Some such statement is sorely needed and should be very welcome, especially to those who have to instruct the young. The old formal catechisms appeal neither to the teachers nor to the pupils of today, and yet the religious temper which teachers and preachers attempt to diffuse throughout society—and never was it more necessary—needs the support of definite statements, which challenge and satisfy mind and heart alike. This small pamphlet furnishes just the thing we need. In twenty-two paragraphs, each containing about a dozen clear and simple sentences, instruction is given on such themes as the Nature and Claims of Religion, the Revelation of God in Jesus Christ, the Excellences of the Christian Life, the Practice of Prayer, the Church, Literature, Art, Music and Nature, Our Own and Other Nations, etc. Each paragraph concludes with a few references to Scripture passages, and the whole is well calculated to train the mind to an appreciation of Christian values both in individual and social life.

**Immortality and the Unseen World.** A Study in Old Testament Religion, by W. O. E. OESTERLEY. The Macmillan Company, New York. 231 pp.

The somewhat elusive problem of the future life in the Old Testament is here discussed in a most informing and decidedly unconventional way. The psalms and other passages most frequently dealt with in this connection are dismissed in a suggestive chapter at the end of the book; but the bulk of it is occupied with an illuminating discussion of Hebrew ideas and customs relative to the dead and ancestor-worship in the light of Arab and Babylonian parallels so that the book is in reality a small study in comparative religion. An admirable feature of it is its breadth of treatment—Dr. Oesterley has incidentally, yet with complete relevance, discussed the fascinating question of angels and demons and presented many facts which to most readers will not be otherwise readily accessible. He gives a very persuasive account of what probably happened at Saul's visit to the witch of En-dor. One rises from the long discussion with the distinct conviction that, much as Israel



shared with her Semitic neighbors, she yet reached a level of religious insight which was never attained by them. This is a book both for the student and the general reader.

**Essays in Biblical Interpretation**, by Professor HENRY PRESERVED SMITH. Marshall Jones Company, Boston, 198 pp. \$2.50.

The interpretation of the Bible, like every other phenomenon in this world, has a history; and in this handsome volume that history is traced by Professor Smith in bold and lucid outlines. The volume, which deals with the Old Testament only, reveals the treatment which that great literature has received in successive centuries, and discloses all kinds of vagaries in its course. It carries us from the inconceivable puerilities of Rabbinical and allegorical exegesis through the arid interpretations of scholasticism and to the days of the Reformation when something like historical criticism began to be, which, however, in its turn, was partially swamped by a Protestant neo-scholasticism. This tendency was corrected by Pietism with its emphasis upon the Bible as a book of religious experience rather than of theology; and the growing application of the scientific method to other departments of knowledge led in time to the strictly historical interpretation of the Bible, which is one of the glories of our own day. Colenso and Wellhausen are properly enough accorded special treatment. This is an illuminating sketch which should make us thankful that we are living in the days of reasonable interpretation.

**Jesus and Paul**, by BENJAMIN W. BACON, Buckingham Professor of New Testament Criticism and Interpretation in Yale University. New York, The Macmillan Company, 1921. ix. 251 pp. \$2.50.

Prof. Bacon's main contention is that The "Gospel" of Paul differs from the Christianity preached by Jesus in some essential particulars. This is neither a new contention, nor one which the careful scholar would care to deny or dispute. Many New Testament students have in recent years undertaken to show just how the gospel preached by Jesus in Galilee became the the gospel about Jesus preached by Paul. Each of them has his own way of tracing the change. And some are reasonable and evidently due to a desire to know the exact facts more fully and accurately, while others

are actuated by presuppositions of an anti-supernaturalistic type. Dr. Bacon's view of the process of change from Jesus to Paul is interesting, as is everything that he writes. To say that it is not altogether convincing is not a reflection on its general value. Professor Bacon has changed his views on this and similar subjects, and has thereby confessed the fallibility of his judgment. The present discussion should be accepted in the spirit of openmindedness (characteristic of the author) as a basis for further progress in the understanding of the historic origins of the Christian religion.

**Unfinished Business of the Presbyterian Church in America**. By FRED EASTMAN. The Westminster Press, Philadelphia, 1921. 7¼ x 5 in., 176 pp.

The "unfinished business" is, in general, "making this world Christian." Specifically, reference in this volume is to Presbyterian missionary work in the Southern Mountains, among Spanish-speaking peoples, in industrial communities, with Alaskans and Indians, and among children. It is an inspiring account of things accomplished and a stirring appeal for the doing of what ought to be done.

**Lessons in Meditation**. By EDITH ARMSTRONG TALBOT. E. P. Dutton and Company, New York, 1921. 7¼ x 4¾ in., 104 pp.

Many books have been written on nervous disorders. Those disorders in many cases might have been prevented if some wise action had been taken in time. People are discovering that they cannot ignore the cultivation of the spirit and be well. Meditation is a part of that discipline and such books as this little one are always timely and helpful.

**The Meaning of Christianity**, according to Luther and his followers in Germany. By M. J. LAGRANGE. Translated by W. S. REILLY. Longmans, Green and Co., New York, 1920. 7½ x 4¾ in., 378 pp.

A Roman Catholic polemic, by a noted Biblical scholar, directed against German Lutheran, Protestant, and "rationalistic" exegesis.

**Pearls from Life's Ocean**. By JOHN APPLEBYARD. H. R. Allenson, London, 1921. 6¾ x 4¼ in., 91 pp.

This is a collection of seventy incidents of human life culled from a long life-time. We give one of the incidents in our department of illustrations.

### **"PORTAL OF PEACE"**

This memorial of peace between two English-speaking peoples was dedicated on September 6, 1921. One half of the arch stands on American and the other half on Canadian soil, the American half being in the state of Washington at Blaine and the Canadian half in British Columbia. Across the plinth on the United States front is inscribed "Children of a Common Mother" and on the Canadian front "Brethren Dwelling Together in Unity."

On the Canadian side there is a brass plaque bearing the representation of the side-wheeler "Beaver", a boat famous in the history of British Columbia, and on the American side is a plaque representing the "Mayflower."



**"PORTAL OF PEACE"**

The Symbol of a Full Century of Peace

# THE HOMILETIC REVIEW

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## ULTRA CREPIDAM<sup>1</sup>

WILLIS BOYD ALLEN, Boston, Mass.

It was an afternoon in early May: one of those days which are a foretaste of summer, full of warm, sweet scents, of wistful bird notes, of mingled wafts of air—now balmy, now fresh with a reminiscent sharpness of the New England spring; sensed almost unconsciously, as a swimmer feels the alternating currents of the tide, heated and sea-cool, off a sunny beach in August.

I was walking along a country road with a clergyman, an old friend of mine, whom I had accompanied on one of his many errands of mercy to an outlying farm where his ministrations had given comfort and inspiration to a bed-ridden parishioner. As we reached the top of a sandy hill my companion suddenly stopped and drew me aside into the shade of a large pine.

"Sit down," he said, taking his own place on a boulder covered with gray lichen. "Unless I have some urgent call, for which every moment of time must be saved, I always rest here a few minutes under this pine. Isn't this coolness refreshing?" he added, fanning himself with his hat; "and—'consider'!"

He brushed aside some pine needles on the mossy ground, picked a spray of pink mayflowers whose fragrance was like a spoken message from their Maker, and handed them to me.

Many times have I thought of that message, so often unheeded since the homeless Galilean said to his disci-

ples: "Come ye yourselves apart into a desert place, and rest a while." And, giving the words a broad application, I have interested myself in visualizing my own life as it might have been, had I entered the ranks of the ministry many years ago, instead of those of law and letters. If I were a minister, graciously but none the less heavily burdened with the cares of a parish, with the "cure" of souls in my charge, what sheltering, refreshing pines could I find by the sun-parched roadside to give me rest, to soothe me with their soft murmurs, while their fragrance mingled with that of the blossoms at their feet, and the sparrow sang its contented little song in the boughs overhead, or, perchance, the hermit thrush chanted its clear vespers in the neighboring wood? For I remembered that the Greek word from which that thrush derives its name does not necessarily mean "desert," as we have it translated in the gospels, but "removed" from crowds and care.

With the deeper experiences of a minister's life I shall not meddle, nor undertake to portray the duties, the privileges, the sorrows or the transcendent rewards which must be the inevitable concomitants of his profession. *Sutor ne ultra crepidam!* But even the humblest cobbler, pounding away at his last, may occasionally dream a bit of other men's work, and fancy himself engaged in it, instead

<sup>1</sup> From the Latin proverb, *Sutor ne ultra crepidam*, "Let not the cobbler leave his last," or more freely, "Let the cobbler stick to his last."

of occupied with hammer, awl, and thread.

\*In particular, then, let me think what my resting-places, my diversions, might well be, if I were a minister.

First, there are books; not theological works or commentaries, though of course I should want these, all I could afford to have, on my shelves; but what one might call "companionship books," like the "little friendship fire" with which Dr. Van Dyke has made us happily familiar; works of comfort, of helpful but not wearying information, of real inspiration. In the realm of prose fiction, for instance, I should like to have anything of George Macdonald's or Charles Kingsley's, to pick up and open anywhere in the volume. Also, it may be, one or two of Miss Muloch's, and such modern stories as Mrs. Richmond's *Red and Black*. Mind, I am not speaking now of mere relaxation, such as is afforded by works of Scott, Dickens, Thackeray, and others; but of definite refreshment and help to be obtained from the printed page.

A few good collections of essays, of nature books and of sermons (including those of Phillips Brooks) I should certainly try to have "at my bed's hede," on my study table or, on long walks, in my pocket. That portion of Jean Paul's *Flegeljahre* describing the life of a Swedish pastor is one of my favorites. A. C. Benson's books I have found a tonic. Then there are biographies—notably those of Robertson and Channing, which one could hardly dip into without deriving strength. These are only a few of the titles occurring to me as I write; typical examples of my visionary library. In the company of such books one does indeed go into a quiet place "apart," and "rest a while." I must not close this paragraph without a reference to the uplift of true poetry, both classical and modern, the

noblest and best of which, from Shakespeare and George Herbert to Tennyson, Longfellow, and Noyes, is always a solace, a sweetener of daily life.

If I could do so without interference with my regular and important duties, I think I should—were I a minister—interest myself in some branch of natural history; ornithology, geology or botany; applying and seconding my reading in my walks, even in the city: for wherever there is a city there must be suburbs—*ergo*, birds, rocks, plants. It will be remembered that Rev. George Crabbe, the English poet of a bygone century, was an example of a good clergyman, an enthusiastic botanist and geologist, and a clever writer; possibly a little too devoted to the last-named "diversions," a danger I should try to guard against.

Next, there is plenty of room for personal Bible research, not immediately connected with preaching. In talking with clerical friends I have been amazed to find in more than one instance, how little time and thought were bestowed upon the original text of the New Testament. The intensive study of the present generation of scholars, to be sure, and the publication of the Revised Version and innumerable commentaries in English as well as continental languages, have left far less scope for individual opinion, or for detection of blunders of translation and transcription, than ever before. To take a single instance, how many preachers of fifty years ago, i. e., before the Revision, explained to their congregations that "strain at a gnat" (Matt. 23:24) is evidently a mere misprint, or the mistake of some copyist, for "strain out!" A glance at the original shows of course, that the word "strain," in the A.V., is not that which indicates a convulsive movement of the throat, as we laymen were long left to assume; but indicates the process of straining

or sifting out through a mesh: and the knowledge of this strengthens and clarifies the figure in the text at once, though there is no change in the lesson taught.

A little research and brushing up of one's Greek may reveal some other questionable translation; and what greater delight could there be than in throwing even the smallest ray of new light on the wonderful story of the gospels, or the only less important writings that follow? Without doubt, as I have said, the probability of such a discovery in these days of superb Biblical scholarship is small; the presumption is well-nigh overwhelming that the latest version of the Scriptures is right, and the burden of proof to the contrary is a heavy one to carry. But there is always a possibility of at least a fresh suggestion, a view obtained from a new angle, well worth trying for; and in any case the careful and loving study of the text can do no harm, but has a helpful tendency.

Let me adduce one or two examples, to show just what I mean. In Mark 10:23 (substantially the same as in Matt. 19:23, and Luke 18:24), we read: "How hardly shall they that have riches enter into the kingdom of God!" Are we sure that, even with the repetition in the next verse, we have hit upon the true rendering of *δυσκόλως*? The derivative sense of the word is "in the manner of one dissatisfied with his food." It may have lost this meaning, but I cannot help thinking that Christ intended somehow to portray the type of character that accepts the bread of life in a half-hearted, dissatisfied manner, as if grudging the sacrifice he must make to obtain it. In our translation we certainly have no hint of this.

Again, take the seventh verse of that wonderful chapter, 1 Cor. 13:7. What did St. Paul mean by "Beareth all things—endureth all things"?

What is the difference between "beareth" and "endureth"? Surely the apostle did not intend to repeat himself in a single verse! What is the exact meaning, in this passage, of *στέγει* which ordinarily would be translated "covereth"?

In Matt. 5:3, what is the full significance of "poor in spirit"? How far does the "cowering" or "beggar" idea of the Greek adjective enter into Christ's meaning?

Finally, in one of the tenderest and most beautiful passages in the Bible, St. John's account of the morning on the shore of Gennesaret, after the resurrection, are we sure that in the words, "Lovest thou me more than these"? Jesus referred to the other disciples gathered about the glowing coals of the little fire on the beach? Suppose, as the laws of grammar seem to justify, *τούτων* is neuter, and is used objectively. How natural it would be for the Master to say to Peter, making perhaps a gentle gesture toward the boat, the nets, the fragments of breakfast: "Lovest thou me, Peter, more than these (things)? Then forsake them, and feed my lambs!" Reverently I leave the question, with the others I have suggested, in the hands of my clerical readers, who are far better equipped than I to answer them.

If I were a minister, I should try to find time for fostering friendships, not only by meeting my own parishioners, but by correspondence with people in other cities, other parts of the world; especially those great and strong souls who are not, perhaps, personal intimates, but are the friends of all mankind. A cordial letter, we know, is one of the greatest comforts and helps in the daily grind of life; and I should try to remember that in order to procure such, I must realize the force of the "con" in "correspondence"; letters must be written as well as received.

There is no need, I reflect, to remind myself of the duty of literal compliance with the Master's implied directions to his followers, to go apart, into the open air, for mental, moral and physical recuperation. One of the strictest rules for a trained nurse is, "At least one hour a day out of doors." There are, of course, emergencies covering periods of greater or less length when I should be obliged, like a Red Cross worker at the front, to forego this resource for recreation, as well as the indoor diversions I have pictured to myself. Pastoral visits, necessary study and research, sermon-writing—these and other direct demands must in their turn take precedence over all relaxation: but I believe the principle holds, just the same; as was long ago crystallized in a familiar proverb, "Time taken for prayer and food is never lost time."

"Ah, if I were a minister!" sighs the shoemaker, picking up another piece of leather, and turning again to his last. "But after all," he reflects (if he is a wise cobbler), "how little I know of the real life of a clergyman; of a pastor, an under-shepherd in charge of a small portion of the Master's great, world-wide flock! Very likely I should not carry out one of the suggestions I have made; duties of which I have no real conception would doubtless confront me, my time and thought and physical strength would be called upon to meet demands undreamed of by a layman."

So I will keep on with my own task, mending shoes, or making them, as best I can. In George Macdonald's words: "I'm sair honourt, I say to mysel' whiles, to be set ower the feet o' men. It's a fine ministration!"

## CIVILITY 100 PER CENT. OUR AIM

One of the large bus lines in New York City carries on the side of the bus the word "Civility" in large display type.

Some time ago the company, with the cooperation of its employees, initiated a movement designed to promote courtesy and refinement. "An uncivil employe is a liability to any corporation, and more especially one engaged in a direct service to the public. He makes trouble for himself, discomfort for patrons, embarrassment for his employers."

Nothing short of the ideal set forth in the caption is the aim of the company. The course of instruction has already passed the experimental stage and it is gratifying to report that it has proved a good investment.

During the first six months of this year the buses carried 26,070,629 passengers. "The total complaints of incivility received numbered 93, or one

complaint for each 280,330 passengers carried."

The necessity for an extension of this instruction to all other means of travel is at once obvious. Congested areas make travel slow and often hazardous. The patience of travelers is often put to a severe test. The desire to reach home or office quickly is very natural, but the means employed are not often that of "in honor preferring one another" but rather that of inconsiderateness and rudeness.

In a country where all nationalities and classes fuse; in cities where overcrowding and jostling are common, transit companies can render a public service by initiating a course of instruction in courtesy. It is splendid self-discipline also for the patrons of all our conveyances as it is for those who serve them; and if wholesome for them why not extend the idea to the world of buying and selling?

## WORLD-WIDE COOPERATION IN FOREIGN MISSIONS<sup>1</sup>

Professor HARLAN P. BEACH, D.D., Yale University, New Haven, Ct.

The new missionary movement of the present century emphasizes greatly world-wide cooperation. Not that brethren have not dwelt together in unity on foreign mission fields from the beginning; they have done so, and they have likewise worked together, in a measure, from Carey's time onward. The representatives of various boards have also prayed together at their local missionary conferences for many decades—the best form of cooperation being the Pauline "helping together by supplication." Why, then, should cooperation be regarded as a mark of the new efficiency in missions? Partly because it has become world-wide, and partly because the co-working has been much more scientific and nondenominational.

**THE NATIONAL MOVEMENTS:** In 1900 American Christians invited missionaries from all Protestant foreign mission fields to what was called an Ecumenical Conference in New York City. Yet its "ecumenicity" was explained by Dr. W. R. Huntington as consisting, not in a gathering of representatives of all portions of the Christian Church, but in its plan of campaign which was to affect the entire world; that is, it was an ecumenicity of fields rather than of workers. In that conference federation was mentioned briefly; comity, in order to avoid clashing and waste, was pleaded for; and world-wide working together was conspicuous by its absence.

But the newly opened work of missions in the Philippine Islands provided the opportunity for the various societies to enter upon a new era of distribution of territory and cooperation. Japan about the same time had reached the conclusion that

federation was desirable; and later the various societies, with a few exceptions, established a union similar to that in the Philippines. Across the Yellow Sea, Dr. T. Cochrane and other likeminded men took up the movement which crystallized at the China Centenary Conference of 1907 in the practical acceptance of certain understandings and plans for working together. India, in the various orders of Presbyterians, had agitators who later prevailed upon several bodies bearing that name to become one, with a General Assembly as their common rallying point. South India soon went a step further, and in time a South India United Church arose, made up of different societies of varying denominational beliefs.

**THE WORLD-WIDE MOVEMENTS:** Thus far different societies and, to a limited extent, different denominations had been drawn together and had wrought at certain common tasks, but these were all groupings in single countries. In 1910 the Edinburgh World Conference began the real work of world-embracing cooperation. The visions seen on that historic eminence, and the plans discussed by commissions and on the New College platform, led in 1912-13 to its Indian, Chinese, and Japanese Conferences, under the leadership of Dr. John R. Mott. These epoch-making gatherings were followed by the establishing of Continuation Committees in India, China, and Japan which have been instrumental since then in promoting the common policies of the joint committees. Then, to provide a common platform for the discussion of the new policies, the *International Review of Missions* was established in 1912 and at once became the world's most influential

<sup>1</sup>This is the topic for the Mid-week Prayer and Conference Meeting for Dec. 11-17.



missionary periodical in aiding experimental work and for discussing theories to be dominant in still further advances.

Though the Saxon Missions Conference and the later national gatherings of the Boards of the United States and Canada and of Great Britain had been discussing principles and methods for years before Edinburgh, that gathering gave a new impetus to their later meetings, and practical objectives have been more or less decided upon. Had not the world war occurred, there would undoubtedly have been much common work inaugurated some years since. As it was, the war in another way gave a new impetus to the whole movement. As German missions were blotted out in a number of fields, those societies still remained united in carrying on their work—an international relief movement. The crowning compensation of that world catastrophe was the vision of what could be done cooperatively, as proved by joint efforts for supplying religious and philanthropic relief for the armies. This eventuated in our American Interchurch Forward Movement. It has been branded a failure; but it has shown what a high wave of interest may be set in motion for a sufficiently great objective in missions. It is true that this was a continental rather than a world-wide movement; yet it did greatly inspire other lands, and under normal conditions it would have led to extended international cooperation.

And in October, 1921, has occurred another event that more closely than the Edinburgh Conference has bound the world's missionary interests together—the convening at Lake Mohonk of nearly seventy delegates from the leading countries of the world, Christian and non-Christian alike. Though only broad suggestions of the importance of that conference are

as yet public, it is manifest that a world's board of missionary strategy and cooperation has been formed. They have discussed grave problems of post-bellum reconstruction and have set the native representatives of mission fields at work to formulate their real desires as to the missionary method and procedure among their nationals. Delegates who had been at Edinburgh in 1910 declare this conference to be vastly more significant than that.

**SCIENTIFIC MARKS OF THE MOVEMENT:** Fundamentally and perpetually the work of missions must be spiritual. But no one will assert that God is absent from science, nor will the value of the scientific study of any subject be questioned. Since 1874 the *Allgemeine Missions-Zeitschrift*, under the editorship of the late Doctor Gustav Warneck, has monthly proclaimed the German theory of missions. Yet now the wider inductions of the *International Review of Missions* and the more ecumenical viewpoint dominate the best thought of missionary specialists. Here a science of missions is at last being evolved which is at once devout, scientific, and mediating. The fragmentary but concrete presentations of current characteristics of the missionary enterprise published in the *HOMILETIC REVIEW* this year are only the faintest suggestions as to the larger themes which the science of missions is busying itself with. No longer will the somewhat dogmatic findings of so eminent a scholar as Dr. Warneck as found in his *Zeitschrift* and his remarkable *Missionslehre*, nor even the truer conclusions of the *International Review of Missions*, be deemed the ultimate in missions. The day of continuous research and wider gathering of data, the era of group gatherings of experts to consider this widely variant material, the time when the administrators of the enterprise will

be glad to heed the decisions of such groups—these are all at the door and are sure to make the work of missions increasingly efficient.

THE ECUMENICAL CHURCH: Our new day rejoices to see in a number of fields premonitions of a Church universal—catholic at last, but neither Roman nor Russian. While happily the missionaries do not at all emphasize denominationalism, the converts find themselves classed under different family names and the heirs of varying politics begotten of ancient controversies in Western Christendom. While Chinese Christians do not object to being members of the Jesus sect as over against the Lord of Heaven sect, beyond this differentiation of Protestant and Catholic they do demur when dubbed members of the Common Principle sect, the Venerable Elders sect, the Foundation Overseer sect, the Beautiful-Beautiful sect, the sect of Soakers, etc. It is not so much that missionaries are at all deficient in denominational loyalty as it is that the rising tide of Asiatic and African opinion as to Christian divisions is strongly against such distinctions and for unity as their great hope in the struggle with the tremendous odds of heathen-

dom. Today it is the educated leaders, few in number, who hold these views; tomorrow the demand for one Church of Jesus Christ, Oriental rather than Occidental in its creed, its ritual, its united activities, will be the desire of the majority. Just as at the World's Student Christian Federation, held at Tokyo in 1907, consisting of native representatives of more than thirty countries saw eye to eye as fellow Christians, so the missionary churches of varied names now will shortly hear and accept the invitation involved in the saying of the great Shepherd: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." The contagion of such a movement will inevitably react upon the Occident, so that a cooperating Church of all nations will be the answer to our Lord's prayer: "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me."

## I. A REVOLUTION IN MISSIONARY PROPAGANDA

INTERVIEW WITH MR. BASIL MATHEWS, M.A., EDITOR OF  
*OUTWARD BOUND*, LONDON, ENGLAND

E. HERMAN, London

Mr. Basil Mathews occupies a unique place among the interesting group of men for whom the Edinburgh Conference of 1910 meant the parting of ways. That conference found him a journalist with a brilliant newspaper career before him. It left him with a vision of a world-wide kingdom of God which set his feet on a new trail. He had graduated at Oxford with honors in modern history, had gained invaluable expe-

rience as private secretary to the late Principal Fairbairn, at Mansfield College, and had joined the staff of the *Christian World*. But now he felt that he must yoke his powers to a larger cause. He saw the place which a ready writer, aflame with enthusiasm, might fill in the new missionary movement symbolized by the Edinburgh Continuation Committee, and when he was offered the literary directorship of the London Missionary

Society's periodicals, he felt he had found his vocation. Within a very short time he had impressed himself upon his new constituency. Under his editorship the Society's magazines underwent a transformation both in form and in contents. Well got-up, charmingly illustrated, full of live and compelling matter, they instantly took grip, and soon the editors of other missionary magazines were modelling their publications on his. A new tradition of missionary literature was created, magazines became readable, and the societies reaped immense benefit through the awakened interest in the churches.

Mr. Mathews first came into prominence as a writer and speaker to children. Realizing the appeal of the heroic and adventurous to the child-mind, he wrote of "Christ the Child's Hero," and his missions to children served to open the eyes of preachers and teachers to a new way of making Christ real to the young. But the dream of his heart soon began to take shape—the vision of a new missionary propaganda transcending denominational limits and appealing to a constituency hitherto untouched by missionary societies.

Then came the war, and with it an invitation to join the staff of the Department of Information, under the Foreign Office. As chairman and secretary of the Literary Commission under that Department, there came to him the conviction that the time was ripe for presenting the world-wide mission of Christianity on broader lines than had been attempted hitherto. The cooperative movement in missions, inspired by the Edinburgh Conference, had become an established fact, and seemed to be the predestined means through which a wholly new missionary propaganda could find expression. Mr. Mathews, therefore, drew up his scheme in the form of a memorandum and submit-

ted it to the Standing Committee of British missionary societies. Briefly, the scheme included two main projects—the launching of a missionary magazine and the establishment of a missionary press bureau—both on entirely new lines. Both proposals were accepted, and he was forthwith installed at Edinburgh House (the new London centre of the Cooperative Missionary Movement) and given a free hand. The *Far and Near* press bureau and the monthly magazine, *Outward Bound*, were accordingly launched, and are today among the most interesting and promising enterprises of their kind, the magazine especially being quite unique in its aim and character.

"I realized, of course," said Mr. Mathews, in the course of a pleasant talk, "that of missionary magazines in the more narrow sense of the term there were plenty—both of the 'high-brow' and of the popular variety. What had never been attempted yet was an illustrated monthly, similar to any other popular magazine in appearance and making a bold appeal to the 'man in the street' who fights shy of the conventional missionary publication. Such a magazine would include articles covering the whole living and moving world of non-Christian peoples—articles that would open windows into the minds of other races, and deal with racial, social, and industrial problems arising out of the impact of Western civilization on Africa and the East. I felt convinced that providing the magazine could be made sufficiently 'live,' readers would not be lacking; and while the venture is still in its infancy and it is early to prophesy, we feel there is something vital and magnetic about it, and it is meeting with increasing response.

"My aim in launching the magazine was, as you know, to try and capture 'the unoccupied fields of the

home base,' as I call it: that is, to interpret the missionary enterprise to the people at home who are not so far interested in the subject. These people are indifferent from lack of knowledge, and critical, if not hostile, because they think all missionaries are obscurantists seeking to thrust an alien faith down the Oriental throat. The question is, How are we going to grapple with these unoccupied fields, and reach this large constituency which includes students, school teachers, and the bulk of business and professional men? I have always felt that the first step in winning this large public is to create a world consciousness and a world conscience rather than simply to talk about missions. You must capture its mind for the ideal of a Christian world order. Where the missionary is going to make the strongest appeal to these people is as the promoter of a new world order of peace and co-operation, as against rivalry leading to war. I felt that this effort can best be made through a magazine which in format, general get-up, arrangement of contents, and literary presentation can take its place beside the best popular magazines of a purely secular character—the kind of periodical that the average city man will not be ashamed to buy off a book-stall and read in the train or at his club. And so the idea of *Outward Bound* was born, and grew, and took definite shape, until today it may be seen on practically every railway book-stall in our English towns. And *Outward Bound* is only part of the whole plan that is taking shape in my mind. Once it is an established success, I shall hope to launch other magazines appealing to different constituencies—for instance a magazine with the Christian world outlook that will interest the average factory girl and another to reach the skilled artisan class. These are tough propositions,

I know; but I believe the thing can be done, and some time, in the not too far future, I hope I may be given a chance of trying to do it."

"What do you find is your greatest difficulty in producing *Outward Bound* month by month?"

"Fiction," was the prompt reply. "The most difficult element in achieving our general aim of presenting a sympathetic picture of the life of other races against the background of the kingdom of God is to secure good fiction. We get cartloads of third-rate stuff, either sloppy and sentimental, or tales of white and black men scoring off one another. It is the rarest thing in the world to get a short story written with imagination, insight, sympathy, and accurate local color; but when we do get it, we know we have struck something really valuable, for nothing reaches the average reader more surely than fiction that is true to life and has a real human message."

The contents of *Outward Bound* are sufficiently varied and interesting to tempt the most jaded reader, and every item is well illustrated. It contains a serial story (the present serial may be described as a modern "Uncle Tom's Cabin," and is the work of that remarkable woman, Miss Mary Ovington, of U. S. A.); short stories dealing with life in far lands; charming tales and sketches of child life the wide world over; and authoritative articles dealing with the almost every phase of work and progress in the East. The style is pictorial throughout. From beginning to end the magazine has a story to tell, and tells it graphically and arrestingly in a way that grips the general public. Among its contributors are writers like Rabindranath Tagore, John Drinkwater, John Buchan, Laurence Bynion, Hamilton Fyfe, Yoshio Markino, and experts in the art of music of Africa, India, and other lands. Mr.

Mathews' own articles are quite distinctive. He has the art of giving pen-pictures of great movements and enterprises which leave the reader thrilled with the romance and wonder of service. Now it is of the "The World Trail of the Boy Scout" that he writes; now of "The Whispering Wireless"; now of "A Detective of the Mystery Microbe," dealing with the work of Sir David Bruce, the investigator of humanity's mystery-diseases, from Malta fever to the ghastly sleeping sickness.

The literary quality of the matter appearing in the magazine may be gauged from the fact that an American press agency has made a spontaneous approach to Mr. Mathews, and is regularly syndicating articles from *Outward Bound* in American periodicals on a business basis. This, as Mr. Mathews pointed out, is one more proof that, allowing for national variations, the tastes of the American and the English reader are fundamentally similar. It is easy to see how the success of such a magazine as this must affect the preacher. The man in the pew who reads *Outward Bound* is by that very fact in touch with the message of the pulpit.

Our talk then turned to the Press Bureau.

"The aim of the Bureau," said Mr. Mathews, "is parallel to that of *Outward Bound*. We want through its agency to get at the general newspaper reader who is, for the most part, a man of good will, with a genuine tho inarticulate desire for world brotherhood, but prejudiced against missions and more or less ignorant of the facts of the case. The time has come when we must widen the circle of those who are interested in missions. If a war illustration is permissible at this late date, I might remind you that the war has impressed it upon us that the more vigorous and effective our work is

abroad, the higher must be the quality and the greater the mass of support from those at home. Now in the case of missions the process of hammering away at the willing supporter at home has, I think, gone too far and the time has come when we must recruit fresh supporters by means of a vigorous and continuous policy of popular missionary education. It was for this purpose that our *Far and Near* bureau was started. And I find that the newspapers are suprisingly ready to use any missionary stuff that is really topical and relates itself to great issues. The war has transmogrified the attitude of the average man to world problems and personalities. He is interested today in the great personalities of India and the Far East as he never was before. What Wellington Koo and Alfred Szi, for instance, say at the League of Nations Assembly interests the British public very much. And further, the industrial revolution in the Far East makes it possible to present to papers circulating among artisans material on the Christian approach to the industrial workers of the East, and on the fight for a higher social conscience out there. What we have tried to do within the limitations of our staff has been to provide effective material going to influential quarters rather than trying to spread ourselves thinly, and perhaps ineffectively, over a large area. We aim not at providing snippets of missionary information, but at producing really accurate, well-balanced articles on the great racial, economic, and political aspects of the missionary task.

"And this leads me to emphasize the growing opportunities for the definitely Christian journalist. My brief experience has gone to deepen my already existing conviction that the time has now come when the professional journalist who is ready to

dedicate his gifts to the service of the kingdom will find an open door awaiting him. The Church has not yet begun to use the press as it might be used; for the most part, its propaganda has been left in the hands of well-meaning but inefficient amateur writers. Now, however, religious leaders are coming to realize increasingly that it takes a trained journalist, who possesses the "news sense" and knows how to tell a story, to capture the press for the great religious movements of the day. It has been alleged that trained journalists who are at the same time earnest men of deep Christian conviction and of spiritual vision are not to be found, but no one who really knows the newspaper world will admit this for a moment. There are journalists of outstanding ability today who would gladly throw themselves into a Christian newspaper campaign, if only the leaders of the churches had the vision and the courage to make it financially possible!"

"Would you say that it was a fair description of the new missionary outlook to say that its emphasis was on racial rather than individual redemption, and that it produced missionaries who were statesmen rather than apostles?"

"People certainly criticize the new point of view," said Mr. Mathews, "on the ground that it seems to eliminate the need for conversion. But that is a superficial criticism. As a matter of fact, it actually intensifies that need. The new world wide Christian society is going to be created by individuals wholly dedicated to God. The critics have little ground to stand on in face of such examples of individual consecration as the Chinese ministers in London and Washington, or the Minister of Foreign Affairs at Peking, all of whom were educated at the same missionary college, and have there received that ideal of a world-wide co-

operation of peoples which inspires their policy. From such instances alone—and they are many—one can realize the stupendous place which missions properly conducted in the field and adequately supported by the home base are taking in the building of a new world. Or take the National Laymen's Missionary Movement, which is emphatically an expression of the new outlook. While an essential part of its programme is 'to insist upon the application of Christian principles to the life of society and nations,' it is based upon individual Christian discipleship and devotion.

"The essential purpose of the new propaganda is certainly not to create a vicious antithesis between two things that are part of one reality—individual conversion and the establishment of a new world order—but to find a way of approach to the minds of great multitudes of men and women who stand apart from specifically Christian influences and cannot be reached along conventional lines. We want to enlist these growing multitudes for world service. It is easy to relegate them to the ranks of 'unbelievers.' As a matter of fact, they are markedly susceptible to the Christian message, and it is surely our task to mediate that message to them in a form they can appreciate. The Christian way is to find a point of contact, and to share with them, as far as possible, our spiritual heritage.

"But this does not mean to lower our standard. Take the great merchant class. The way to approach the merchant is certainly not to seek to convince him that the Christianization of the world is 'good for trade,' to put it bluntly. Our approach must be uncompromisingly Christian. We must challenge him to think of his religion on as broad a plane as he does of matters of trade, to see the

Christian project as the central enterprise, the most majestic business of the Church. It is in a world context and a world campaign that we can interest him. The same principle applies to our approach to the artisan class, and to the seething young life at our universities. These young men and women are today challenging old standards and transvaluating values in a way that must make even the shade of old Nietzsche feel Edwardian and *passé*. Our message to these young revolutionaries is that the Christian faith is not a 'dope' to stupefy men into acquiescing in the bad old order of selfishness and personal gain, but an explosive yet constructive force for creating a new order of life."

"Does not the cooperative missionary movement immensely facilitate the new propaganda?"

"Yes; indeed, it is not too much to say that without it the way of approach would be largely closed. We cannot hope to impress the mind of challenging youth, nor the best minds anywhere, unless we get together. We need cooperation *in excelsis*, so that the whole Church may present the whole message of Christ to the whole world. There cannot be any competition of home *versus* foreign missions, or any antagonism between personal evangelism and social reform; and the churches cannot remain separated from each other, if through them the kingdom of God is to be brought in.

"The reason why I was drawn out, very reluctantly, from my work in the London Missionary Society, which I enjoyed more than anything in the whole of my life, to this in some ways perilous adventure was the desire to share in the great cooperative movement which has been developed since the Edinburgh Conference. On the British side that movement includes representatives of over forty missionary societies, from the High Anglican

to the Quaker. Although its function is merely advisory and not executive, it has a profound effect upon the policy of the individual missionary boards, because both its central council and the various committees are largely composed of leading representatives of these boards. It tackles the question of the relation of missionary societies to the governments under which they work—a question which both during and since the war has become immensely important—and it does excellent work in the production of Christian literature for the foreign field, in the promotion of medical missions, in the recruiting and training of candidates, and in the general presentation of the foreign missionary enterprise to the home Church. One of the most interesting offshoots of the movement is the United Council for Missionary Education, which works in the closest connection with writers and editors of educational works in different denominations. This organization has sold a million of its books since its foundation."

Mr. Mathews himself is well known on both sides of the Atlantic as a compelling writer. He has borne a very large part—indeed, the chief part—in helping the United Council for Missionary Education to evolve a new type of popular missionary literature, characterized by a literary and historical conscience as well as by the specifically religious sense: to produce volumes of such a standard as would induce the Oxford University Press to send them forth with its imprint on the title page. In the "Pathfinder" series—to which, among others, he has contributed an entrancing life of Livingstone,—he has created a type of popular missionary biography adequate to the demands of a new age, combining a fine literary quality with the very breath of large unexplored spaces, and alive with the

spirit of Christian adventure. His *Paul the Dauntless* is perhaps the only popular monograph on the great apostle which really appeals to youth, and the same may be said of his fascinating *Argonauts of the Faith*—a book of apostolic adventure among wild beasts and wilder men, written with a colorful realism and a force

of appeal that cannot fail to capture the new generation.

Mr. Mathews has paid several visits to America, where he has made a host of friends, and is one of the comparatively few English writers on missionary subjects who are in complete rapport with American readers.

## II. A PREACHER TO THE NEW AGE

THE REV. G. A. STUDDERT KENNEDY

In the darkest year of the war, when it seemed to all but a few irresponsible jingos that Germany must win, and even "Tommy's" proverbial cheerfulness failed him as he crouched in corpse-filled trenches waiting for his turn to come, there appeared right in the, front line, where the grim, dull tension of inactivity was relieved only by a not infrequent bursting of shells, a pale and slender padre, with tense face and understanding Irish eyes, who spoke to the men in their own lingo, pal-fashion, and seemed to have an inexhaustible supply of "woodbines" (a favorite brand of cigarette). He would give a chap a woodbine, say a few words that just touched the spot, and somehow apprehension relaxed its icy grip, despair gave way to a reasonable cheerfulness, and the men felt they could carry on again. That padre—known throughout the British army as "Woodbine Willie"—was the Rev. G. A. Studdert Kennedy, vicar of St. Paul's, Worcester, destined to become known as perhaps the most forceful and compelling preacher of the day, and he had been sent to the trenches by the military authorities because they knew that he was the one man who could infuse strength and courage into the men in their evil hour. Looking back upon his war-time service, Mr. Kennedy has summed it in a snatch of verse—

"Woodbine Willie,"—which opens a window into the writer's soul:

"They gave me this name, like their nature  
Compacted of laughter and tears,  
A sweet that was born of the bitter,  
A joke that was torn from the years.

Let me bear it still, remembering  
All the length of my unpaid debt,  
For the men to whom I owed God's peace  
I have paid with a cigarette."

It did not take the men in the trenches long to discover that this padre, who was so utterly unlike the conventional parson and no end of a good fellow, had a religion in which he believed intensely, and that he could preach that religion in such a way that a chap simply had to listen. It was the straightest of straight talk. It gave a wonderful answer to the question that gnawed deep at the soldier's soul—the question as to what God was really like, and how on earth he managed to allow all this ghastly business of killing and worse to go on and not to go clean off his head. The men put that question to Mr. Kennedy just like that—they knew that they did not need to "talk proper" to him. And back came the padre's answer—sometimes in rough-hewn verse that took you by the throat—and it was the kind of answer that the men could understand, and the kind that set them thinking hard on lines unknown to them before. And in wrestling with these elementary spiritual problems Mr. Kennedy



came into his own. His latent force found expression, the impact of brutal facts challenged his belief; and accepting the challenge he learned how to meet it, with shells bursting round him and the unburied dead at his feet. Before the war Mr. Kennedy's reputation as a preacher was purely local. The metropolis knew him not and the press spared him its attentions. But when the war was over, his voice was heard in St. Paul's Cathedral and London discovered a new preacher—one who spoke to a new generation with a new accent and a new outlook, and with so individual and so vital a voice as to force both the prodigal and his elder brother to listen. Rumor has it that the cathedral authorities were a little doubtful as to the wisdom of allowing this exceedingly plain-spoken and, indeed, unashamedly slangy young padre to ascend its historic pulpit. He had published his verse under the title of *Rough Rhymes of a Padre* and his talks to the men under that of *Rough Talks of a Padre*, and there could be no doubt about the roughness, together with an unflinching sense of reality, that made timid readers fairly squirm. But there was thought behind the roughness, and spiritual insight; yes, and a sense of beauty. And when in the volume called *Lies* his rough talks took the shape of a burning indictment of all platitudes and shams, he showed himself the man for the hour, the fit leader of a new crusade against a conventional, self-complacent Christianity.

So he was invited to St. Paul's Cathedral as one of the Lenten preachers, and the experiment—if experiment it can be called—was overwhelmingly justified. Huge crowds were held spellbound day after day and the throng increased up to the very last. Many who came prejudiced, expecting to hear a cheap gospel slangily expounded, held their

breath as the preacher's mighty eloquence moved towards its climax like a majestic eagle beating up against the wind. Here were flights of poetic imagery, bursts of oratorical magnificence, passages of graphic pictorial power. Here, above all, was life seen through the burning-glass of vision, grim reality grasped with naked strength, and in that grasp revealing its secret of divine transfiguration. Vigorous independence of thought, unflagging power of persuasion, authentic passion of prophecy—where, the hearer asked himself, can one find to-day a combination such as this, mediated through so forceful and individual a temperament? And the slight ascetic figure and apparently delicate physique of the preacher served to throw all this wealth into high relief. "Torrential" is the only word that can describe the quality of Mr. Kennedy's eloquence. There is a suggestion of memorization in the pitch of the voice, the very poise of the head, yet there is no trace of the mechanical about it. Sometimes the words come pelting at break-neck speed and it is not easy to keep up with their sweeping stride.

Now and again the preacher's intensity finds vent in expressive gesture. Hands outflung and uplifted, hands holding head, hands clasped behind head—he is flinging himself against a nation with its back to Christ, and those tense, expressive hands are reflecting and enforcing the passion that rises from the preacher's soul to his vibrant voice. Or, again, what abandon of impassioned feeling in voice and movement as he quotes the lines from his poem, "The Suffering God," which express most lambently the deep sacramentalism that is fundamental in his message!:

"Red with His blood the better day is  
dawning,  
Pierced by His pain the storm-clouds  
roll apart,

Rings o'er the earth the message of the  
morning,  
Still on the Cross the Saviour bares His  
heart.

Peace does not mean the end of all our  
striving,  
Joy does not mean the drying of our  
tears;  
Peace is the power that comes to souls  
arriving  
Up to the light where God Himself  
appears.

Joy is the wine that God is ever pouring  
Into the hearts of those who strive with  
Him,  
Light'ning their eyes to vision and adoring,  
Strength'ning their arms to warfare glad  
and grim.

Bread of Thy Body give me for my fight-  
ing.  
Give me to drink Thy Sacred Blood for  
wine,  
While there are wrongs that need me for  
the righting,  
While there is warfare splendid and  
divine.

Give me, for light, the sunshine of Thy  
sorrow,  
Give me, for shelter, shadow of Thy  
Cross,  
Give me to share the glory of Thy morrow,  
Gone from my heart the bitterness of  
loss."<sup>1</sup>

But behind the swift movement and the vibrant passion one senses a certain large stillness. Beneath the glowing eloquence are deep calms, and the shrewd, practical exposition hides unguessed realms of mystic feeling. One divines it in his eyes—deep Celtic eyes, with that fixity and intensity of gaze that spell seership. And it emerges even more convincingly in certain turns of thought and flashes of winged intuition which suggests a background of prayer. Whatever be the preacher's downrightness, his unsparing realism of touch and his disconcerting contempt of the respectabilities, his utterance, even at its homeliest, is that of one who serves the sanctuary and lives by the altar.

And what is the intellectual content of his message? What is there in his thinking that rouses sermon-weary and gospel-hardened church-

goers, and arrests careless, creedless men who have not darkened church doors since their childhood? Popular opinion has it that no preacher can succeed nowadays who clings to the dogmatic presentation of Christianity; that only an undogmatic, ethical, and social interpretation of the gospel can appeal to a world that has shaken off the yoke of dogma and finds no meaning in the historic creeds. But Mr. Kennedy simply does not believe it. As Lenten preacher at St. Paul's Cathedral he took the Apostles' Creed for the theme of his sermons and proved that men will listen to dogmatic preaching even to-day. These sermons appeared in volume form under the homely title *Food for the Fed-Up*, and the food he offers is nothing else but the fundamental historical dogmas of Christianity. In his first sermon, in a passage worth quoting for its sheer forthrightness and naked candor, he makes this abundantly clear. He wants to make sure that his congregation understands what he is out for in these Lenten sermons:

"Undogmatic teaching is the driest, dull-est, dreariest thing in the world. . . . It only consists in dressing up platitudes and putting powder on their noses to make them presentable. Undogmatic teaching is so broad-minded that it is not deep enough to wet the uppers of your boots. It gets nowhere. It has no god. It tells men to worship all the gods in moderation, and not to go too far with any of them, because of God, the great policeman, who has a big stick to beat anyone who goes the whole hog about anything. Undogmatic teaching can't be Christian, because it has to be careful—it must not hurt anyone's feelings, so anything is as true as anything else; you just believe what you like. . . . What we need is not less dogma, but more of it—tons of it. Only it must be dogma properly understood. Dogma is the potted poetry of faith. It is the radium of reality. Don't let's talk any more nonsense about abolishing creeds; you might as well try to abolish bread and butter. . . .

"If your creed is dull, it is dead, or you are dead, and either one or the other of you must be made alive again. Either you must change your creed, or your creed must change you. That is the problem that faces us—are we to change the Christian creed, or is the Christian creed going to

<sup>1</sup>The Sorrows of God, and Other Poems, pp. 4-5.

change us? I'm betting on the creed every time, and I want to tell you why.'"

With this frankly provocative introduction he launches upon a popular reinterpretation of the Apostles' Creed, clause by clause. And whether you agree with the preacher's theology or not, one thing is certain—he makes those ancient affirmations live; and that not by rationalising them, but by presenting them in all the sharpness of their collision with the modern mind. To him the dogma of the virgin birth is worth looking into—quite apart from the fact that he himself happens to believe it—just because it flings a defiant challenge in the face of the naturalistic interpretation of the fact of sex; just because all the forces of a quasi-scientific school of thought are arrayed against it. He accepts the fundamental Freudian tenet concerning the power of the subconscious, the influence of the sex-instinct and the evil of its unnatural and forcible repression; but he pours contempt upon the vicious alliance between the specialist in his study and the purveyor of cheap and nasty literature, and crashes into the popular fallacy that an instinct is to be explained by its low origins rather than by its high destiny—that it is lust that explains love, and not love that explains lust. And at the heart of that struggle between naturalism and the spiritual interpretation of the universe he discerns the doctrine of the virgin birth. It is to him the storm-centre, the point upon which the new school of anti-Christian ethics is concentrating all its powers of abuse and contempt. That doctrine asserts a break in the natural order, the irruption of a new order of goodness into the world—a goodness which sets love free from lust and so makes it perfect. It is "a challenge to the flesh, calling us to pass beneath the gateway of Christ's purity and leave

the life of the cattle in the field."

Yet Mr. Kennedy is not among those who make the reality of Christ's unique goodness dependent upon the physical miracle, and he welcomes each seeker after the Holy Grail even though for honesty's sake he must remain uncertain whether such a miracle ever occurred. He is, in fact, an entirely modern product. For him the dogmas of traditional Christianity are objectively true, given a modern interpretation in terms of life. But he does not make assent to dogma a condition of Christian discipleship; on that point he is as liberal as most undogmatic theologian. A man is saved, not by his belief in the atonement, but by the spirit of humble penitence and self-sacrificing love which the cross of Christ creates in him. As we follow his exposition of the creed we are struck by his power of making dogma fluid and palpitant, the very stuff of life.

And he has little patience with traditionalism. In his vigorous volume, *Lies*, he hurls himself against the untruths and half-truths upon which the world has been fed for ages—the religious world as well as the worldly world. He passes them all under merciless review—industrial lies, lies about liberty and equality and democracy, the lie of lust, the lies of popular theology, the lies about nature and history and the Bible. He accepts the higher criticism, and has short shrift for those who imagine that theology can stand still.

Why, he asks, are the clergy so afraid of Mrs. Brown and Mrs. Smith, whose traditional opinions learned at their mothers' knee must by all means be left intact? Why should these good ladies rule our theological seminaries? Why should they impede us in the great duty of reinterpreting

\**Food for the Fed-Up*, pp. 21-23.

See October Number p. 294.

the world in terms of Jesus Christ as we see him today?

"We have in these last years, for good or ill, embarked upon the colossal task of teaching the world to think, which means that for more and more of the human race problems and perplexities must creep in to mar the serenity of a childlike faith. And that is why in these days Christian theology is bound to play a larger and larger part in bringing men to God or keeping them from him.

"The Christian religion is the love of Jesus Christ. Christian theology is the interpretation of the universe and of human life in terms of Jesus Christ. That is what Christian theology always has been—the efforts of thinking men to express the stars and the stones, the winds and the waves, the laughter and the tears, the pain and the peace of the world in terms of Jesus Christ. That is the real task of the Christian theologian, and it is a tremendous one and enormously complicated. It is a task which men have been always doing and have never done."

Again and again, in verse as well as in prose, he comes back to the plain man's question, "Tell me, sir, what is God really like?" He is almighty, says the creed; and immediately the retort comes, "Then why did he permit that hell we call the war; why does he allow men to break their hearts in the struggle for existence, and women to be trampled into mud?"

And then the preacher investigates the meaning of God's almightiness and finds it in the power of the love that can be wounded, defeated, trampled under foot, and still remain love; that consents to suffer every wrong, refusing only to coerce or drive. What we call absolute power and expect God to possess is an idol; the force at the heart of things is something far other:

"We still believe in and worship force, and despise love. We are willing to respect love, provided it has force behind it, but without that it seems to us still to be contemptible. Pure love is still despised and rejected of men. It saves others and cannot save itself, and that to us is pure weakness. We are still ashamed of the cross, and cannot stand the reckless humility of God. We are still cowards and snobs and

sycophants at heart, and our real reverence and respect is still for physical force, wealth, luxury, and outward show. Even when we profess to despise these things we are not sincere. It is a case of the Fox and the Grapes. We pretend to despise what we cannot get. There is all the bitterness of thwarted desire in the contempt which the 'have-nots' display for the 'haves.' Give them the chance, and they would change places tomorrow and be as blatantly vulgar and as stupidly tyrannical as those who are in possession to-day. The champions of the 'bottom dog' are only out to make him 'top dog,' not to make him a new man."

And so he sings:

... "Thy glory is the glory of Love's loss,  
And Thou hast no other splendor but the  
splendor of the cross.  
For in Christ I see the martyrs and the  
beauty of their pain,  
And in Him I hear the promise that my  
dead shall rise again.  
High and lifted up, I see Him on the eternal  
Calvary,  
And two pierced hands are stretching east  
and west o'er land and sea.  
On my knees I fall and worship that great  
cross that shines above,  
For the very God of Heaven is not Power,  
but the Power of Love."

It is often in the verses which he wrote for and about the soldiers that the spirit of the man finds characteristic expression. For him faith is the supreme adventure. Like Pascal, he believes it is a sublime gamble, and that he who refuses to stake is the most foolish player of all:

"How do I know that God is good? I don't.  
I gamble like a man. I bet my life  
Upon one side in life's great war. I must,  
I can't stand out. I must take sides.  
The man

Who is a neutral in this fight is not  
A man. He's bulk and body without breath,  
Cold leg of lamb without mint sauce. A  
fool.

He makes me sick. Good Lord! Weak  
tea! Cold slops!

I want to live, live out, not wobble through  
My life somehow and then into the dark.

... "God is Love. Such is my faith, and  
such

My reasons for it, and I find them strong  
Enough. And you? You want to argue?

Well,  
I can't. It is a choice. I choose the  
Christ."

When Mr. Kennedy first made his

<sup>1</sup>*Lies!* pp. 135-36.

<sup>2</sup>*Food for the Fed-Up* p. 59.

<sup>3</sup>*The Sorrows of God, and Other Poems*, p. 51.

<sup>4</sup>*Ibid.* pp. 6, 10.

appearance in London pulpits, people wondered how it was that this genius of a preacher should have been buried so long in a poor and unknown parish, and it did not need a gift of prophecy to foretell that his days as vicar of St. Paul's, Worcester, were numbered. It also seemed clear that his unique gifts marked him out for a wider ministry than parochial requirements permitted. When, therefore, the Rev. H. R. L. Sheppard, the progressive vicar of St. Martin's-in-the-Fields (the most go-ahead Anglican church in London), invited him to join his staff, with full freedom to exercise an itinerant ministry and go wherever he thought himself called to go, it was felt to be an ideal suggestion. Mr. Kennedy accepted this invitation,

and is to exercise his larger ministry under the auspices of the Industrial Christian Fellowship—a successful organization for bringing the Christian message to the workers of England. He has now started on what promises to be a career of exceptional influence and effectiveness. Today the Church of England is winning an increasingly large place in the interest and affection of the people. A wave of new life is surging through her, and the Lambeth spirit is gradually permeating the rank and file of her membership. Mr. Kennedy has thus begun his wider mission at a propitious hour, and one looks to him as a prophet of a new *Ecclesia Anglicana*—once more the mother of a mighty people of God.

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## THE SUNDAY-SCHOOL AS A GOLD MINE

FRANK L. BROWN, Brooklyn, N. Y.

If a business man received from one department of his business ninety per cent of his entire profits, ninety per cent of his trained workers, and practically all of his new business, he would pay considerable attention to that department. Especially would this be so if that department was consuming only ten per cent of his capital and time. The probabilities are that he would cut out or cut down the unprofitable departments and concentrate his capital and energy in the fruitful department.

The Sunday-school is the gold mine of the Church. The pastor and the church have put into its development ten per cent of the church's income, ten per cent of the time of the pastor and membership, and it has yielded ninety per cent of new members, workers, and new home contacts. The dividends have a long record of steady payment. Good church business strategy would suggest that the pastor and the church properly pro-

vide this enormously productive department with equipment, leadership, hard thinking, and broad planning.

I am a layman and for thirty-six years have been superintendent of one Sunday-school which was started by a group of young people in 1886 with the purpose of carrying Christ's message to a neglected and growing community. We have had seven pastors during those years. They have been, without exception, Sunday-school pastors. By that I mean that they have majored in the Sunday-school as the best field for the employment of their time. They have invariably been present at the Sunday-school sessions at 2:30 unless detained by a funeral. They have been ready for any service in teaching a class of men, conducting a teacher training or lesson study class, in preaching sermons upon home topics in addressing parents' association gatherings in visitation of selected Sunday-school home prospects in pre-

senting in the Sunday-school the evangelistic appeal.

In these thirty-six years the church has steadily grown to a membership of 2300 and the Sunday-school to 3000. The Sunday-school adds regularly some 200 annually to the church membership, and that without serious effort. The present pastor, Rev. George E. Bishop, D.D., teaches a class of men. That class was started a few years ago by the fathers of the children of the Beginners Department. It enrolls seventy-five members now. Every man in the class has united with the church. Last year the pastor planned with the Sunday-school officers for three days of church ingathering—Christmas, Easter, Children's Day. A goal was set for twenty-five men for church membership for Christmas as a gift to the King. Nearly one hundred, including the men, were added to the church at Christmas. At Easter the goal was a class of twenty-five fathers besides the children and young people, and one hundred and thirty were received on Easter Day.

Such an interest by the pastor will make it the normal, the expected thing for folks to line up with the church and its program. It is not to be wondered at therefore that when the pastor asks for five hundred men at a Sunday evening service that he can enlist the Sunday-school members in the effort to bring their fathers to the service, and it was an inspiring sight to see there 525 men stand in the service and sing "Faith of our Fathers." And when 500 mothers were asked for, on another Sunday evening, there was the same fine cooperation and an equal response.

The ordinary pastor and official board would look aghast at any proposition for new church construction that would involve the building of the new Sunday-school section before

the building of the church. The Sunday-school building is usually an after thought, or shall I say, an under thought, for the basement has been as high as the church could think for its school. At Bushwick Avenue the new Sunday-school building's were first constructed in the form of an L, and the church was erected in the corner some six years later. But in those years between, the Sunday-school grew fast and by the time the church was built possibly a thousand new homes had become attached to the institution, and there was an increased giving power and an increased membership ready for the church building.

The time will come, if it has not already arrived, when any church that does not erect a church-school and community building as a part of its new construction will be considered a back number. The new day demands that all of life should be planned for and for seven days a week, and such an investment comes back many fold.

I know that the modern pastor believes in formation rather than reformation and that his chief difficulty more often is with the low visibility of his official board rather than with his own ideas of progress. I know of a church where the pastor presented to the official board a proposition looking to the purchase of a piece of property for a tennis court for the young people of the church. That official board looked at the plan with horror and promptly turned it down. That the church should actually think in the terms of the life of these young people was strange doctrine to these seat warmers. It was just such failure to grasp the churches' opportunity that led a member to say of his church. "We have lost one entire generation out of this church," referring to the painful lack

of young people in the service and services of that church.

Another official board had before it two propositions. One was from the Sunday-school board requesting \$50. for a workers' library for the school to enable the teachers to do better work. One was for \$1000 for the church's proportion of the expenses of a community evangelist. The last named request was granted. The first was declined. In other words that board paid twenty times the teachers request for an evangelist to recover to the church the derelicts of the community who had slipped away from the Sunday-school, many of them because of the inefficiency of the church to hold them during the strategic 'teen years. And only five per cent of those who so slip away are ever recovered to the church.

It is not too much to say that the ordinary revival would be unnecessary in the church which through wise community visitation and publicity would seek to get into its church school every reachable child and parent, and then grip folks for Christ through training of the workers, a live program of religious education, and a full plan between Sundays for the spiritual, social, recreational, and service life. The chances are all in favor of winning the community for Christ and the Church through these normal methods, and the probabilities are that the decisions would mean fewer lapses than by the ordinary process of the revival.

One Western pastor used the simple expedient of reaching out for new members through the large cradle roll of the Sunday-school. He assumed, and rightly, that the link of the little child to the church through the school would be an effective one. He made it a point to visit the homes of every cradle roll member where the parent or parents were not members of the church. And in one year he added

over two hundred of these parents to his church membership. "A little child shall lead them" is true in 1921.

How can a pastor so invest his time and strength as to build up this great work of the church school and, in doing so, magnify the church?

1. If the school is the Bible teaching service of the church, he should assign every church member to some department of the school. In the Methodist Episcopal Church it is the pastor's duty to assign new members to some class or work in the school when receiving them into membership. This makes school and church one.

2. Many schools observe the first Sunday of October as Installation Day. The pastor on that day preaches a sermon especially designed for the workers of the Sunday-school and then the officers and teachers are called to the front and are formally installed for the work of the year. A consecration prayer is a part of this service. The Pilgrim Congregational Sunday-school of Dorchester, Mass., Arthur H. Merritt, Superintendent, publishes a fine *Installation Service*.

3. He will keep close to his superintendent and plan to attend regular meetings of the school Cabinet, where the school plans originate. Just here and in the meetings of the Workers' Council his sympathy, counsel, and cooperation will be invaluable.

4. In counsel with the superintendent a choice workers' library with an officers' and teachers' section should be planned, secured, and distributed for reading purposes. Care should be taken to have a few books for each department. In his own library the pastor will have such books as *The Sunday-school and the Pastor* (Faris); *The Pastor and the Sunday-school* (Hatcher); *The Pastor and Teacher Training* (McKinney); *Pastoral Leadership of Sunday-school Forces* (Schauffler); *Plans for Sun-*

*day-school Evangelism* (Brown); *Fishers for Men* (Clark).

5. The church school is not simply a school of Bible instruction and a recruiting camp, but a West Point for the training of Sunday-school and church officers. The pastor can do no better service for himself, his school, and church than to organize and conduct a leadership training class, in which he can train promising young men and young women to be future officers in the Sunday-school, and church, and church organization. Many churches now set apart one night a week as a church training night in which to train such leaders. The program is in three parts; a first period of thirty or forty-five minutes in which some unit of interest to all is considered, say the Bible or the church Sunday-school, or community organization; second the prayer meeting; third the specialization groups in which leaders separate for study of text books for leadership service as Sunday-school officers or in church finance, recreations. Evangelism publicity, social service, etc. In *Sunday-school Officer's Manual* (Brown, Abingdon Press), will be found Method Chapters for the training of officers for every line of church Sunday-school and community service.

6. One pastor carried with him on his call cards on which were listed every organization of his church and school, and with indications of special lines of service. He took care to check each member of the home against one of these organizations or lines of service, thus strengthening the organizations and enlisting his membership in various activities. He was specially careful to enlist every member of the home for a class or department of the Sunday-school and then passed these cards on to the school officers.

7. In the church service he will provide a place for his "Go-to-Church

Band" and give these a chance in the service each Sunday through a song, recitation of a hymn, or selected scripture passage. And for these he will have a brief message, such as is suggested in *Little Ten Minutes* (Bayley), *Children's Story Sermons* (Kerr), *What I tell my Junior Congregation* (Bennett), *Five Minute Sermons to Children* (Armstrong), *Find us God's Secrets* (McKay), *Talks to the King's Children* (Stall), *Five Minute Object Sermons* (Stall).

8. The pastor can greatly help his superintendent by conducting in the school departments a series of Bible drills on Bible texts, books, choice memory passages, hymns.

9. There should be appointed a committee on religious education or instruction in the church to coordinate the whole plan of religious education in the church, to relate all organizations to such a scheme, and to counsel with the Sunday-school officers in matters pertaining to the school curriculum, training of a leadership, proper equipment for school instruction, and for the weekday life. Such a committee with the pastor and school officers should canvas the whole question of adequate time for the school's program and see that the ordinary hour for the school is supplemented through weekday or daily vacation Bible school extension.

10. The Sunday-school pastor will seek to know the first names of the scholars. He will invite the young people one by one to his study for better personal acquaintance and to secure decision for Christ or to encourage them in faithfulness to Christ. One pastor, as the result of such home conversations, won ninety one out of ninety three of his young people for church membership. Another pastor wrote each of a list of non-church Sunday-school members a personal letter asking for a talk in his home during the few weeks before Child-



ren's Day. Practically all of these young people united with the church on Children's Day. One pastor makes it a rule once a month to visit his school departments and appeal for decision for Christ.

11. The pastor's and the superintendent's names should appear jointly in messages to the scholars and parents on Easter, Children's Day, Rally Day, Thanksgiving, and Christmas to emphasize the unity of church and school.

12. The pastor will see that a welfare committee of his best men is appointed to canvas the stationery stores and amusement places of the neighborhood to see that his young people are protected from unwholesome amusements, cards, and literature.

13. He will cooperate with the superintendent in a plan of community visitation and supervision that will be fair to other churches and businesslike in its thoroughness. This will mean the organization of district captains or visitors to keep track of non-attending and new families and to be eyes, ears, and feet for the pastor and superintendent.

14. Once a year at least the successful pastor will make a drive for the cooperation of parents in the great task of the Sunday-school and home religion through a "Home Day" in the church, preceded during the week by a church home social. On that Sunday he will emphasize home religion, suggest plans of home cooperation with the Sunday-school, and will secure pledges of parents to introduce family worship in the home as members of a family altar league. Books especially helpful for family worship and home religion should be suggested and indeed samples of such books should be on hand for inspection of the parents. A pastor, with his elders' help, visited every home in his church to secure the home pledge for the observance of family worship. The Sunday-school lessons and collateral daily home readings furnish the scripture portion for each day's worship.

15. The Sunday-school pastor builds for today, tomorrow, and the long future. He is indeed a kingdom builder and at the very point indicated by the King as his fairest and most fruitful field of labor.

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## COMMENT AND OUTLOOK

### ECUMENICAL METHODIST CONFERENCE IN LONDON

By OUR LONDON CORRESPONDENT

The Fifth Ecumenical Methodist Conference met at a confessedly difficult time—a time of post-war reaction, when the average man seems to have reached Carlyle's "centre of indifference," and even the saints are tired. During the war one prophet after another appeared on the horizon with words of searching fire which were eagerly listened to and excitedly discussed but unfortunately not acted upon. The result is the lassitude which inevitably follows a period of intense emotion that does not condense into purposeful action.

Moreover, in the case of the Ecumenical Conference, there was a marked lack of interest on the part of even the general Methodist public. With the exception of the opening night, the galleries were but sparsely filled.

As for the effect of the Conference upon the delegates themselves, it shared the disadvantages of all such assemblies in being far too unwieldy to admit of thoro discussion. As was only natural, the platform was almost entirely given up to "star" speakers, with the result that the less prominent men, who are often the

very men that are up against the practical problems concerning which brilliant speakers theorize, could not get their chance. It is high time that the big denominational assemblies took a hint from the procedure with which the various fellowship movements have familiarized us. At these gatherings group-discussion of each day's subjects is the rule, with the result that every member has his say, if he so chooses, and that the real mind of the assembly is presented by the group-leaders at the public discussions.

To be quite frank, our great assemblies are anything but conferences. The speakers seem to aim at impressing the gathering, and not at either eliciting or expressing its mind, and the ridiculously brief discussions at the end of each are very often mere debates, each participant trying to score points, or to discover a flaw in the leading arguments. At the Conference there was a great deal of fine, inspiring speaking, but each speaker seemed to me to be "playing the lone hand." They all spoke as individuals trying to enlist the sympathies of an audience. One had no sense of corporateness; there was apparently no corporate consciousness, or, at any rate, no serious attempt to voice it.

As day followed day, each with its twelve essays or speeches, for the most part unrelated to each other, one wondered whither it all was tending. Dr. George Jackson (A Wesleyan professor) hit the nail on the head when he spoke of "drenching tides of talk" which seemed to carry us to no shore. Inevitably one fell to comparing the Conference with the recent Lambeth Conference. At Lambeth the Anglican Church found a voice and spoke to strong purpose. The impressiveness of the Conference lay in its world-wide character. It certainly visualized, if it did not make audible, the Methodist churches all

over the world. It comprised delegates from the United Kingdom and the United States; from Canada, Australia, New Zealand, South Africa, India, Ceylon, the West Indies, China, Japan, and Brazil; from Italy, France, and Germany. And the craving for a larger, more perfect fellowship which stirred in every heart was evidenced by the note of passion in the reiterated prayers for international peace. It was in that cry for brotherhood which rose up from the very heart of this great Assembly that one felt the underlying unity which found no chance of expression elsewhere.

The opening proceeding naturally gave little occasion for criticism on the score of unrelatedness. One may take it for granted that a Methodist assembly would be solidly united in its loyalty to king and country, and that the addresses to the king and to the President of the United States expressed the corporate feeling. Sir Robert Perks, perhaps the most prominent Wesleyan Methodist layman in England and a doughty champion of Methodist union, moved the address to President Harding which pledged the whole of the Methodist churches to support the President in his world policy toward disarmament. Bishop Ainsworth, of the M. E. Church South, who seconded the address, had a magnificent reception, and the volley of applause which arose at the very word "prohibition" assured him and his American fellow-delegates how wholehearted English Methodism was in its protest against the drink traffic. The bishop's speech marked an emotional moment in the Conference which reached its climax in the singing of "My country, 'tis of thee." The opening sermon by Professor Rose, of Montreal, struck the note of hope and was listened to with evident approval.

One of the most interesting items

in the program were the addresses on "Ten Years Retrospect of Methodist Work." Americans listened with keen interest to Rev. Fred L. Wiseman's retrospect of Methodist work in England reflecting the characteristic outlook and temper of English Wesleyan Methodism; and the English delegates, in their turn, were deeply impressed by the papers of Bishop F. D. Leete, (Methodist Episcopal Church) and two editors of American Methodist journals, Dr. A. J. Week, of the *Texas Christian Advocate*, and Dr. C. B. Spencer, of the *Western Christian Advocate*. A cordial word of greeting from the youngest Methodist Church in the world—that of Japan—was spoken by Bishop Kogoro Usaki. What struck me about the various retrospects was the strong social emphasis on the part of the American speakers, all three of whom emphasized the new passion for social reconstruction, and the new conception of missionary enterprise as the two keynotes of Methodist progress. In the last decade, said Dr. Spencer, they had passed from the old idea of an institutional church to the community idea. The local church was taking its place as a centre which became the fount of all that made for the true welfare of the community, and this new ideal was producing a new type of layman with an intense active interest in community problems. Mr. Wiseman's paper, on the other hand, moved very largely along the time-honored lines of personal evangelism, and in this respect reflected faithfully not only English Methodism but the English free churches as a whole. It is not too much to say that since the war there has been in the free churches a reversion to evangelism, born, no doubt, of the onesided emphasis upon the social gospel which I venture to think, has done more to retard its acceptance than all the tirades of the orthodox. We are, I be-

lieve, arriving at that synthesis of personal evangelism and community regeneration which will result in a message at once acutely individual and spiritual and strongly social and corporate. The redeemed personality expressing itself in social service is the ideal of our most far-seeing prophets.

In view of this reversion to evangelism, it was somewhat surprising that the vigorous address by the Rev. William Younger (Primitive Methodist) in support of time-honored methods led to no discussion. The subject, however, cropped up again and again at subsequent sessions, notably *à propos* of Professor W. T. Davison's fine exposition of the authority of the Bible and Dr. Peake's brilliant survey of modern Biblical criticism. On the whole, the utterances on evangelism, whether American or English, were in defence of the old paths. We had Dr. George Elliott (Methodist Episcopal), who gloried in "having delivered himself from the Greek absolute and the dominion of Aristotle," but was by no means prepossessed in favor of either new theologies or new methods. True, new wine needs new bottles, but then—"there are so many men in the bottle business!" Rev. C. Ensor Walters (Wesleyan) averred that the preacher who held aloft "the old flag of the Methodist faith" was sure to get "mighty congregations"; whereupon Dr. James Smyth (Wesleyan College, Montreal) rose in dissent, vigorously deprecating the crowd-test. There were many evangelists who got "mighty congregations," and then "had to leave the country in a hurry." The real question, which the Church had never yet faced, was whether everything found in the Bible was authoritative or not. One of the most suggestive papers was that by Dr. Ryder Smith (Wesleyan), with its insistence upon the distinction between experience and the ex-

planation of experience. Dr. Lyman Davis (Methodist Episcopal) and Rev. William Bradfield (Wesleyan) made impassioned pleas for a return to evangelism in the old, accepted sense of the term. There could be no valid ministry, said Mr. Bradfield, unless the minister put first and foremost the salvation of souls. If only the Conference could catch the old fire, the passion for the saving of souls, what triumphs might we not hope for in the next ten years!

In one aspect of it, the section on Biblical criticism was the least satisfactory of the whole Conference. True, the two leading speakers could not have been bettered, each in his own fashion. Dr. Davison expounded his subject—The Authority of the Bible—with the weight and caution, the maturity of scholarship and seriousness of conviction, one has learned to expect of this veteran teacher, and that lucid and dignified phrasing inseparable from his personality. Dr. Peake did equal justice to himself in his masterly survey of modern criticism, with its advanced outlook, its quiet candor, arresting style, and reassuring atmosphere. His emphasis upon the Bible as an organic unity—"the unity of a process steadily moving upwards by slow degrees," and not as a repository of "elegant extracts and purple passages." He was followed by Bishop Nuelson (Methodist Episcopal), who narrowed the subject down to the specifically Methodist attitude towards Biblical criticism. One was instantly struck by the contrast between the English and the American attitude. Dr. Peake is accounted one of the most advanced of English scholars, but he expresses even his most radical views in deliberately cautious and conciliatory language, seeking to reassure those who tremble for the ark of God, to guard against misunderstanding, and to achieve peace with honor. The American

speakers, on the other hand, seemed to see no need for caution and restraint. They spoke with complete abandon and a kind of headlong gusto, and this applies both to the advanced and to the conservative.

One's resultant impression, apart from the two leading speakers, was that certain of the more liberal delegates—and more especially those who laid emphasis upon experience rather than upon doctrine—did not fully appreciate the seriousness of the whole question of Biblical criticism. It is easy to say that it does not matter one iota to Christian faith whether Balaam's ass spoke or not. That is obviously true, but it merely scratches the surface. What is really in question is the validity of a system, a view of God and his self-revelation to man which for centuries has been accepted by Christian people. In the last resort, it is an issue which cannot be fought out in the field of Biblical criticism at all, for its roots strike deeper. It is a new Christian philosophy, a new doctrine of God and of the world, that is fighting its way through into the popular mind. To call a man with the traditional view of God and revelation "narrow," or "obscurantist," because he insists that the axe did swim, seeing the Bible says so, is unjust. He is merely consistent. Until his fundamental viewpoint is changed, he has no right to question anything in Holy Writ.

As an Irish friend of mine remarked, with true Hibernian "bullishness," "there were two storm-centres to this Conference." The first crash of thunder came when women's work in the Church was under discussion. One of the most disquieting features of church life to-day is the increasing sex-antagonism which on the women's side is becoming more and more aggressive, and at least one of the women speakers at the Conference sounded the aggress-

sive note with somewhat gratuitous vigor. It may be quite true that many women could preach better than the average parson who refused to give them their rightful share in church life and met their passion for service by according the gracious permission to place a few flowers on the communion table every Sunday. And it was certainly true that "some preachers spoke of womanhood as if it was a kind of disease." But I, for one, am always smitten with a grave misgiving when I hear this type of address. Woman will never get her rights by seeking to wrest them from a reluctant, if not unwilling, masculine constituency. She is not in the same position as, say, trying to wrest its rights from capital. Man and woman are ideally one, and neither can secure anything worth securing by forcing the other to yield it.

The other stormy issue was the color question. A fine speech by Bishop Ainsworth (M. E. Church South) on "Inter-racial Brotherhood" was the occasion of a scene such as few English people ever witnessed. As one colored bishop after the other got up and pleaded with over-whelming passion for the black man's rights, the audience was profoundly moved, and at certain points the emotional tension was very great. What English delegates and observers most regretted was that the white bishops, and especially those of the South, did not see fit to give their point of view but preserved complete silence.

Exigencies of space compel me to omit not a few interesting features. There were the speech of the octogenarian Dr. Watkinson (the greatest living English Methodist preacher), a speech glowing with the embers of genius; Dr. Parkes Cadman's magnificent utterance as one of the fraternal delegates; Dr. Joy's great deliverance on Methodist union; and several other interesting "events," including a fine

missionary demonstration, an excellent session on disarmament culminating in a resolution, and a spirited discussion on Church and Labor opened by Mr. Arthur Henderson, M. P.

The question which troubled many of the delegates as the end of the Conference drew near was whether anything would be done to secure the next Conference against the errors of method which had hampered the present meetings. The programme was far too heavy; the discussions had been nil; there were none of the sectional meetings and round-table groups which made the sessions of the Student Christian Movement and the Edinburgh Conference—not to speak of Lambeth—so effective; above all, there was no hint of a continuation committee which might set all these things right. But before the Conference closed a Continuation Committee was appointed. This represents a positive gain, and gives promise of an Ecumenical which shall be something more than a surfeit of speeches. No one has been more critical of the Conference method than the American delegates, one of whom, Dr. L. Hartman (editor of *Zion's Herald*, Boston), found that there was a lack of preparation on the part of some speakers, who deemed the Conference a fit occasion for dishing up the substance of old sermons or lectures. As regards organization, he suggests a group of special committees whose reports shall furnish a basis of positive action, and the elimination of the official "steam-roller" as applied to free discussion.

The general opinion of delegates, in which I share, was that while the Conference largely failed through lack of adequate modern organization, it afforded a magnificent object lesson of the vitality and essential unity of world-wide Methodism, and gave solid guarantee of its continued effectiveness as an evangelizing force and influence upon social and public life.

# Editorial Comment

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The most significant thing about the nation-wide railroad strike that menaced the country in late October was that it died unborn. Business heaved a sigh of genuine relief. Thousands of the wives of rail-

## **The Strike That Failed**

road workers knelt, it is safe to say, and offered thanks. The man in the street whose plans were all in the air because of labor's threat went on his way again with some approach to confidence. Newspapers commented with justice upon the power of public opinion, which was so evidently a chief factor in fending off disaster. Officials of the railways and of government doubtless shared the general relief.

Sober second thought, however, on their part and that of the public has developed an uneasy feeling that the trouble is really postponed rather than cured. Judicious men look to its recurrence, and possibly in an aggravated form. Why?

In the first place, the attitude of railway executives toward the men has seemed to be unconciliatory and needlessly irritating. As long as employers, however sorely tried by union exaction and the inefficiency of half-hostile employees, talk of "smashing the unions," or of a reduction of wages as though it were a consummation devoutly to be wished instead of a regrettable necessity, they will lack the good will and competent service of the men. As long as the unions, conscious of their power, vote lightly to dislocate the business of the country, even though the act be but a threatening gesture, so long will they find public opinion against them. As long as these same unions fight for wage scales that represent not generous wages merely—these the public are glad to see paid—but overtime charges that may be so manipulated as to produce extravagant returns to some workers and ruinous drains upon all railway treasuries, they must expect and they will deserve the hostility of railway officials and the suspicion of plain men. When a young engineer manages to arrange his run so that each day's service nets him over twenty dollars; when the conductor of a small train on an easy country road, whose run requires a few hours' wait, puts that to such usury as to compel him to make an income-tax return of over five thousand dollars; and when a wrecking crew sent out to clear the track does its appointed work in ample season to return but delays the picking up of its tools and sleeps on its train within fifteen miles of the home station, presumably for the sake of the overtime wage that grew while the workers slept; yes, and while railway conductors flash so many diamonds in the faces of passengers whose tickets they collect; so long will the public thrust its tongue in its cheek when the cry of distress over the lack of a living wage is raised.

Nor does much hope seem to lie in the direction of government ownership. Discerning travelers and shippers who remember the period of government management during the war remember, too, as a chief characteristic of it, a general air of lassitude and divided responsibility that tended to make service both slack and wasteful. For a good while to come, the manage-

ment of transportation, if it is to be efficient, is likely to remain in private hands, though, under increased and probably increasing federal control.

The secret of our present sorrow and our foreboding for the future is to be found in a lack of character and of the spirit of genuine service on all sides. The officials are in their places to serve the public, to serve their employees, and to conserve the fair and reasonable interests of the owners of railway securities, who, directly and indirectly, comprise a very large section of our population. They cannot do any one of these adequately without attending to the other two.

The unions have their place; but they can never help their members aright or win the full sympathy and confident backing of the public until they realize that their undoubted power is given them for service instead of exploitation. Twice within a few years they have threatened to take the nation by the throat. Once they succeeded in a measure. The spontaneous outburst of public sentiment against the last threat should be a warning that this is not the way in which a high-spirited people will long consent to be treated. The role of the government is still difficult to define. It is easy to see that the Labor Board should be made more efficient, and that it probably must be granted a good deal more authority. Both its dignity and its prestige have suffered some damage in the recent conflict. But a finally favorable solution is not to be expected in the realm of mere economics. The question long ago went beyond a dollars-and-cents answer. Not until character is developed which shall refuse to exploit human effort in any wasteful or inhumane manner on the one hand, and on the other shall refuse to use power arbitrarily or to create public discomfort in order to make a tool of it, will the end come. To help here is the preacher's task.



Considerable excitement has been aroused in some quarters because of the piling up of huge endowments to perpetuate this or that system of belief or practise. It was natural that the world should decide in this money-mad age that the best way to further religious propaganda was to let money do the talking. And from such a position it was but a step to endowing religion, like a hospital or a college.

**Eating One's Cake and Having It Too** But what if we, like Frankenstein, have created a monster? Those who hope that the interest on these invested millions and billions is going to accomplish what living men have failed to do are in danger of some rude shocks—if they live long enough. For the use of the interest that is expected to make a doctrine or a policy or a method a going concern in ages to come presupposes that the investment shall remain intact, which presupposes, again, that the economic system securing such funds will continue—"in perpetuity" as some of the donors imagine and stipulate. Moreover—here is the anomalous feature—some of these very institutions are not at all so sure that this economic system with its rents and tax exemptions and unearned increments is so wonderful a growth as to be worth perpetuating.

Here is grave danger of falling between two stools. Perpetuate your modern economic system to draw the rent for the preaching of a new era of brotherhood and justice—if you can—or preach the need of a change (and

many in the high places suspect that there is need of a change) and lose your rents! This is a terrible dilemma.

And the situation is complicated with the unquestioned fact that in the past no body of trustees, no lawyer, and no State has been honest or consistent or pious or bright enough to leave untouched the funds that were to perpetuate a system of belief. Where are the old holdings? What does history tell about the piles of wealth amassed by sundry orders? Where are the monastic properties? It is not such a preposterous guess that many donors are going to be cheated—they gave their money for propaganda, and behold! in a hundred years or less the movement is dead and the money—?

Of course, some honestly feel that that is the best that can happen to such a "perpetual" pyramiding of interest. The funds will probably go like the donors. Society which lays its hands on "holy property," more sacred than life itself, is not going to stop at the investments of religious institutions. And the givers ought to be cheerful about it, for they probably know that the dead hand kills initiative. If the Church is going to live it will have to give its life, not its money. For moths and rust are still with us, not to mention law-makers and law-evaders and out-and-out revolutionists.



The most pronounced trend in religious thinking today is the absence of thinking. Ours is a period of post-war reversion to older dogmatic conventions which once had thought in them but have it no longer.

**The Present Trend in Religious Thinking** Benumbed thinking is one of the results of the world shell-shock. And yet, in spite of the present intellectual and spiritual paralysis, religious thought is

moving forward. The very problems and experiences of the war which stupefied so many minds have stimulated others. We are gaining, for one thing, in the conviction of spiritual realities and values. The scientific spirit has not been shattered, for it is an invaluable acquisition; but the scientific perspective has been shattered, for it was too narrow and earth-bound. It failed to recognize the deeper realities of life. Science failed us in our hour of supreme need; it even lent itself to making a more fearful hell. And men saw that science should be not an end in itself but only a servant of higher ends.

We have long been, and are still, making great advance also in the thought of God. He is becoming far less a conventional and speculative abstraction and far more a personal reality. Men may not be so confident of his omnipotence as once, but they are more confident of his righteousness and his love. In the approach to God there is less reliance upon the rational, more upon the mystical. He is being experienced as a very present help in trouble.

We are gaining, too, in spiritual unity, if not in church unity. All who share the same spirit of faith and service are closer to one another than ever before. The Church means less but the minister—if he has a message—means more. Christians are humbler than before, though more heavy-hearted; less sure of their opinions and dogmas, more sure of their convictions. In other aspects of religious truth progress is being made—as one who is aware of the deeper currents may perceive.

In a word, in spite of the stagnation and dismay which characterizes this post-war period, one influence which is manifestly at work in our religious thinking is the Spirit of truth and love.



**Our heartiest Christmas Greetings to our readers—The Editors.**



# The Preacher

## A CHRISTMAS COMEDY<sup>1</sup>

The Rev. THOMAS F. OPIE, Red Springs, N. C.

It was Christmas morning. The church was full. The service was elaborate. The music was brilliant. What with a fine sermon, festival music, Yuletide decorations, and a happy devotional spirit, we were taking pride in the beautiful Christmas service.

Pride goeth before a fall. It was literally true in this case. It was a double fall, and it was a "spill." The wardens had taken the offering. They were walking down the aisle. One was a short, stout, military-like man with a quick, short step. The other was a tall fellow, with a long stride. They strove to keep step.

They reached the chancel. The left foot of the short man did not quite make the landing. The toe of his shoe just made the step. With a flip and a bang he fell forward. His bare hands smacked the hardwood floor of the chancel like shingles against a barn door. The collection plate flew across the floor, and small pieces of money rolled in a dozen directions.

Both men, resembling the original Mutt and Jeff, on hands and knees covered the chancel floor, picking up pennies, nickels and dimes. The choir narrowly escaped hysterics, and the congregation was to the clear-eyed rector one huge smile, and one mammoth grin—almost in convulsions. The parson "filled in" with some announcements, the flock regained self control, and the offering was duly presented.

After the service laughter was renewed and the episode was freely discussed in all its ridiculous phases. Some one remarked, "the senior warden lost all his money." My wife replied, "No, only his balance."

A wag in the congregation afterwards twitted the unwilling comedian with, "It was bad enough to spill all the money, without saying what you did when you fell!" The embarrassed but hesitant reply was, "Did you hear me?"

Next Sunday the text was, "Gather up the fragments that nothing be lost."

## BACK-EDDY AND MAIN STREAM

There is a temptation likely to beset the worker in religious education, to imagine that he is engaged in a back-eddy interest, that this work has little or no part in the real and vital affairs of the onrushing main stream of life, in business, politics, and the making and marketing of goods. Working largely with children, in quiet ways, in limited action, without fanfare or clangor or huzzas; is this worthy of a man's powers? Why not get out and have a hand in definite, great and stirring events?

But the greatest of all events, at any time, is when some young growing person conceives a high purpose and accepts a splendid devotion. All that armies, navies, parliaments and finance can do is as nothing

to that. He who forms the purposes of childhood fashions the future world. To get just our little group of youth to see the city of God and give themselves to its realization is not only to be in the main stream but it is to determine its flow and direction.

This distracted world will not be saved by either dollars or diplomacy, nor by any kind of manipulation of its machinery; it will be saved only by a change of mind and purpose. Its troubles are not due to mechanism, but to motives. So long as it is controlled by the property motive it will turn again and again to conflict. But ours is the task of changing that motive, swinging it from the property basis to the per-

<sup>1</sup>This contribution takes the first prize of ten dollars offered in the issue for June, 1921, for the best original story or anecdote.

sonal one, and so changing the world and giving us a society that does believe in love, that does believe it is possible for men unselfishly to cooperate, a society that lives for and makes a religious world.

Here is the main stream, and the work of the world that makes so much noise is but its product. The back-eddies are simply the reactions, filled with the reactionaries, swirling round and round in little pools with much noise and no progress. But silently and mightily in the wills, purposes and ideals of people is the force of the stream gathered up and its direction determined. It moves on somewhere. Whoso guides those wills, forms those purposes and clarifies those ideals, whoso can set them to making a better world, whoso can guide them to the religious way of life, he—no matter how obscurely he works—he guides the stream; he makes the world. For the great business of life lies not in what people make but in making people.—H. F. C. In *Religious Education*.

### *The Church and a Warless World*

For the use of pastors in the work of educating their people on the subject of limitation of armaments, the Federal Council issues three new "pieces of material." These are:

1. An advance copy of a pamphlet called *The Church and a Warless World*.
2. A description of the pamphlet and a study course.
3. "A Creed for Believers in a Warless World," reproduced in this issue.

The Conference at Washington is now in session and will probably sit for several months. A campaign of education is in order and suggestive material is thus furnished.

### *A Creed for Believers in a Warless World*<sup>1</sup>

(Isa. 2:2-4)

- I. WE BELIEVE in a sweeping reduction of armaments.
- II. WE BELIEVE in international laws, courts of justice, and boards of arbitration.
- III. WE BELIEVE in a world-wide asso-

ciation of nations for world peace.

IV. WE BELIEVE in equality of race treatment.

V. WE BELIEVE that Christian patriotism demands the practice of goodwill between nations.

VI. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.

VII. WE BELIEVE that peoples achieve true welfare, greatness, and honor through just dealing and unselfish service.

VIII. WE BELIEVE that nations that are Christian have special international obligations.

IX. WE BELIEVE that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed, and race.

X. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

### *The Humor Contest*

In the May number of the Review we offered prizes for the three best bits of humor. The contribution from the winner of the first prize is given on page 463 of this issue. The announcement of the second and third prizes will be made in succeeding numbers.

Humor unstrained and unaffected has from time to time found expression and discussion in the pages of the Review. In the issue for February, 1894, Dr. J. S. Kennard, then of Chicago, discussed *The Use and Abuse of Wit and Humor in Preaching*; and in October, 1896, Dr. Wayland Hoyt of Philadelphia debated the subject, *Humor and Earnestness—Can They Coexist?* After mature deliberation we are prepared to answer in the affirmative. Why should one doubt it? A serious German once asked, in *Die christliche Welt* for 1897, May we laugh? And another in 1891 treated "German Humor and the Evangelical Faith."

May we take this occasion to say that the grace of humor is one of the best approaches to the minds and hearts of all kinds of individuals. It often enables a speaker to get out of a tangled situation; it adds considerably to his usefulness, and lightens and brightens his daily tasks.

<sup>1</sup>Proposed by the Commission on International Justice and Goodwill, of the Federal Council of the Churches.

### *The Ministry of the Burning Heart*

Listening recently to a preacher, we heard him tell a remarkable story, illustrative of the love of a father for his child. The little one, who had come to bless the parsonage home, had been taken ill. The physician summoned to care for the child watched long and anxiously over him, doing all that human skill could suggest. But it was of no avail. The little one grew steadily worse, and finally, turning to the sorrow-stricken father and mother, with heavy heart the physician said, "It is all over."

To the parents it seemed as if such could not be. This was their first-born, loved as their very selves and even more, in whom their hopes, their all, were centered. In the agony of his love, the father took up the little form, threw open his garments, and held it to his own breast. Cold was the flesh of the babe, but the parent's heart was warm, yes, it was a heart burning with love. And there upon that breast he clasped the child, pouring out his life into the form which had been given up for dead.

The hours went on. What hours! Two, three, nine, ten hours, and more! And still the father held his son close to his heart!

"But of what use?" asks one, even as we raised the question in our mind at the time the tale was told. And we shall not forget how the answer came, and with what effect.

"What did it all avail?" said the preacher. "Just this. That boy to-day is twenty-three, and is a student at the university."

It was a victory for the burning heart.

Is there not in this powerful illustration of that which may be accomplished for ourselves and loved ones through the power of faith? The ministry of the burning heart is needed to-day, if we are going to see faith's greatest reward and victory.—Elwin Lincoln House in *The Glory of Going On*.

### *Christmas for Boys and Girls*

During the first three weeks of this month, at least, the children are on their "best behavior." Christmas is a-coming. And that brings up to parents and friends the subject of presents for boys and girls—what shall the gifts be?

*The Bookseller and Stationer* (B. M. Walker, Editor, 156 Fifth Avenue, New York) for October 15th has a classified list of "Books for Children" filling eight quarto pages, under various heads—religious, fairy tales and folk lore, nature and animal stories and studies, adventure, historical fiction, travel, plays, stories, etc. And the titles are arranged for different ages and for boys and girls. Surely here is a help welcome to parents, uncles and aunts, and all lovers of children, and answers the question, What shall I give Mary or John?

### *The Conventional Sermon*

"Many a devout churchman prefers to sleep under a perfectly orthodox and conventional sermon rather than to be kept uncomfortably awake wrestling with modern issues that are to him new and strange."—*The Christian Century*.

## FROM OUR CONTEMPORARIES

### *Aramaic Background of the Gospels*

In the November number of the *Review*, p. 391, attention was called to the attempted solution of textual or exegetical difficulties in the gospels by means of retranslation into Aramaic, on the hypothesis that they go back to Aramaic originals.

In a recent number of the *Zeitschrift fuer neutestamentliche Wissenschaft* Dr. Perles suggests that two difficult passages in the Greek gospels undergo clarification when they are retranslated into Aramaic and a source of misunderstanding is removed. One of these is Matt. 8:22: "Leave the dead to

bury their own dead." The Aramaic would give two similar but slightly different principles which would properly be rendered: "Leave the dead to their buriers (grave-diggers)." This obviates the far-fetched theological rendering: "Leave the dead in trespasses and sins to bury their dead in body." The other passage is Luke 14:35: "It is fit neither for the land nor for the dunghill." Recourse to an Aramaic retranslation would suggest "It is fit neither for seasoning nor for fertilizing." A wrong combination of the Aramaic would give the Greek for "earth" instead of for "sea."

soning." Besides, the revised reading proposed would get rid of the obvious repetition implied in "earth" and "dunghill."

Two other examples appear in the *Harvard Theological Review* for October, 1921. The first concerns Matt. 11:12, in which the manuscript authority for the traditional reading is practically unanimous. The difficulty is exegetical—in the conception of the kingdom of heaven being taken by force. The proposal by Professor J. Hugh Michael of Toronto is that the words "of heaven" are due to the evangelist's mistake in misreading for the original Aramaic *dshn* ("of Satan") the word *dshmya* ("of heaven"). In the Aramaic the mistake would be easy to make, the letters *tn* being close in form to *my*. The verse as proposed would read: "And from the days of John the Baptist until now the kingdom of Satan suffereth violence," etc.

The second instance covers Luke 2:22, where the difficulty is with the word "their" preceding "purification." Professor Hatch of Cambridge notes that the best manuscripts and versions support "their," though the Mosaic law required "purification" only of the mother after childbirth. Yet the logical and grammatical subject of the verse is Joseph and Mary. The pronoun "his" has some authority in Greek manuscripts and at least two versions, but does not relieve the exegetical difficulty. Clearly "her" would be expected, but does not appear in any good or early source. The explanation suggested is that the translator (Luke?) misunderstood an ambiguous ending of the Aramaic *dkwthh* and rendered it "his," which was subsequently changed into "their." The verse, on this showing, should read: "And when the days of her purification," etc.

### Atonement and New Knowledge

Among several articles of interest to the preacher in *The Hibbert Journal* for October one which touches most closely his work is perhaps that by Dr. J. H. Skrine on the topic named above. The old theories of the atoning death—ransom, propitiation by blood, vicarious punishment—Dr. Skrine declares to be dead tho unburied. The ethical theory, "too true ever to be superseded, can . . . be subsumed in a more comprehensive conception of the Christ-fact."

The doctrine of the atonement is defined as "the theory of how Christ reunites the

world to God." How Christ removes sin is only a part of the doctrine. The whole of it is in the implicates of Jesus' saying, "I am the Life." Life is "the interchange of selfhood between the creative reality and a creaturely self, . . . of self between God and his creature man." But a third element is involved: as in nature the bisexual functions operate in conjunction with the physical environment, so the "new being" becomes such not merely by spiritual parentage, but also by communion with the spiritual world, i.e., a pious mother, a good teacher, or the Church. Love of mother for child, of child for mother, is love of each for the Divine. "In this way Jesus fulfills his promise, 'I am the Life.'"

The author then draws an analogy from "telepathy" or "thought-transference," which he renames "thought-conference"—a "functioning of life." According to this, when after the resurrection Jesus revealed himself, to the disciples, "The self of Jesus was really there." Similarly when Paul saw him. Thus is it with the Christian's experience. Hence comes Dr. Skrine's theory of the atonement:

"The Lamb of God takes away the sin of the world, not by the single event of his life or self-sacrifice and the death which crowned it, nor by the moralizing effect of that historic event upon the conscience of believers, but by the continued action of his human personality upon the personalities of men. His manhood, the 'glorified manhood' of theology, unclothed by the cross not of his human potency but of its mortal limitations, and by the rising clothed upon with the divine infinitude of knowledge and power, is forever delivering us from sin, man by man through the application to us of his own force of personality. As the believer makes surrender of his mind and will and lets that mind be in him which was and which is now in Christ Jesus, the fire of the divine life in Jesus kindles between the disciple and the Master. The disciple lives unto his Lord, and (may we not dare say it?) the Lord himself lives thereby a life which is the larger by the increment of this life unto a new disciple. But in thus living unto Christ, whose person is the point in the environment of the Infinite at which the human personality makes contact and can effect union with the final Reality, the believer attains the vital oneness with God, and so receives the at-one-ment by which his iniquity is taken away and his sin purged."

Summed up, the new theory involves the conception of "the abiding manhood of the Atoner."

# The Pastor

## STUDIES IN CHURCH ADMINISTRATION THE PRAYER MEETING—CHANGES SHOWN BY A RECENT SURVEY

by HELEN WARD TIPPY, New York City

In a recent study, made by the Social Service Commission of the Federal Council of churches of many denominations and varying sizes in different types of communities, the questions were asked: "Are you maintaining successfully the older type of midweek service? Have you introduced changes? If so, please describe them." Fifty-eight churches answered this query. The results were of interest in that they show the present tendency, although the number was not great enough to make the resulting statistics conclusive in their evidence. Being widely scattered churches and selected because of their representative capacity, they evidently indicate the trend of opinion. They were as follows:

Old type—successful.....	16
Changes .....	40
Unsuccessful .....	2
Total	58

In some instances, the changes which have been made are slight—a matter of form, rather than of change of spirit. A rural church in New York State has introduced a Junior Prayer-meeting led by the deaconess and held at the same time as the senior one. A church in the exclusive residential section of one of our large cities has "Family Nights" once a month. Another has a community sing at each service. Both of these latter suggestions bring something of the social spirit into the service.

The "home" prayer meeting is another type where the spirit of the old meeting has been kept. By this is meant that the congregation meets in sections in various parts of the city or countryside, where it has long been known as the cottage prayer-meeting. This seems to be developing especially in rural areas. The pastor of a church in Massachusetts writes that he has adopted this form of mid-week services and has excellent attendance. They are led by laymen. A more elaborate plan of the same kind is described in a pastor's own words.

"The cottage prayer-meeting is the best for the country—dividing the parish into groups of twelve to fifteen members each, all the groups meeting on the same evening, each having its own leader, chorister, and organist. The leaders may form the pastor's cabinet. The various business plans of the church may be talked over at these meetings."

That which is distinctive in these letters is that the home type of prayer-meeting is desirable for the country, where the membership is scattered. In fact it is about the only type that is practicable in the open country.

One of the most noticeable elements in all the changes is the emphasis put on the social spirit. More and more churches are realizing that the greatest success can come only when the people feel at home—when they truly know one another. And I imagine that there is no place where people as a whole relax into friendliness more easily than around a dinner

table. At any rate, a dinner preceding the evening's activities is the commonest means of fostering this spirit of "at-homeness." Usually a nominal sum is charged—from 25c to 35c. One pastor remarked that this "gives a large attendance at prayer meeting." The supper brings in its wake a special problem, however,—that of service. In a church in Kansas City, Missouri, they now have a dinner once a month. The pastor says "In 1920 we had weekly dinners but the women grew tired of serving." The pastor of a church in Long Beach, California, mentions that their work is "hired." As a woman, I would like to add to these suggestions that there are many women who have neither inclination nor strength to do this kind of work. If the church cannot afford to pay for it, let the men help too. They will probably like it at least as much as the women, and it will not seriously injure any of them. One pastor whom I know remarked that it is a good thing for the men to work with the women in the dining room and at serving tables in church suppers. He has known many homes to be founded out of such friendships, and this he contends is one of the great purposes of God, which the church should help along.

With the next class comes a more distinct change in spirit. The mid-week service has become a period of distinctly educational value. A rural-suburban church in the Middle West gives "part of the hour to teaching the doctrines and polity of the church." A Methodist church in a city in Michigan has a thirty-minute address and good music, but "no long-drawn-out testimonies which seem to attract a freakish element: result—a better type and better attendance." The element of critical Biblical study is entering in some places. For example, one pastor writes that he has a fifteen to twenty min-

utes address on books of the Bible and the authors "in the light of modern knowledge." In other churches, the service is more of the forum type with open discussion. In the Greenfield, Ohio, Methodist Church, the pastor announces the subject for the meeting on the preceding Sunday and the people come prepared for a fifteen minute discussion. In Syracuse, a church has made the service into an open conference on practical questions.

Many churches are adopting the use of stereopticon pictures to add interest to the evening. This is not so extraordinary when one remembers that the stereopticon is now a part of the equipment of lecture rooms in universities. A church in a small town in Iowa shows pictures of Bible lands by reflectroscope; another, a large church in a seaside resort, uses stereopticon hymns and illustrations. An excellent combination of several of the above suggestions has been made by the pastor of the House of Hope Presbyterian Church, of St. Paul, Minnesota. He has a supper with discussions and lantern slides following, while the people are still seated about the tables. The West End Presbyterian Church, New York, has instituted travelogs in its prayer meeting, showing life in foreign lands, especially in mission and Bible lands, by moving pictures.

Eight of the churches which replied have adopted the "church night plan." This is a combination of many of the elements mentioned above. A typical example is that of the Broadway Methodist Church of Indianapolis, whose program is as follows:

6:30 p. m.: Supper 30c.

7:30 p. m.: Classes in Bible study, teacher training, stewardship, parents' reading course, Junior choir, Junior orchestra, etc.

8:10 p. m.: Period of prayer,

song, missionary study, biographical sketches.

The combinations in this form are various. They nearly always, however, begin with the supper, have an educational period, a time for prayer, and often in addition a business period, or a social hour with music.

Out of the fifty-eight answers, two represented complete changes of spirit. Both were in rural communities. In the first, the ordinary prayer meeting has been abandoned, while in its place community sings or community meetings are held. In the second, a civic club has been substituted. The latter congregation is planning to incorporate the town and are delving further "into the mysteries of people living side by side and how they can best live together."

The changes, however, are not the only significant result of the study. The prayer meeting is not losing out so generally as some think it to be. It evidently has a permanent place in the economy of the church, and has sufficient vitality to adjust itself to changing needs. What is more permanent than the need of prayer and spiritual self-expression?

There is also strong feeling among those that are successfully maintaining the "older type of prayer meeting" that there is no need for change. The spirit was shown by the number who, in reply to the question "Are you successfully maintaining the older type?" said "Yes!", also in the reply of one pastor to the query, "Have you introduced changes?": "Just variety in prayers."

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## SERMONS IN CARDBOARD FOR THE JUNIORS

The Rev. HENRY F. BURDON, Gilbertville, Mass.

If you are one of those unfortunate individuals who have no ability in drawing and cannot tell a story in such a manner as to hold the attention and interest of the child, yet feel that preaching to the children yields the largest returns for the time and thought invested, just what are you going to do? It was this question that confronted the writer when he organized his junior congregation and found himself committed to the task of speaking to about forty children each Sunday morning. The way he solved the problem may be of help to some one else.

Certain lessons have come to the writer out of his reading and experience, and these might well be mentioned before giving a description of the method as a means of throwing light upon the reason for its adoption. First, a child will give better attention to, and retain longer, a truth received through eye and ear than one

that comes to him through one sense alone. Second, the child delights in action, and any method of sermonizing that makes the subject develop under his eyes is of greatest interest. Third, in securing the interest of the child you are really "killing two birds with one stone," for, not only are you training the child in a habit that will lead naturally into church membership but there is no greater lever for lifting parents out of the dead-center of indifference to church attendance than to make the child want to come.

With these facts in mind the method of sermonizing that seemed best suited to the preacher's ability, and the particular need might be called cardboard sermons, since the illustrations are made of cardboard. The response has been such that the method has fully justified its use.

The equipment needed is simple and inexpensive, a few sheets of card-

board of various colors, red, blue purple, yellow, and of course white. To these should be added a pencil, ruler, a little patience, and such gray matter as Providence has given you.

For presentation of the sermon it will be necessary to provide a number of "push pins" and a blackboard made of soft wood or fibre board.

There had been accumulating in the writer's childrens' "sermon garden" a number of subjects, some old, others new, that lent themselves readily to this form of presentation either singly or in series, such subjects as "The Golden Keys," "Keeping the Heart," "A Hive of Bible Bees," "Joining the L. S. D."

By way of illustrating the method we will take the last of the above mentioned subjects, "Joining the L. S. D." From white cardboard a shield twelve inches high was cut and, proportionately smaller, a red cross and three blue letters. These with the half dozen push pins gave the material needed for illustrating the sermon.

When the time for presenting the subject arrived the several parts were placed within easy reach of the blackboard and in the order of their use.

It has been the writer's experience that it adds much to the interest of the sermon from the child's point of view if the question and answer method is followed to some extent. The child then feels that he has a real part in the sermon, though one must be prepared for the unexpected answer. In this particular case the manner of presentation was as follows.

Our subject this morning has to do with joining a new society of which I am sure you have never heard. I call it the L. S. D., and I propose to show you the badge of the society. During introduction put shield on board.

**Ques.** How many belong to some club or society?

**Ques.** What three things do all clubs have? (Bring out the fact that they have an object, name, badge. Several badges, C. E. and Boy Scouts, were shown to illustrate.)

This society has an object. It is to make character. Everybody can belong to it. There are no officers, no dues, and it holds no regular meetings. If any one will join it and live up to its three rules he will grow to be just the sort of character God wants him to be.

"Well," you say, "that is a queer society—no officers, no dues, no meetings. What sort of a society can it be?"

Some years ago a woman of very

Well, I am going to tell you about it and to do so I must tell you a story.<sup>1</sup> beautiful character was spending several days in a girls' camp. The girls were so captivated by the sweetness of her life that one of them said to her. "Mrs. B——, you are always so cheerful and happy. Will you tell us, please, how we may come to be like that."

"Indeed, my dear, I will" replied the woman. "I will give you three very simple rules which if you will follow you will come to be just the sort of woman you wish to become."

"The first rule is—At this point pin the L on the board.

1. Learn something worth while every day. It need not be much. Three or four words will do. Just a line or two of a poem or a verse of Scripture.

This, children, is the first rule of the society.

Our minds, you know, are banks. In them we store our memory treasures. The things we learn are the treasures. What would you think of a man who would fill his safe deposit box full of waste paper and counterfeit money while he threw good money

<sup>1</sup>This story can be told effectively without the use of cardboard.



and securities away? Well, he is not more foolish than the one who fills his memory bank with rubbish and neglects the worth-while things.

The treasure we store in our memory-banks while we are young will be our most precious possessions by and by. We will draw them out and live on our stored up treasure. Sometime, when you have opportunity, watch grandma when she is sitting alone by window. Her mind is far away across the years. You will sometimes see a smile or a look of joy on her face. She is taking out of her memory bank some rich treasure stored there years ago. The richness of our lives when we are older will depend upon the treasure we store up now.

And the things we store up in our minds write themselves on our lives. Men see them on our faces, in our acts, in our characters. The wise man said, "As a man thinks in his heart, so is he." Think evil and men will see evil in us. Think good and good will manifest itself in our lives. Thus you see how important this first rule is.

And the second rule is—(At this point fasten the letter S on the board).

II. "See something beautiful every day.

Now what must we have in order to see? "Eyes? Yes that is true. But what sort of eyes? "Good eyes," you say, yes that is right. However there is something else. "Trained eyes." That is what I am after.

I was walking one day along a country road with a young man who spent all his spare time in the woods. He loved nature and knew a great deal about birds and animals. All at once he stopped and said, "See the pheasants." Now I could not see any pheasants and I did not see them until he had carefully pointed out just where I must look. His eyes were trained and mine were not; and be-

cause his eyes were trained he could see the birds half concealed by underbrush.

To see beautiful things, then, we must have trained eyes.

Two men made a long journey by rail. They went over the same route, looked upon the same country. One came back and complained because all he saw was a long procession of ash heaps and ill-kept back yards. The other told of fields and hills and rivers and beautiful things. His eyes were trained to see the beautiful.

So, boys and girls, we must look for the beautiful. It is all around us, beautiful scenery, beautiful folks, beautiful pictures.

Some one has called the mind the "picture gallery of the soul." We should hang only beautiful pictures there.

The third rule is—(At this point pin the letter D to board.)

III. Do something for somebody every day. The boy scouts know that rule.

It is related that the Roman emperor Titus used to examine himself at the close of each day to see what he had accomplished. If the day had slipped by without his having done some deed for somebody, he used to say, "Alas, I have lost a day."

"Oh," you say, "an emperor could do good deeds, but what can a small boy or girl do?" I will tell you what the poet says—

"Something each day—a smile;  
It is not much to give,  
And the little gifts of life  
Make sweet the days we live.

Something each day—a word;  
We cannot know its power,  
It grows in fruitfulness  
As grows the little flower.

Something each day—a deed;  
Of kindness and of good,  
To link in closer bonds  
All human brotherhood.

Oh, thus the heavenly will  
We all must do while here,  
For a good deed every day  
Makes blessed all the year."

A smile, a kindly word, we all can give, even the littlest.

A young girl said to her mother after she had read a very stirring story of self-denying service in behalf of less fortunate people, "How I wish there were some poor people that I could help!" Her mother very practically replied, "Well, there aren't; but grandma is in the other room and she wants some one to read to her. You can do that." So there are opportunities all around us to do a good deed every day.

Those are the three rules of the L. S. D. They will work everywhere and are good for everybody. They are so plain that every one can understand them.

But to obey these rules we need the help of the only one who ever kept them perfectly. (Here place the cross on board as illustrated.)

So we will put the cross of Jesus on the shield. The spirit of the cross is the spirit of the L. S. D.

And now that we have the badge of the L. S. D. completed what does it say? It says two things.

First: This badge is a red cross on a white field. That is the Christian insignia. He who keeps the rules of the L. S. D. is a follower of Christ.

Second: The red cross on the white shield with the blue letters give us the colors of the dearest flag in the world, Old Glory. He who keeps the rules of the L. S. D. can not but be loyal to the flag, a good American.

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## MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

### *Dec. 4-10—The Unknown Neighbor*

(John 1:26)

Every man is more or less an unknown quantity and quality to those around him. His outward acts may be carefully noted, while little is known regarding what is going on within. Were all the "within things" made naked and open to our eyes, as they are to him with whom we have to do, there are some people from whom we would shudderingly recoil while toward others we would be strongly attracted. Two people live together for half a century without knowing the deep secrets of each other's hearts. Carlyle did not really know his wife who had been the good angel of his life until she had vanished from his side; and the remaining years of his lonely life were one ceaseless wail of regret. Blessings brighten as they take their flight, and true worth is often unrecognized until

death unlocks life's hidden secrets.

It is no wonder that Christ was unrecognized by his contemporaries, he was so much above the level of our common humanity. He came unto his own, and they that were his own received him not. His coming had been expected but not the manner of it. "No earthly beauty shone in him to draw the carnal eye." If the question had been asked, "Has the Messiah really come?" the general answer would have been a decided "No." In the context of the words referred to above John the Baptist, speaking of his personal contact with Jesus, repeats four times the statement, "But I knew him not." As his relative he must have enjoyed a measure of intimacy with him, yet he felt that he did not really know him. At the time of his baptism the scales fell from his eyes and he beheld the outshining of his essential glory. Thereafter he pointed his disciples to him as "the Lamb of God, that taketh away the

sin of the world." Were he to return in bodily form today is there any reason to believe that he would be universally recognized? He might be seen without being known. The same is true with regard to his actual spiritual presence. He walks by the side of every man, yet how few recognize his presence! In every instance where it is recognized the dawning of a new day begins.

To know Christ is to know man in a new way. To know him as "the Son of man," in whom a whole humanity is summed up, is to see him reflected in all that is good and beautiful in human nature.

"In the brotherhood of man  
 'Tis Christ I see,  
 In each kindly word men speak  
 Christ speaks to me."  
 (*The Loricæ*)

When this new vision of Christ's relation to man and of man's relation to Christ is obtained, there results a higher appreciation of man's value together with the awakening of a deeper motive to serve him. When we see our neighbor in this new light, when we see Christ in him, when we see Christ's loving interest in his welfare, he at once becomes the object of our regard and of our loving ministries. Every man who is in need of our help is henceforth our neighbor, just as Jesus taught us to look at him in the parable of the good Samaritan. Concerning one who had received this vision, Whittier says:

"He forgot his own soul for others,  
 Himself to his neighbor lending;  
 And found the Lord in his suffering brother,  
 And not in the clouds descending."

An illustration of this subject is furnished in Lowell's poem; *The Vision of Sir Launfal*, which Mr. W. T. Stead was accustomed to say should be read by all preachers at least once a year.

*Dec. 11-17—IV. World-wide  
 Cooperation (Foreign  
 Missions)* (See page 437)

*Dec. 18-24—Old News, Good  
 News*

(Luke 2: 1-20)

Of all the glad good news that has ever fallen upon the ears of mortals the gladdest and most gladdening was that brought by a heavenly messenger, almost two millenniums ago, to a little group of shepherds on the plains of Bethlehem—"Behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." This good news has been repeated with undiminished interest throughout the centuries, making Christmas the gladdest day in all the Christian year.

The two joy-giving facts which this old yet ever fresh good news brings to us are that Christ was born, and that he was born to bring salvation to a world of sinners. His birth, which was the greatest event of all time, took place in a human way; he being "born of a woman," thus entering our human life through the same gate that others enter it, and becoming a partaker in all its common interests.

There are many aspects in which his advent may be viewed. It may be viewed from the divine or from the human side. On the human side it brings him before us as one of ourselves; on the divine side it brings him before us as a messenger of God, ministering his truth and grace by human hands. There are many who see only the human side. They think of him as the ideal man who gave to life a new meaning, and to human nature a new dignity and glory; as the young rabbi from whose lips fell golden words which the world can never allow to perish; as the brother of all human kind, a friendly, kindly man who

scattered blessings broadcast wherever he went; as a winsome man into whose open arms little children instinctively ran, and whose tender sympathy the outcast and forlorn instinctively sought; as one who radiated love, and hope, and joy from the beginning to the close of his earthly career.

But the advent of Jesus meant more, much more, than that. It meant the fulfillment of God's redemptive purpose; it meant the coming into human life of a new moral force adequate for its redemption. That this is its main object was distinctly declared by the angel of the annunciation, and was emphatically affirmed by all the writers of the New Testament. To this supreme end everything was subordinated, to it everything led, in it everything was included. When the whole story has been told we find that in the saving work of Christ his birth was related to his death. His coming in the flesh was the beginning of a process of redemption which was completed upon the cross. The full reach of his earthly mission is completely missed unless we follow him from the manger to the cross and from the cross to his place of sovereign power.

It is the glorious fact that the world has found in the Babe of Bethlehem a Savior—one who has met its deepest need and can deliver it from its most crushing burden—which constitutes the gospel of the grace of God." The word gospel itself means God's spell, God's story, God's good news. It is the announcement by God of a moral marvel surpassing human thought. This was the good news which the apostles preached, that "Christ died for our sins; and rose again according to the scriptures." Than this gospel they knew no other. They believed that this evangel possessed dynamic power to accomplish personal and social salvation; and their belief the

missionary triumphs of the Church have abundantly justified.

If then from the manger we look forward far enough, like the aged Simeon we still see the Savior in the Babe, or like the penitent thief, the king in the Crucified. Jesus himself was cheered by this vision when the shadow of the cross fell upon his pathway; and he exclaimed, "And I, if I be lifted up from the earth, will draw all men unto myself." From this ultimate vision our Christian poets have drawn the deepest Christmas joy, as for instance in the lines of Charles Wesley:—

"Mild he lays his glory by,  
Born that man no more may die,  
Born to raise the sons of earth,  
Born to give them second birth."

When this truth is seen the old news is good news; and it becomes our consuming passion and constant prayer:

"May it spread through creation above and around,  
Till all her vast temples reecho the sound."

### *Dec. 25-31—A Spiritual Inventory (A Retrospect)*

We are accustomed at this season of the year to take an inventory of our material possessions; why not also of our spiritual possessions? A spiritual balance-sheet showing our gains and losses and our actual standing, would surely afford food for reflection.

Jesus tells the story of a rich farmer who made an inventory of his possessions. His fields had brought forth plentifully, so that he had to pull down his barns and build greater. When this was done he congratulated himself, saying to his soul, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Beyond his selfish, sensuous enjoyment of the moment he had not a single thought. Then like a flash of lightning came the divine voice, saying, "Thou foolish one, this

night thy soul shall be required of thee, and whose shall those things be which thou hast prepared?" To this Jesus adds, "So is he that layeth up treasures for himself, and is not rich toward God" (Luke 12:16). The loudest laugh of hell is not the sin of dying rich, as the poet Young has put it, but that of dying rich toward man and poor toward God. To be rich toward God is to possess what Jesus calls "the true riches," it is to be rich in faith, in love, in hope, in good thoughts, in good works. There are many who are outwardly rich who according to the divine standard are rated as paupers. An ancient Jewish proverb reads, "There is that maketh himself rich, yet hath nothing. There is that maketh himself poor yet hath great wealth" (Prov. 13:7). A wealthy brewer built a church, and put over the door the inscription, "Erected by ———, at his sole expense." A working-man, going to his labor in the early morning before people were astir, took a ladder and changed a single word of the inscription, making it read, "at his soul's expense." That was a high price to pay for a little human adulation. Wealth unjustly gotten never brings satisfactory returns to its possessor, whatever he may do with it. What shall it profit a man if he shall gain wealth and lose health; or if he shall gain the whole world and lose his soul. Therefore in making up life's balance-sheet those only are wise who take account of their spiritual gains and losses that they may find out whether they are growing richer toward God, or merely toward man.

The same standard of values is to be employed when making out an inventory of church prosperity. A church may prosper outwardly, may grow in numbers, may add wheel to wheel in its complicated machinery, may make great increase in its con-

tributions, without increasing in spiritual power and fruitfulness. Paul in writing to the Colossian church uses the striking phrase, "increasing with the increase of God;" that is increasing with the increase which God produces and with which he is satisfied. There is an increase that is not of God. All outward increase if unaccompanied by spiritual increase is of the world and will count for nothing in the day of final reckoning.

The same standard of values is to be applied to national prosperity. At this time of the year we are reminded with wearisome reiteration of the great increase of our material wealth. An array of figures is produced to show that the volume of business has been growing like a rolling snowball, and that our banks are bursting with hoarded gold. But what avails all this material enlargement if there has been a shrinkage in spiritual wealth? If our ideals have been lowered, if money has been put above manhood, our balance is on the wrong side of heaven's ledger. It is a sure sign of national decay when a sense of spiritual values is lost.

In 1 Cor. 3:21-23 Paul furnishes a fine specimen of a spiritual inventory. He says to his fellow Christians, "All things are yours"—yours to possess to use, and to enjoy. His enumeration of their possessions includes (1) all kinds of leaders and teachers, (2) the world and all that is therein, (3) life with all its varied experiences and possibilities, (4) things present and things to come. All are ours in Christ, through whom man's bartered birthright is recovered and bankrupts are changed into millionaires; so that as joint-heirs with the homeless Christ, we, like him may illustrate this paradox: "As poor, yet making many rich; as having nothing and yet possessing all things."

# The Book

## LIFE AND LETTERS OF PAUL<sup>1</sup>

Professor ANDREW C. ZENOS, D.D., LL.D., Chicago, Ill.

### *Dec. 4—Paul in Melita and in Rome (Acts 28:1-31)*

When the winds and waves did their work of demolishing the vessel on which Paul suffered shipwreck and the company was finally thrown on the shores of Melita, Paul's strong personality singled him out and lifted him to a dominant position, as it had already done on the ship. The incident which from the very outset contributed to this end shows that it was not by a conscious effort of his own that this was achieved. When the drenched and shivering company gathered together on the Melitan shore it was met with rough kindness. As the first need of the shipwrecked company was warmth, everybody went to work to gather materials for the fire. Paul at once placed himself into the ranks as an ordinary helper. He gathered such crude fuel as he could lay hands on in the vicinity.

It was in the performance of this commonplace and lowly deed of helpfulness that the opportunity came to him to show the exceptional element in his nature. In the armful of brushwood which he brought to the fire there was a snake. Roused from its torpor by the heat this animal slid out from among the sticks and fastened itself on Paul's hand. The word viper is used in reporting the incident. But there are no vipers in Malta. Yet the people of the Mediterranean know the viper, because it exists on the mainland. There is also another kind of reptile (a constrictor)

whose teeth are small and its bite does not always draw blood. This snake is so much like the viper that even skilled naturalists cannot always distinguish it from the true viper at first sight. The natives dread it and ascribe to it the same deadly character as to the viper. It was evidently a snake of this kind that fastened itself on Paul's hand. Luke using the vernacular and speaking only from appearances calls it a viper.

But Luke gives the incident evidently not because of its amazing aspect but because of its spiritual issue. In the end it led to the accrediting of the preacher of Christ. The minds of the natives were in a certain way prepared for Paul's message. They were believers in God. Moreover the God of nature was to them a God of justice. They reasoned that the serpent's bite was sent to Paul in the interests of divine justice. Paul had already been threatened by calamity and escaped. They believed that God was bound to reach him. They also reasoned that he must be an exceptionally offensive sinner—perhaps a murderer. They expected him to fall a victim of the serpent's venom.

But as time passed and no harm came to the supposed criminal, their minds, like those of children, rebounded to the opposite extreme. He was more than a man. We are not told how Paul met this revulsion. His conduct at Lystra, however, warrants the inference that he took advantage of the occasion to preach to them the

<sup>1</sup> These studies follow the lesson-topics and passages of the International Sunday-school series.

only true God and Jesus Christ.

In the only other incident recorded of Paul's short stay at Melita the way was already prepared for his exercising his power. Poplius honored him by making him his guest. In return Paul healed Poplius' father of a fever accompanied by dysenteric symptoms. The miracle attracted great numbers to Paul and gave him the coveted opportunity of preaching Christ. In narrating this incident Luke gives evidence of his historical precision. He calls Poplius "the first (man) of the island." This was the official designation of the leading citizens as found on inscriptions of the period.

After three months at Melita Paul and his party proceeded to Rome. At the end of January or the beginning of February an Alexandrian vessel that had wintered in the harbor took the party, by way of Syracuse, Rhegium, and Puteoli, towards the capital. A deputation of Roman Christians met Paul at The Market of Appius and escorted him to the great city.

Many contemporaries of Paul living away from Rome had an earnest desire to visit and possibly to live in Rome. Paul tells us that he too had had this desire. But his desire was rooted in a very different attitude towards the city. Others wished to see Rome because of its great business opportunities, its literature and art, or its political pre-eminence. Paul coveted the opportunity it offered for service. "That I might have some fruit in you," he says to the Roman Christians.

The opportunity came, though under conditions apparently unfavorable. He entered Rome as a prisoner. His liberty was limited and his authority called in question. But Paul's devotion to Christ was not to be hindered by unfavorable conditions. For the space of two years "in his own hired dwelling," as a "free prisoner,"

he welcomed "all that came to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ."

### *Dec. 11—Paul Writes To A Friend*

(Philemon verses 8-21)

To all appearances the letter to Philemon was written as a private and personal communication. It is quite possible that Paul wrote one or more other letters of the same kind. Since they have not been preserved (assuming that they were written), it is vain to speculate as to their possible value and canonicity. No one, however, can read, even casually, this short communication without being thankful that it has survived and found its way into the most cherished collection of writings in the world.

To our own age especially the epistle to Philemon is a treasure, because it happens to be the only writing in the New Testament which grows out of and proposes a solution for a specific social problem. The epistle of James contains much material towards the solution of social problems in general; but it does not face any definite question. However, Paul did not write his letter because he was anxious to express his views on slavery. He wrote it as a Christian man advising and requesting a favor of a Christian friend. He wished Philemon to receive back his runaway slave on the most favorable terms. When this was done the letter had apparently served its end.

But breathing the spirit it does, the letter to Philemon could not be allowed to pass into forgetfulness with the achievement of its primary end. Delicately but firmly it placed slavery where it must be thought of in its relation to Christian principles. It

has stood through the Christian ages as a testimony to Paul's attitude on this subject.

The story of Onesimus and Philemon is familiar. Like many another in the same condition of life, Onesimus tired of the slave's life and lot had disappeared from his master's house, taking with him (as Paul hints) some of his master's money. He drifted into Rome and there came within reach of the apostle's influence—just how, we do not know. It may be that at Colossae he had heard of the new way and of the preacher of it. It may be even that he had seen Paul at Ephesus. If either of these suppositions is correct, it was natural that when he grew lonesome in the midst of the din and crowds of Rome he should gladly go to the meetings of a man who was known to him. At all events he made himself known to Paul and was persuaded by the apostle to return to his master.

There are those who say that in advising Onesimus to go back to Philemon Paul endorsed slavery. There are those who count it among Paul's limitations that he did this. Such an estimate of Paul's action is entirely superficial. For in the very act of sending back the slave to his master Paul dealt a death blow to the whole institution. For did he not stipulate that the master should receive the slave as a "brother beloved"? A slavery in which master and slave are to each other as "brothers beloved" could not retain even the name of slavery very long, and the reality of the old relation not even for a moment. Paul's attitude towards slavery was far more fatal than a vehement declamation in favor of unconditional and immediate emancipation.

But no one today would care to attempt to prove the consistency of slavery and the gospel of Christ. Yet the value of Paul's method of dealing with it does not pass away with

the solution of the problem of slavery. Slavery was after all only one of several ways of violating the law of brotherhood. When Paul wrote to Philemon he laid down the fundamental principles as to how all these violations should be treated. When the recognition of Christ among men in varying relations in life, as for instance those of employer and employee, has made them realize that they are brothers, all other distinctions sink out of sight.

Even where there was no obligation a brother would assume one towards his brother if he might thereby further his welfare. Paul was under no obligation to Onesimus; but he offered to pay in his behalf what the slave might have owed Philemon. Thus this little letter, which apparently has no doctrinal or theological teaching, breathes out one of the most vital messages in the New Testament.

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### *Dec. 18—Paul's Last Words*

(2 Tim. 4:6-18)

The conditions under which Paul wrote his second letter to Timothy were very different from those disclosed in the last chapter of Acts. The change is not such as might have occurred in a very short time. The book of Acts leaves the impression on our minds that for two years Paul was a "free prisoner," living in his own hired dwelling and freely holding conferences with his friends. In 2 Timothy he is in the Mamertine dungeon, in chains like a malefactor. It has become dangerous for his friends to hold converse with him. Paul himself has become certain that his imprisonment must end in death. These facts indicate the passage of a few years since the imprisonment recorded in Acts. These were probably spent in labors similar to these immediately preceding the first imprisonment. Then came a second arrest and im-



prisonment under severer conditions.

The conviction that his work was ended did not cause any loss of interest in life in Paul's soul. He thought of his friends. He craved for their fellowship. He missed them when the conditions made it necessary for them to absent themselves from his side. The defection of one in particular (Demas) was painful, because it meant more than loss of personal loyalty. Demas had gone back to "the world." But even when the absence of his friends was due to legitimate causes, as when Tychicus was sent by himself on a mission, or Titus and Crescens had gone on similar missions of their own accord, the apostle felt the need of support, sympathy, and help.

Another indication of Paul's continued zest in life is his request for the means of comfort, such as his cloak, his books, and his parchments. His request for his cloak is especially touching in view of the well known damp and chilly dungeon in which he was obliged to spend his days and nights.

But it must have been a source of comfort to the aged apostle that he could have at least the loyal and helpful Luke with him, whom he cites as the sole exception to the general desertion by his friends. Then too he was sure that Timothy and Mark were ready to come to him at his request. Paul's greatest comfort however in view of the thickening clouds and growing darkness was that "the Lord stood by" him and would stand by him again unto the very end.

But Paul's healthy attitude in view of the approaching end is shown even more clearly in his review of the past. The first glance at his past shows him that it was a struggle. "I have fought the good fight." In fact it was a series of struggles. The first of the series was his struggle with himself when he realized that all his ambi-

tions and aspirations as a Pharisee must be given up, and that he must walk behind Jesus as a humble disciple. The next struggle was against the world which found the cross of Christ either a stumbling block or a word of foolishness. Paul had steadfastly carried on the warfare and so far as he was concerned the victory was won.

Paul's life as a Christian had been a stormy one. But at the end of it he has no regrets on this score. Men often crave and pray for peace and prosperity during their life time. But storm and stress are not evils in themselves; they become evils only when they are courted wantonly and for their own sake. In a righteous cause to fight is more glorious than to settle down into comfortable ease. And Paul was conscious that he fought a world which was opposed to Christ. Hence the triumphant note in his dying declaration: "I have fought the good fight."

Paul had still another satisfaction as he reviewed his course. He had "kept the faith." Behind his courage and skill as a warrior there was a power growing out of the conviction that certain eternal realities lie at the foundations of life. This conviction Paul had maintained like a quenchless flame. He had kept the flame burning, and as a reward he was facing the future with a hope that could look into and beyond the cloud of death and see the crown of righteousness that was awaiting him.

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### *Dec. 25—The Visit Of The Wise Men*

(Matt. 2:1-12)

The note of time indicated by the evangelist in recording the birth of Jesus ("the days of Herod") may easily be passed over without yielding its full significance. It is inserted by the evangelist partly of course, in

order to inform his readers of the approximate date of the event. But he could not have forgotten that "the days of Herod" were days of gloom for the devout among his people. Herod was a usurper. He was hated not merely for his usurpation but because of his tyrannous and arbitrary administration of the kingdom. That Jesus, the Messiah, should have been born at this time must have appeared a sign of God's merciful remembrance of his people.

As distinguished from Luke (the only other evangelist who gives any detailed account of the conditions and circumstances attending the birth of Jesus) Matthew contributes an incident illustrative of interest in the event in the very opposite sphere of life from that represented by Luke's account of the adoration of the shepherds. The "wise men" whom he brings into view represent a region of mystery. Whence they came, who they were, how they came to the knowledge that a king of the Jews was to be born who should be pre-eminent among other peoples than the Jews, are questions that cannot be answered. It is true that the details which Matthew gives indicate supernatural guidance for purposes of identification. But both the method of guidance and the antecedent knowledge of the coming of a person whose birth would be of international importance are given in the terms of a world-view to which the present day mind finds it difficult to adjust itself. The use of astrology has been left so far behind as to create a cloud round the coming of the wise men to Bethlehem.

But this cloud of mystery does not in the least diminish the spiritual value of the incident. The wise men came to the manger of Bethlehem in order to offer homage to one whom they were led to single out as destined to rule over the minds of all the races

and tribes of mankind. There is no historical improbability in this conception. The thoughts of many were being turned toward a possible unification of the world under a distinctively righteous and wise ruler. The rule of Rome, conducted upon principles of strict but cold law and through severe militaristic machinery, had prepared men to think of the world unified and controlled upon a more benevolent principle and through a more humane government.

The act of homage through which the wise men signified their recognition of the infant Jesus involved characteristic oriental symbolism. "And opening their treasures, they offered unto him gifts, gold and frankincense and myrrh." It would be possible to discover mystical meanings in these gifts. It is not necessary, however, to resort to mystical interpretation and allegorism to find the real significance of the offerings. They offered their gifts because they prized them for themselves and wished them to be the expression of their attitude and feelings. It is legitimate, therefore, to ask why they chose these particular items as gifts.

Gold was doubtless to them, as it has been and is to all men, the emblem of material values. Subject kings and princes gave gold as tribute to their sovereigns. The gift of gold by the wise men was a token of their recognition of the infant king as sovereign. Frankincense was the accompaniment and symbol of prayer. It expressed the devotion of the human soul to its Creator. That it was included among the gifts of the wise men indicates their perception that the new born king was somehow to have a ruling share in the godward life of men. Myrrh is a mildly aromatic plant used in the orient as a means of healing and also in the burial of the dead. Its inclusion among the gifts of the wise men was undoubtedly due to

these qualities and uses of it; and it meant that those who offered it recognized in the new ruler wholesome and healing ministries.

The fact that, in spite of Herod's sinister and subtly deceitful attitude and methods of procedure, the wise men successfully carried through their

plan of paying homage to the Babe of Bethlehem was the foretoken of his ultimate escape from and triumph over all opposition. Thus at the very birth of Christ the full dignity and success of his work were foreshadowed.

## OUTLINE OF THE APOCALYPSE

R. S. EASTMAN, D.D., Chico, Cal.

- I. Things on Earth. Chapters 1, 2, 3.  
Letters to the Seven Churches in Asia.
- II. Things in Heaven. Chapters 4-10.
  1. Vision remaining visible throughout. Chapters 4, 5.
    - a. The Throne—the divine glory. Chapter 4.
    - b. The Lamb—sharing the divine glory. Chapter 5.
  2. Judgments, culminating in the triumph of the Lamb. Chapters 6-20.
    - a. Seven Seals—before the last of which occurs a Parenthesis
      - 1) Sealing of 144,000. Chapter 7:1-8.
      - 2) Innumerable multitude Chapter 7:9-17.
    - b. Seven Trumpets—before the last of which occurs a Parenthesis
      - 1) Little Book. Chapter 10:1-11. (7 thunders 10:3).
      - 2) Two Witnesses. Chapter 11:1-14.  
The seventh trumpet, and opening of the Temple of God. Parenthesis after seventh trumpet.
  - 1) Enemies. Chapters 12, 13.
    - a) Dragon and the woman. Chapter 12.
    - b) Beast out of the sea. Chapter 13:1-10.
    - c) Beast out of the earth. Chapter 13:11-18.
  - 2) Kingdom of Messiah. Chapter 14:1-5.
  - c. Seven Bowls or Plagues. Chapters 15, 16.  
Aftermath of the bowls:
    - 1) Judgment of Babylon. Chapter 17:1-19:10.
    - 2) Final judgment. Chapter 19:11-20:15.  
Thus Christ triumphs over every foe. Climax of the judgments.
- III. The New Heaven and the New Earth. Chapters 21, 22.
  1. Transition, vision in nut-shell. Chapter 21:1-8.  
New Jerusalem, coming down from heaven as a bride.  
Bliss of inhabitants, but exclusions made also.
  2. Glory of the Bride. Chapter 21:9-22:5.
    - a. Described in physical terms. Chapter 21.  
Light, walls, gates, foundations, measurements.
    - b. Described in spiritual terms: Temple, bliss, healing, no curse, service.
  3. Conclusion. Chapter 22:6-20.
    - a. Blessing on him that keepeth words of this Book.
    - b. Sealing up the Book. Chapter 22:10.
    - c. Final: Testimony, invitation, warning, promise.
    - d. Benediction. Chapter 22:21.



PROPOSED METHODIST "CATHEDRAL" IN CHICAGO

## PROPOSED METHODIST "CATHEDRAL" IN CHICAGO

This building soon to be erected by the First Methodist Episcopal Church in Chicago's down-town district, will represent a combination of sky-scraper and conventional church building. The proposed structure will be twenty-one stories high. On the street level will be a huge auditorium, with a balcony using part of the second floor. The rest of the ground space will be given over to stores. Denominational headquarters and various church activities will be housed in the building, as well as all week-day activities of the Methodist Church, and national boards. Some office space will be rented for business purposes.

Rising from the roof of the 260-ft. building will be a spire 140-feet tall, with great chimes said to be large enough to dominate the roar of traffic. The "cathedral" will be French-Gothic in style and American in general structure, made of stone or granite. It will be erected on the site of the original First Methodist Church of Chicago, a site which has been in Methodist hands for eighty-three years.

# Social Christianity

## THE COST OF GOVERNMENT

Professor RUFUS D. SMITH, New York University

### *Dec. 4—The Functions of Government*

SCRIPTURE READING: Ex. 18:13-27; Ezek. 34:1-31; Luke 14:27-30.

**TAXES AS PUBLIC IRRITANT:** Four or five billion dollars are now annually collected by the federal government in taxation. Billions more are collected in the same manner by state and municipal governments. If the amount of money collected in New York City for all taxation purposes was actually paid by everyone, on a per capita basis, each individual would pay an annual bill of over four hundred dollars. The cost of American government is enormous, as these figures indicate. Criticism of the government, in consequence, is the vogue of the day. The pocketbook is a touchy spot. Most people look upon taxes as a necessary evil. Nearly everyone is asking today why this cost of government and what are the functions of government. These questions are the result of increased tax bills. Heavy and over-burdening taxation has always been a powerful irritant and a potent, at times revolutionary, cause of governmental reform. "Taxation without representation" was one of the causes of the American Revolution. At the present time, when the effects of business depression are being felt by everyone to a greater or less degree, when world trade is stagnant, when industries are slowed up, and when labor and capital are deadlocked as in the present railway disagreement over the reduction of wages, heavy taxation is looked upon as an added burden and naturally arouses popular reaction against inefficient extravagant and corrupt government. The outstanding issue of the world today is the problem of government costs.

**PURPOSES AND FUNCTIONS OF GOVERNMENT:** In order to get a proper perspective of the cost of government, it is first necessary to secure a picture of the purposes

and functions of government in general. The business man, to reduce expenses, must first know his costs. He must know why the money goes, and where it goes as well as the total amount spent. To criticize effectively the cost of government, one must attack the problem in the same manner as a business man goes about the reduction of his expenses. It is useless to say that the government costs too much without first knowing why the government spends money and how much it spends on each of its particular functions. The statement that the government costs too much is on a par with the statement so thoughtlessly made by many people—"the government is rotten." A moment's reflection will show the silliness of such a remark, as all of us under present conditions of life are absolutely dependent upon the protection and assistance of government from the time we are born until we depart. Government tasks in general are carried on in an orderly manner. The mail is delivered, the child is educated, the streets are kept clean, the traffic is regulated, and the lighthouses are illuminated without much serious trouble to any of us. Criticism, in other words, must be used with discrimination in order to be effective, and there is too much of the general and the foolish in many present day attacks upon government, especially in considering the question of taxation.

Henry C. Adams in his book on *The Science of Finance*, classifies government function into three groups:

1. The protective functions.
2. The commercial functions.
3. The developmental functions.

**THE PROTECTIVE FUNCTIONS OF GOVERNMENT:** First, and foremost among the protective functions (and in our appeal for a limitation of armament this purpose must never be lost sight of) is protection from attack by other nations. Through treaty, arbitration, conference, or league we may possibly lessen the need, and thus inci-

dentally the cost, of this necessary protection, nevertheless it still remains the primary government function. All governments must first provide for common defense against outside aggression. National defense has also been the most expensive part of government. Equally important as the safeguarding of a nation from outside attack is the protection of life, property, and reputation of its citizens within, such as is provided through the courts and through police and fire departments. The Boston police strike is a recent enough occurrence to make clear the fact that despite our much vaunted civilization, a goodly proportion of our citizenship is kept within social bonds only through the force generated in a policeman's club. Religion and education assist the government in this function; but today much of our protection against these internal anti-social forces must come through the power which a government and only a government can use. In the third place, and as a part of its protective function, the government must provide protection against physical and social disease. For example, we protect ourselves against the physically and socially diseased immigrant by a restriction law. A criminal is a socially diseased individual, and must be quarantined in prison in order to protect the community. Many other examples could be given of the manner in which the government looks after the safeguarding of the community and of individuals against physical and social diseases.

**THE COMMERCIAL FUNCTIONS OF GOVERNMENT:** The commercial functions of government include a number of very important activities. Most of these activities are conducted for the personal interest and the needs of all, and are performed by the government because it can undertake these activities more efficiently than private organizations. They include such activities as are to be found in the post-office, federal reserve bank, canals, water works, municipal railways and many other commercial undertakings. There is much controversy as to the government extension of these commercial functions. Such controversies must always be settled on the basis of which can do the job to the better advantage, the government or private industry. Which method will be in the real interest of public welfare is a question one must ask himself when such a problem arises. More and more of these commercial tasks are being thrust

upon the government. If not handled efficiently, they add greatly to the tax burden. There is nothing on earth that can squander money so quickly as a government owned and managed business concern run in an inefficient manner and on a political basis. The government ownership of the merchant marine in the United States is an extremely good example, the railroads are another.

**THE DEVELOPMENTAL FUNCTIONS OF GOVERNMENT:** Society always desires to obtain a higher form of life. Society, with its ideals is constantly exerting pressure through its government on its population to progress towards a higher level. Its citizenship must be better educated, better trained, in order to make society a better place to live in. Collective action along social lines is required by the government to lift its people to a higher level. The third function of government is to provide these developmental activities in the form of public education, public recreation, public health, and the conservation of natural resources. This third group of functions is constantly being added to, while those already being conducted are undergoing great expansion to meet the new and growing needs of modern society.

Twenty years ago the functions of government were much more limited than they are today. The cost of government was not excessive, taxation was not a burning question. Activity after activity, however, has been added to the task required until governments today are loaded down with a vast mass of protective and regulating machinery. Today the city of New York alone is spending a third of what the national government cost in 1910. The national government, as a result of the war, and as a result of other activities, now presents a budget of four or five billions for payment to the taxpayer. Is it possible to reduce these excessive amounts? If so how? In order to bring about such a reduction, one must first understand the work, the scope, the value and the cost of these governmental functions as they are being operated today.

### *Dec. 11—Why Taxes Are Increasing*

**INCREASING SOCIAL SERVICE:** Before the war, taxes were on the up-grade; even then governments were costing more and more. Some of these increasing pre-war costs could

be traced to greater preparations against external aggression, viz., the army and navy. The larger part, however, of these ever mounting budgets in the United States, at least, came from the many additional burdens which modern society, with its growing complexity and expanding social conscience was placing upon government. For example, in the municipalities a better and broader education was in demand by the public. In the days of long ago the school's task was comparatively simple. Today the schools, especially in our larger cities, not only train the mind in a much broader curriculum, they also undertake the care of a child's physique. Provision is now made for medical inspection of children, school nurses, elaborate gymnasiums, all of which cost much money. Eleven States today have put into force a large educational program for the adult, especially the immigrant, an idea not even thought of a few years ago. Today, the educational departments of all progressive cities provide evening classes, English for foreigners, free lectures and other forms of adult education. Knowledge regarding public health has made rapid strides in the last twenty years. Modern knowledge regarding such diseases as typhoid, tuberculosis, measles, diphtheria, yellow fever, and many others, have brought about a vast increase in the work of public health departments, hospitals, clinics and other agencies utilized by the government to prevent the spread of disease. The rapid growth of municipalities has made necessary extensive transportation developments, such as subways, under-river construction, and reinforced streets. The automobile and the truck require concrete roads in place of macadam. The traffic policeman is a necessity. In every direction the government has been taking on more and more tasks which have arisen out of the ever-increasing complexity of modern life and scientific investigation into social problems.

State governments have undergone the same evolution, and in consequence their budgets have increased greatly. Every State with a large industrial problem has had to organize labor departments, to provide for factory inspection, to look after child welfare, and in many cases to introduce schemes of workingmen's compensation. Good roads has become a popular slogan. Public service commissions have become a necessity in order

to curb the greed of monopolistic corporations. On every side state legislatures are passing a flood of bills providing for the public welfare, peace, health, and morals of its citizens.

The federal government has also added a great deal to its program. Interstate commerce has been brought under commission control. Commercial attachés have been added to our foreign service to extend American trade. Agriculture is receiving more and more aid from the federal government. The Children's Bureau has been organized within the last few years and the President has now spoken of a Public Welfare Department. A hundred other illustrations could be given of new functions accepted by the federal government, but unthought of only a few decades ago. It is well to remember in considering the high cost of government that, in all of its functions, there has been a steady increase in costs due to these new and recently added commercial and developmental activities.

**THE DEBT-LEGACY OF THE WAR:** The Great War marked enormous expenditures and increased the fixed charges due to the public debt and other war obligations in the United States to many times the former budget. The elementary and first function of government—the protective function—mentioned in the first lesson, became the dominating purpose of the American government, and money was spent without regard to amount, and many times without regard for economy, in order to secure victory. It is ever so in war. Vast sums are raised, quick results are demanded, there is little time for deliberation. Not only the United States, but the world, for years, will carry a colossal burden of taxation which of itself is probably far greater than the total cost of government for all purposes during the last one hundred years. The world must pay back in the next century an amount greater than the cost of government for all purposes in the century previous to the war. Outside of the purely military expenditures, the war had the effect of adding many other functions to the government's activities. Government ownership and management of railroads became a national need. The merchant marine was built. Started as a war measure, it is today adding hundreds of millions of dollars to our tax till as a peace-time pro-



ject. We are also still paying money to the railroads.

War inflation also had the effect of loosening financial fibre to such an extent that small savings no longer counted. The public till was inexhaustible, a few thousands or a few millions here and there became to many a mere bagatelle. Former financial safeguards built up by the government after long experience were allowed to lapse. In addition, thousands of employees had to be added to the payroll in order to carry on the affairs of the war government.

**POST-WAR CHARGES:** With the coming of peace, deflation had to begin. The military machine needed to be demobilized, railroad and shipping control had to be reorganized, thousands of employees were given their discharge. A new spirit of economy, of counting the pennies, had to be instituted in department after department which heretofore had been spending money like water under war stimulus. Within the last few months, pre-war standards have commenced to appear, and the country is now more nearly ready for an estimate of its future obligations. In an article in the *Annals of the American Academy of Political and Social Science* for May, 1921, Dr. Edward B. Ross, of the Bureau of Standards at Washington, gives some figures regarding the various items which make up our national tax bill at the present time. Out of a total of over five billions, in 1920, 93.6 per cent of the total was spent toward paying for the war. The army and navy cost in that year \$1,348,892,747, pensions and care of soldiers cost \$329,261,746, obligations arising from the war ran into the vast sum of \$1,643,695,095, the interest on government indebtedness cost \$929,131,128, while the public debt, loans and trust funds, loans to other nations, cost \$1,097,983,576. During this period, however, the legislative executive and judicial functions only cost \$224,110,594, research, education, and developmental work cost \$57,368,774, and public works \$85,071,042.

These figures may be dry reading, but they show that any relief from taxation must come, to a large extent, in reduction of payments for war or in the costs of future wars. Many of these war obligations were extraordinary expenditures, but the bulk of them were fixed charges which

will have to be met for many years to come. The army and the navy, interest on and reduction of the public debt, and the care of pensioned soldiers, will cost billions for years to come. Many more millions, if not billions, can be spent with advantage on research, education, and developmental work and public works without bringing any hardship to the country, and with a great likelihood of bringing back to the people a very definite economic return. In all probability, these millions to spend for commercial and developmental functions cannot be found until war obligations are reduced.

Dr Rosa asks the question:

"How it is possible to operate a great national government adequately on a per capita cost of \$2.11 for the primary governmental functions; and whether if instead of 54 cents per capita for research, education, and development twice as much had been spent, it would not have made the burden of taxation lighter instead of heavier by rendering a greater service to the people and creating wealth and aiding industry in a larger measure."

**IMPORTANCE OF THE WASHINGTON CONFERENCE:** These figures bring out very vividly the possibilities in the Conference on the Limitation of Armaments which is now being held in Washington. Other countries have a far greater load to carry from a military angle than we have. They are burdened with still greater debts and they can make little progress in a developmental and a commercial way until they have paid these bills. It is going to take every cent that they can spare to pay these enormous debts. If, on top of these old bills, they must secure other vast sums for tremendous new expenditures in armaments, how can the world hope to progress? If this conference on armaments in Washington can reduce these future bills, it will make the problem of the taxpayer much easier all along the line, and greatly assist the work in getting back on its financial and economic feet. This brings the Conference home to everybody's pocket-book.

### *Dec. 18—The Need of Budget Reform*

**GOVERNMENTAL WASTE:** The federal government is supporting over thirty-five major commissions of one kind or another. The Interstate Commerce Commissions, The Federal Trade Commissions, and the Tariff

Commission are three of the most important. New York has upwards of two hundred miscellaneous boards, bureaus, and commissions assisting in carrying on the State's activities. A similar story could be told of the governments of all the other States in the Union. Ex Vice-President Marshall in a humorous way summed up the whole situation when he exclaimed, "I am so tired of seeing bills introduced for the creation of a new bureau, that I would love to see one for a chiffonier." A prominent western paper recently said:

"The people are willing to pay the cost of the war. They are willing to pay adequate salaries and wages for all the public officials and employees actually needed for government work. But everyone knows that government expenditures in the nation, the State, and the municipality are enormously swollen by unnecessary departments, commissions, bureaus, boards, officials, and employees, to swell the list of soft places for party workers. The biggest issue to-day is the tax issue. The government may take warning now; the people will not stand for increasing burdens of taxation for party loot and public waste."

**NATIONAL EXTRAVAGANCE:** Such ideas are being expressed over and over again in editorials, on the platform, and in resolutions. Extravagance has been a chronic ailment of the American government. As individuals we have not developed the thrift of the Frenchman or the Belgian, and the lack of this thrift has extended to our municipal, State, and national governments. Vast natural resources, unlimited opportunities, easily made wealth, have made of America a wasteful nation. We have wasted our lumber by unwise forestry measures. As brought out in a recent issue of the *National Geographic Magazine* we have, through lack of foresight, left only a few stands of the wonderful redwoods of California. The cry for conservation is a demand to stop waste—stop the waste in natural resources, stop the waste in government, stop individual waste. National thrift is now necessary to preserve the vast heritage of wealth which nature so bountifully gave us. Much of the high cost of government to-day is the result of past habits of extravagance. We are paying interest on the waste of former generations. The spoils system has been constantly employed in American politics. The spoils system is wasteful of public money. Before the war extravagant waste was dis-

creditable, but the vast and rapidly increasing wealth of the nation prevented this burden from becoming intolerable. The war has given us a new point of view toward debt and waste. Taxation has become a burden to everyone. President Harding recently said before the Academy of Political Science in New York that the federal, State, and municipal governments had been "spending without thought of the country" and were "going headlong to popular governmental bankruptcy." If this idea could only sink into the innermost recesses of every citizen's mind, what a revolution would take place in American government!

**IMPORTANCE OF ACCOUNTING AND BUDGETS:** The foundation of success in great private business enterprises is sound accounting methods and proper budgeting. The government, in order to give the greatest possible service for the lowest possible cost, must adopt these business methods. Any private business, such as the United States Steel Corporation, if run on the business plan of our governmental bodies, would go bankrupt in a very short while. Every principle and every device which private business uses to promote efficiency should be adopted in the government service. But, as President Harding has said: "To bring economy and efficiency into the government is a task second to none in difficulty." Former Assistant-secretary of the Navy, Mr. Franklin D. Roosevelt, when a candidate for the vice-presidency, used as his favourite illustration of the absurdity of present conditions the care of the bears in Alaska, which are under the protection of four different departments, War, Interior, Agriculture, and Commerce. Within the last twenty years, especially as a result of the war, there has been a vast multiplication of departments, bureaus, divisions, and functions in all parts of the governmental machinery.

This disorganized and costly method of carrying on the government's work has brought forth an insistent demand from the public for budget reform. City after city has adopted new and up-to-date methods in organizing its expenditures and income. Philadelphia, in its new charter, recently adopted, has included many important changes in budgetary reform. Former Governor Lowden of Illinois made a great repu-

tation for himself in bringing about a radical simplification of State government in Illinois. The idea of budget planning and administrative simplification is making much popular headway. In the federal government a joint committee on reorganization of administrative branches of the national service has recently been authorized by Congress. This Commission is planning nothing else than the thorough up-to-date reorganization of the departments and bureaus of the government, to get rid of over-lapping and to make the mechanism efficient for its purpose. There is a very distinct demand for a reorganization of the executive departments. It is generally recognized that before we can have an efficient administration of government we must have a government that can be administered efficiently. To do this, however, will require the utmost fairness and courage. It is worth while noting that President Harding in the very beginning of the work of this committee found it imperative to state that "Any effort on the part of those in government service to influence Congress in connection with the prospective reorganization of the government's administration would result in dismissal of the offending officials." Closely connected with this task of administrative reform is that of the budget. They are really twins. Picturesque General Dawes, who made a reputation for himself as an efficient commander of supplies for the American Expeditionary Force in France, has been called to Washington by President Harding as budget organizer of the federal government. He has visualized the need for budget making for the whole nation. A budget system is now in operation. This means a long step forward toward the introduction of some of the business methods used by successful private concerns.

The work of Mr. Dawes who is director of the budget under the new law which centers in the President the business of revising estimates and presenting to Congress a well balanced system of proposed expenditures and a forecast of public revenue, will be watched with particular interest by the whole nation for some time yet to come. In his hands is the job of executing the greatest business reform ever undertaken in government affairs. The President is the head of this budget system. He named the director Mr. Dawes and makes

all regulations for carrying out laws. The budget is his budget. The powers guaranteed him are sweeping. Of course, the Bureau of Budgets does the actual work, but the President must accept, approve, and transmit to Congress the results of its effort. In December of each year he will submit a budget telling Congress how much is needed; how much existing revenue existing laws will produce; how much will be produced by any new revenue law he is proposing and many other details regarding the budget. Every department head must deal with his appropriations through the division of budgets and not otherwise. This is revolutionary.

Careful budgeting of this character will soon bring to light over-lapping in expenditures, bad practices in administration, the need of uniform purchasing, the proper use of surplus materials, and the coordination of a large number of congressional spending committees which are now apportioning money without adequate knowledge of the needs of the various departments in the federal government. As Senator George P. McLean of Connecticut has said:

"It is imperative that the legislative and executive branches of the government join forces in grappling with the overshadowing problem of cutting down expenses and in enforcing real economy if genuine and lasting results are to be accomplished."

A properly organized budget system is the first step in this direction.

The country is calling for a new deal. During the last few years we have developed a bad habit of spending, both individually and governmentally; in fact the whole world has acquired this disease. Now as a nation we must economize. We are beginning to recognize the fact. Governmental extravagance must be eliminated and in order to do so and to curb such extravagance, the federal government has entered on a new budget enterprise. It is the first fundamental step in bringing financial order out of an orgy of spending. Public opinion must support this innovation if the cost of government is to be reduced.

### *Dec. 25—The Right Attitude Toward Taxes*

**OBSTACLES TO ECONOMY:** The country is demanding that the national government practice economy. An aroused public opinion is supporting economy reform in State

and municipal governments. The federal government in response to this public demand is strenuously trying to reduce expenditures, but it is a difficult task. As President Harding asserts, "It isn't an easy thing to change the habits of a country,"—"It isn't an easy thing to stand up against those who want to spend." Reduction of expenditures means relieving men of their jobs. Inertia, old methods, loose standards, must be met and conquered at every turn. Politicians protest over this elimination of jobs, and communities object because a certain building, generally a post-office, is not erected in their home town. The man who undertakes the work of reducing national expenditures will always have all the cheap political forces of the country arrayed against him. He will constantly face the whine of the office-holder and the office-seeker. The same conditions face the disciple of economy in State and municipality. It is easy to spend in government. It is easy to build up a political machine by giving out jobs, but to go the other way and reduce the number of employees is another matter. Many toes are necessarily pinched in the process of reduction. The government's task at the present time is similar to that of an individual who has spent beyond his income and now finds it necessary to economize in order to pay up back debts.

**OBLIGATIONS TO BE MET:** This country, as a nation, has accomplished a great many things during the last few years. They were worth doing. We should not grumble now because we have to pay the bills. The preservation of democracy from aggression was cheap at any price. Those, however, who look below the surface, know that victory was accomplished at a staggering price. We have mortgaged the future in order to save the present. We had, during the war, what looked like prosperity. In reality, it was war inflation, and the present depression is an aftermath of burning up the nation's wealth. Only rigid economy will set the world aright. We must now repair the damages of the war, and the first task is to pay off the bills.

In our reaction, however, against the high cost of government, and in the exercise of this spirit of economy, we as citizens,

must discriminate between the relative values of these costs. As a nation, we must pay off the mortgages of the war. This is the most important, and the largest item in the present cost of government. As a nation, we cannot skirk the obligation. Just as a man has mortgaged his home and desires to pay it off as quickly as possible, so we as citizens of the American nation, as its wage earners, should work and save and pay taxes for this purpose without grumbling. This task, once accomplished, will lift a great weight from the struggling form of progress.

Certain other definite obligations have been laid upon us as a result of the war. We are indebted to the men who paid the price of war with gas, with shell-shock, with wounds, with disease. This is also a heavy obligation. It is going to cost money to meet it. But it is one that we should bear cheerfully, ungrudgingly, gladly. We should not demur at paying our tax bill for this debt of service. It is a service mortgage which we have pledged ourselves to pay to these men.

In our individual wrath against useless government expenditures, we must not forget that a large part of the government service is necessary. We must not forget that many government servants are underpaid; that the postman does his work efficiently, quietly, courteously, at small pay; that there are thousands like him in the army, in the navy, in the civil service, looking after our interests, and performing tasks which safeguard the public peace, health, morals, and safety. These items in a public welfare program must be looked after and must be paid for as a necessary cost of government.

**VALUE RECEIVED FOR VALUE GIVEN:** Furthermore, we should be fully aware of the fact that in many particulars what we spend in taxes saves us hundreds of dollars in personal expenditures. Public health measures have greatly reduced the likelihood that you will contract disease. Today, the average expectation of life which faces a baby at birth is double what it was a number of decades ago. Your tax expenditures for public health have brought this about. Money spent upon education is also money well spent. A democratic government which

depends upon a prejudiced and ignorant body of citizens to exercise the franchise and elect representatives will eventually result in failure. In the last analysis the success or failure of the United States will depend upon the upbuilding of men and women who will be able to grapple with and settle the many and increasingly complex problems which modern society brings for solution. The hope of this nation rests upon an educated body of citizens equipped to analyze and appraise the many radical doctrines which make such glittering appeals to the ignorant, but which have in them so many economic fallacies.

In the United States, this need of education is doubly important in view of the large and constantly increasing foreign population, which undeniably levies a heavy tax upon democratic institutions. These immigrants go largely into the industrial centers. The draft for the American army in the great war disclosed that out of a million and a half conscripted soldiers, three hundred and eighty thousand, or about twenty-five per cent, could neither read nor write the English language. A goodly proportion, and not all of them immigrants, but many native born, could not even speak or understand English. It is consequently not surprising to find many unimbuéd with American ideals, many with no knowledge of the principles of American government, and therefore the easy prey of radical agitation. Twenty-five per cent not able to read and write, out of an army of a million and a half young men called to the colors, is a standing menace to sound government in a democratic country. Such a group is a tremendous burden on industry; accidents are more liable; supervision is more necessary; and co-operation in industry is more difficult when a large percentage of the workmen cannot understand the English language.

Nothing pays so well as education in a democratic State. Citizens should give their entire support to the upbuilding of the strongest possible educational system, and should never, through false economy, be led

to support any policy which stints the development of the school system of the country.

These illustrations indicate that every citizen in speaking of the cost of government must distinguish between necessary expenses, such as mortgages assessed in war time, and more extravagance. In our zeal for reduction in numbers of employees, sharp distinctions must be made between vital necessary functions of government, as carried on by conscientious civil service employees, and functions which have been organized for mere office-holders. In our demand for the elimination of bureaus, commissions, and departments, we must have a keen realization of the fact that much of the government's service more than pays for itself, and returns to the individual and to the community in actual peace, health, morals, and safety a far greater value than the small tax paid. Taxes for these purposes should be gladly paid. A little girl told her father that she was afraid of the policeman on the corner. His answer was that she shouldn't be afraid, as he was paying that policeman's salary. We are paying through our government for countless personal services which can be performed only through such an agency.

After all these costs of government are accounted for, there is no doubt that there is a vast amount of waste, inefficiency, and corruption in the government service. As citizens, who are paying the bills, we should demand from our servants, one hundred cents on the dollar. Through public opinion we should make every effort to reduce expenditures by eliminating these evil trip-lets of government: waste, inefficiency, corruption. But, as Dr. Frank Crane says in one of his unique editorials in the *New York Globe*:

"Cutting down expense is like pulling teeth. Yet for that reason, it is the best test of a man. Also a woman. Likewise a nation. . . A people which has not resources of endurance and character enough to quit splurging and to practice economy is not a vigorous folk."

# Sermonic Literature

## THE STONE THE BUILDERS REJECTED<sup>1</sup>

Bishop NICHOLAI, Ochrida, Serbia

*Jesus saith unto them, Did ye never read in the scripture; The stone which the builders rejected, the same was made the head of the corner; This was from the Lord, and it is marvellous in our eyes!—Matt. 21:42.*

In the jungle of the Balkans, where God's sun kisses the dust and the moon pats it just as in civilized America, I looked one day at the peasants building a mill. A huge stone stood on the bank of the river. They consulted for a while and decided that the stone stood in their way, and rolled it down to the bottom of the wild roaring stream. This done, they started to build with small stones. After a few days I passed by again and saw, to my astonishment, the peasants using the greatest efforts to lift the huge stone from the bottom up to the bank. I wondered and asked about it. They dried sweat on their faces and answered that they had made a great mistake. For they had tried in vain to put up the foundation of the building with the small stones. Water swept them by and by all. And the huge stone which first made them angry, standing in their way, was now the only one to save the situation, and, as the cornerstone, to make the building possible and stable.

In the jungle of history of nations and tribes from which God's kissing lips never are separated, I learn of many similar experiments of men, the beginning of which is ignorance and anger and the end of which is repentance and right effort. The sons of Jacob rejected their youngest brother, thinking that the building of their home life would be easier without him. But at the end they had to travel far into Egypt to find out the rejected stone and to make it the very corner stone of their home life, ruined by the wild stream of time. Moses himself was again and again rejected by the angry people of Israel till he definitely was tried and found the only

corner stone for generations and generations to build upon. The kings Ahaziah and Jehoram, who did evil before the Lord, rejected Elijah as an unnecessary stone for their building of the kingdom of Israel, thinking that they themselves were the right stones to be put into the foundations of it. The wild stream of time, however, swept both of them down into the swamp of dead, historic curiosities, whereas Elijah was brought back and put into the right place. The village women in India used to cast stones at the holy man Buddha. Their stones and themselves nobody can find now anywhere, whereas Buddha is found today as the corner stone of life-building of innumerable nations. Lao-tze was declared an outcast and was persecuted. Riding on the back of a cow far away from the royal palace and its libraries he found refuge at the outskirts of the empire. But later on the new builders of the Yellow Empire found this huge stone and rolled him back to the very foundation of it. When Socrates expired many Athenians breathed easier. The huge stone which overshadowed their life was rolled away and they thought they were going to build their life better without it. But, as time went on, the huge stone was sought by the builders and brought back again.

In the jungle of world's history I have seen a very huge stone, rejected by the builders of a man, of a nation, and of an empire. The Greeks, the Jews, and the Romans rejected God's Son with equal fury. The Greeks were busy with building a man's happiness and they preferred to build it upon small stones, called pleasure, like Epicurus. The Jews were busy with building a nation and they preferred to build upon small stones, called chauvinism, like Caiaphas and Barabbas. The Romans were busy with building an empire, and they preferred to build upon the small stones called

<sup>1</sup>Preached in the Cathedral of St. John the Divine, New York City. From *The Living Church*, Milwaukee, Wis.

hypocrisy and brutality, like Pilate and Nero. Christ Jesus, the God-Man, the huge stone, was rejected by all three. But the huge stone could not disappear. It disappeared only for a day or two and then it reappeared, now much huger. It was then taken by the builders of European humanity and civilization and put as the corner stone in their building. And whatever was built upon this stone during many centuries, it has been found marvelous in God's and men's eyes. And God's kiss of humanity grew warmer and warmer.

In the recent times, however, the builders of Europe grew tired of God's kiss and tried to get rather a cold kiss of the earth. They rejected the corner stone and started to build upon small stones called pleasure, chauvinism, and imperialism. They removed the corner stone which has been Jesus Christ from art, science, and education, from politics and social life. Misery issued after misery, and confusion after confusion. The whole fabric of a long built civilization is crumbling down. For it is too big a building to stand upon wood or straw. Many small ideas, like unto small stones, yea, like unto sand, are pushed together to become a foundation stone. Yet, in vain. For many small and diverse stones cannot stand as one big stone stands.

I am told that the builders of skyscrapers in America dig the ground very deep until they find a solid stone under earth. Then, and only then, they start to build in the height up to the clouds. Dig deep, O brethren, deep into the earth of your body, till you find something more steady than your body. That is your soul. But don't be deceived, for even the soul is not the steadiest stone in you. Dig still deeper into your soul, till you find in it the lamp of eternity, the nucleus of God, the eternal Christ, God's wisdom and life, clothed with your soul as your soul is clothed with your body. Rejoice then as the man rejoiced having found gold under earth in his field, and make that nucleus the very corner stone of your building, of your soul-and-body building, and of every building in your life inward and outward.

There is an ancient Serbian legend that the builders started to build a big tower of Scutari and that all their efforts were in vain. What they built by day, by night crumbled down. Till at last they were told that their building would stand only if

they should build into the walls a living person. So they did, and thereby they succeeded in finishing the tower.

A living person must be built into every great civilization, if civilization is to stand. Not ideas, not principles, not wisdom even, but a living person. The living Christ has been put into the building of Europe. But now he has been thrown out and substituted by human ideas, principles, and human wisdom. Ideas and principles are something of a man's life. But only a whole life given can produce a whole life. Plunging into consideration of this truth we in the East are more eager to compare the kingdom of God as growing of the seed and as marriage, whereas you in the West compare it more with building. These three comparisons are most used by our Lord, *i. e.*, growth, marriage, and building. We are using more the simile of growth and marriage, as you are using more that of building. All the three show that the kingdom must be an absolute unity in itself. Otherwise growth decays, marriage ends with divorce, and construction crumbles to ruins.

The simile of growing, however, shows how seed, *i. e.*, a whole life—must die before a new life comes out of it. The simile of marriage is used to show that the life of a man is double in strength and beauty if it is wholly given to his wife, and *vice versa*. Both similes show, however, that a life must be given in order that a better life should be gained. The simile of building shows that in the kingdom all men will preserve slightly their individuality as bricks in a building preserve theirs. Yet just as the bricks in a perfect building are not seen, but the building, so individuals in the kingdom will not be seen, but the kingdom. One God-Man will be seen, but no separate men. Every separate man in the kingdom will be like a micro-cosmos of the God-Man. Therefore only those who are Christ-like will be taken into the mystical building of Christ. And therefore again we must feed our soul with Christ, as we feed our body with material food. Alas, you find people to-day who are over-anxious to get healthy food for their body but not particular at all about food for their soul.

In the jungle of the Balkans—as anywhere else, I think—there are three delusions from which people are suffering. The three delusions come from the three small stones

upon which people build their life tabernacle after they have rejected the corner stone. The first delusion is the charm of personal beauty. The second delusion is the charm of popularity. The third delusion is the charm of wealth.

Among many who have confessed to me during my clerical service, I never shall forget the three most typical cases; a young woman, a popular idol, and a wealthy man. The young woman confessed: "My beauty was a curse of my life. All my life I have built upon the rosy color of my cheeks. The rosy color faded quicker than I ever thought it would and now I stand a pale and bony shadow without a foundation of my life. Never a faded rose looked so ugly as my faded face." And she told a long story of vulgarity, of divorce, of brutality even. "Woman," I said, "a day of thy present misery is longer than a year of thy previous pleasure. Nobody is a good looking person unless God looks through his eyes. Unless God looks through the good looking eyes, the beast does. But now neither beast nor God looks through thy dim eyes. Thou hast become midnight before evening. Come and light the innermost lamp of thy soul. It is too damp, but try hard. If Christ looks through the deadly bones, thy eyes will burn again with the fire of life and thy skin on the bones will shine with the beauty of the setting sun."

The popular idol told me a crazy story. He gave all to the devil in order to become the first among his fellowmen. He did it in order to have more personal pleasure and more attention from men. A monkey is taught by his master to climb up to the top of a tree to pluck and get down fruits. But instead of plucking fruits he breaks twigs and strikes with them on the head of his master down below. And the master gets angry with him and punishes him with the same twigs. So happened with the popular idol. When he climbed down he climbed lower than the most insignificant of his supporters. "Man," I said, "popularity is like the riding on a wave. The higher the wave rises, the lower it falls. Despised by men, despised by thyself, thou art eager to find one who will not despise thee. It is Christ whom thou despised all thy life through. Take back the rejected stone and start building the rest of thy existence upon it."

The wealthy man told me also a story

of vulgarity and brutality. For those who live without Christ have always to tell you a number of vulgar and brutal stories with which they have filled their days. "Wealth is a good thing," I said, "if it is possessed as a slave by its owner, but a horrible thing if it possesses its owner. Thy wealth has possessed thee like an evil spirit. Get away from it and be free again. Wealth is meant not for weaklings but for the strong in character—stronger even than Solomon and Job. God is the richest of all. If a wealthy person does not build his life upon God, he has to build it upon fire. Therefore thy life has burnt down, but out of ashes Christ can raise thee again. Take the rejected stone back and start building again.

Handsomeness, popularity, and wealth are three titles of honor. They are good if those who have them can live up to them. But all big titles of honor have been scorned just because those who had them were unable to live up to them. All the titles of honor mean a greater responsibility towards God and his children. Unconscious of this responsibility, the bearers of the titles have compromised them. That is the reason why America, from the very beginning of her history, denied all royal and aristocratic titles to her citizens. But there are three temptations still left everywhere besides royal and aristocratic titles. A good looking face, a radiance of God's glory, easily slips down to vulgar pleasures. Popularity and power, through which God's name could be easily engraved upon human hearts, easily slip down to self-glory and brutality. Wealth, God's trust to man, easily slips down to both vulgarity and brutality.

Unless we take Christ as the corner stone of our life, woe unto us! Vulgarity and brutality will be the fruits of our lives. Nothing can save us from these two curses of mankind but Christ. There is not the slightest shadow of vulgarity and brutality either in his life or in the life of his apostles and his saints. Animals may be brutal but they cannot be vulgar. In the whole known world only man can be both.

Civilization is meant to ennoble man, i. e., to elevate him above vulgarity and brutality. Whenever a civilization became vulgarized or brutalized, or both, it went down. On the old continent of Europe, during the last hundred years, civilization has been constantly both vulgarized and brutalized. Look



at the ladder of Europe's great men, who had the greatest influence upon European humanity, and you will easily see that it is not a Jacob's ladder leading to heaven, but rather one stretched to the opposite direction. You go from Robespierre, the slaughterer of men, to Napoleon, the first kaiser of Europe; and from Napoleon to Metternich, the second Machiavelli of Europe; and from Machiavelli to Auguste Comte, the great killer of religion; and from Auguste Comte to the light hearted Heinrich Heine; and from Heine to Bismarck, the initiator of never-ending Franco-German hostility; and from Bismarck to Haeckel, the fanatical organizer of a materialistic movement against Christian religion; and from Haeckel to Spencer, who put ignorance about God as an eternal dogma, and from Spencer to Friedrich Nietzsche, who openly declared himself anti-christ and preached the gospel of cruelty of man towards man; and from Nietzsche to Oscar Wilde, about whom nothing must be said where the word respect to men is not forgotten; and from Oscar Wilde to William Hohenzollern, the second kaiser of Europe, whose crime will be voiced from one thousand years to another; and from Kaiser William to Lenine, the third terrible kaiser of Europe, the worthy match of the two previous Kaisers; and from Lenine you climb down, if you dare, to the deepest pit where Europe's poetry, some time represented by Dante, Shakespeare, and Victor Hugo, hopelessly expires on the lips of D'Annunzio and Maxim Gorki.

These are the most influential builders of modern Europe. There are others beside, but these have been the most celebrated, the most imitated, the most worshipped. Having rejected Christ from their building, they unmistakably did or wrote what may be summed up under two words: vulgarity and brutality. That is the reason why the mill of Europe is grinding no more flour, being half destroyed and still exposed to further destruction.

Europe has rejected the corner stone of her civilization and has fallen upon this stone and has been broken. Unless the new builders—though there is no sign of new builders—take the right effort to bring the corner stone back, the corner stone will, as it is prophesied, fall upon Europe and grind her to powder. I hope that the Russian people, a people always ready to re-

pent of their crimes, will be the first in Europe to start full of repentance to roll back the rejected stone which has been rolled away from the foundation of Russia by the present builders, with so much vulgarity and brutality.

What has happened in the jungle of Europe need not be repeated in the new world of America. Europe has been a great lesson to the builders of America and a serious warning too.

Since I last preached here I have traveled during these months through the country and I have been traveling with my thoughts still longer through the history of this people, and I have found that America has not had such a terrifying series of vulgar and brutal builders as Europe. Hardly any influential name among all the builders of American civilization could be connected with vulgarity and brutality. And yet I am bound to say that though the corner stone has not been rejected, it is not enough minded in this country. It ought to be more minded, consciously and conscientiously. Christ ought to become here the corner stone, not only of religion but of education as well, of social life, of marriage, of friendship, of business and politics. Upon this corner stone, and only upon it, the future builders of America will succeed not only to surpass their fathers in building, but they will surpass all civilization of all times. Building upon this rock, which is not a human idea or a principle, but a living God, no depth will be too deep for that building and no height too high.

In the building of American humanity, the corner stone of the living Lord, this beautiful cathedral will have to play a great part. Its structure, uniting both styles, the oriental and the occidental, is very symbolic. It will try to create unity in every Christian soul itself and in all the Christian souls among themselves. Its name is symbolic as well. St. John the divine, the disciple whom Jesus loved, portrayed his Master in a marvelous, divine intimacy. May the divine Master of St. John the Divine radiate his light from the sacred place all over this great country! May the new bishop of New York, Dr. Manning, a man both holy and learned, succeed, with God's help, to keep the eyes of this congregation, as well as of all the builders of America's life, constantly fixed upon the divine corner stone of every real, lasting, and profitable building! May the American people never be

tempted to reject the vital stone, but keep it jealously as the most precious jewel in all their constructive works to their own sal-

vation and to the salvation of all peoples on earth. And finally, may God's kiss never be separated from this new world! Amen.

## THE MINISTRY OF JOY

The Rev. THOMAS W. DAVIDSON, Brooklyn, N. Y.

*The joy of the Lord is your strength—*  
Neh. 8:10.

There is always a close connection between Christian joy and Christian strength. Indeed, given the first, the second is sure to follow. This aspect of life is too frequently forgotten or overlooked. We are all anxious in these days to possess the strong soul, the soul that overflows with radiant life to those within the circle of its influence. Such souls around us are doing a great and noble work for God; a work in its effect more far-reaching than the most sanguine among us can believe. We long to fathom the mystery, and wistfully ask the secret of their strength, that we may make our own lives sublime. To all who make this inquiry, good old Nehemiah furnishes in our text a full and satisfactory reply, "The joy of the Lord is your strength." Christian strength is inseparable from the experience of Christian joy.

The occasion of Nehemiah's first uttering the words of our text was one of unusual interest. It was a great anniversary following a period of gloom. After the lapse of 150 years the people assembled to hear the public proclamation of the promises made by God to their fathers. Little wonder, as Ezra the scribe read from the law, that amid such sacred associations the people wept aloud, but their sorrow was soon turned into joy. Nehemiah, one of the greatest optimists of any age, turned the thoughts of the congregation from the past to consider the present and the future. He said to them: "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength."

There is great need for a new ministry of joy at the present hour. Pessimism has taken hold of not a few in regard to the Church and its work. It has been said with truth that the pessimist is a man who of

two evils chooses both; in other words, he blows out the light of the candle to see how dark it is. At times we are all to blame for a tendency in this direction. We not only take our pleasures sadly, but we even allow our religion to become joyless. This is one reason why many people fight shy of our churches today. They are bored by our formality and weakened by our joylessness. They want freshness, uplift, inspiration, but receive only dullness, drabness, and monotony. Dr. Frank Crane was more than half right when he said recently that notwithstanding the imposing ceremonies and rigid decencies of the Church, the trouble with the Church is—it is lacking in joy. Now what a holiday is to our jaded nerves Christ's religion ought to be to the joyless soul, relief, emancipation, and the breaking away from the routine of the commonplace. One has recently said if he were asked to give a new beatitude to the world it would be: "Blessed are the joy-bringers, for theirs is the benediction of God," and he might have added with equal truth that all such joy-bringers also receive the benediction of men. We can win and wear this benediction only when "The joy of the Lord is our strength."

1. Notice at this stage, the ministry of joy is a ministry that is divine in its source. It is "the joy of the Lord." Let us put two or three kindred thoughts together, that we may understand the force and inwardness of the passage. When we say "the perfume of the rose," what do we mean? We mean the rich fragrance that emanates from the rose. When we say "the light of the sun," we mean the bright, strong cheery ways which have their source in the sun. When we say "the water of the Catskill mountains," we mean the water whose springs are found in the famous Catskills. In each instance the idea is that of a causative source. So when we speak of "the joy of the Lord" we mean the joy that has its springs in God; the joy that is divine in

its source. Now this differentiates it from two things with which it is frequently confounded—mirth and happiness. Mirth is a mere act of the personality, but joy is the habit of the soul. Mirth is brief and passing, but joy is permanent. Mirth is instinctive, like the lambs that frolic in the fields; but joy is spiritual and flows from our faith in God. It was probably with some such distinction as this in his mind that a great modern preacher said he was going to teach his people to love God and laugh. The difference between joy and mirth, is in a word, that joy is deeper because its source is divine.

Then joy is also to be distinguished from happiness, although the words are often confounded. This difference is expressed in the words themselves, and to get at the root idea of each will help us. Happiness is, therefore, according to the original meaning of the term, that which comes to one by haphazard or some outward circumstances of life. But joy literally means, a leap or spring from within. It is the bliss not of condition but of character. The soul is in such sweet harmony with the great Over-Soul of the universe—God—that there is a constant well-spring of spiritual bliss. God is its source, and Christ its center, while the light that radiates from within can brighten the darkest night of obscurity, adversity, and sorrow. Within recent years I met with a vivid illustration of this distinction while visiting a man in one of our hospitals, who was about to undergo an operation of a very serious character. The pain he suffered both before and after was intense, for he was highly strung. One day, he told me, with tears of joy filling his eyes, that while he had no happiness in his hours of pain and weakness, yet God had given him not merely peace, but overflowing joy. Such a testimony enables us to see that the highest joy may have pain latent in it. The old hymn, is true to our deepest experiences:—

“I Thank Thee more, that all our joy

Is touched with pain:

That shadows fall on brightest hours

That thorns remain:

That so earth's bliss may be our guide,  
And not our chain.”

II. The ministry of joy is not only divine in its source—it is also a ministry of strength and vitality. All joy has something to do with efficiency. There is a potency in it that cannot be gainsaid. It is man's prerogative that his force comes from his mind

rather than his body. Indeed, cheerfulness doubles the power of personality. Gloom clogs the wheels, but gladness oils the axles so that the chariot moves forward without friction. The old song is true, that the sad heart tires with a mile, but the glad heart can trudge on. It is the difference between joy-life and duty-life.

The strength of Christian joy may be seen in at least two directions. One is, it becomes our strength to resist temptation. The joy of the Lord is the strength of the Lord, which lifts the soul into a large and wealthy place. Quite true, temptation is often subtle and bewitching, but in the presence of the joy of the Lord temptation loses its power. Have you ever heard of the old legend concerning the quest of the golden fleece? When the sailors on the good ship Argo were on search for the golden fleece, they had to pass the isle of the sirens, who by their ravishing music sought to lure them to the shores of the fatal isle and destroy them. But there was one on board named Orpheus, the father of song, and the sweetest singer on earth at that period of history. He tuned his harp, and sang the songs of the heroes of old, and as he sang the strains were so sweet and ennobling that all on board turned away from the seductions of the sirens, on the fatal isle. They had more joy in listening to the music of Orpheus than to the strains of the sirens. So if we only possess the joy of the Lord as our strength and inspiration, we shall turn from the pleasures of sin, to the nobler life in Christ.

Further, the joy of the Lord is our strength for Christian service. Nothing else will suffice to sustain us in our work for God. For strength there must be hope, gladness, the joy of the Lord. If the arm is to smite with vigor it must be at the bidding of the cheerful soul. Where this joy is lacking there is a deficiency in the depth of our faith, arising from a defective view of our position in Christ. It is only when we have much faith that there is much love, and only when we have much love can we have strength in our Christian service which flows from joy. If there be but little heat around the bulb of the thermometer, little wonder that the mercury marks a low degree, and if there be but small faith, or a defective view of our inheritance in Christ, there can be only low vitality and little joy in our service. It is not an easy matter to carry on Christian work apart from this joy.

True, the sense of duty may carry us far for a time, but there is a higher stage and a loftier motive power which is ours when the joy of the Lord is our strength.

III. Finally, this ministry of joy is a ministry in which all the members of the Christian Church may share. Christ's religion is as the song of the nightingale, and the nightingale does not sing to a time table: it sings because it must express its own music, even though, when the song is ended, it fall against the thorn and die. Christ's religion is as a draught of cool water from a wayside spring, and not from a water bottle in a railway waiting room, with its contents unchanged for a week or two in the middle of summer. Christ's religion is as a royal procession that climbs the hills of God in sight of the crystal sea. Such a religion as this will save us from falling into a groove, for a groove means a grave in the Christian life. God's beauty should make us buoyant; God's sympathy should make us social; God's charity should make us cheerful; God's love should make us lighthearted; and God's grace should make us glad with a gladness like the joy of Jesus. This great ministry of gladness is one in which we all may share, when the joy of the Lord has become our strength.

May I ask, is this joy of the Lord our portion? The best recipe for sadness in the Christian life is: be a half-hearted follower of Christ. If believers in Christ would only remember that they are as morally bound to be cheerful as to be honest, they would cease to unload their nasty moods and unpleasant humors on the heads of harmless and inoffensive people.

There are some Christians who have the gift of finding joy everywhere and leaving it as a priceless legacy wherever they go. Such a man was Charles Kingsley. Never did any minister live a more devoted Christian life, and never did any one manifest more of the joy of the Lord in his ministry. He once said to his wife, "I wonder is there any home in England where there is more joy than in our own?" And yet it was Kingsley who said, "I simply cannot live without Christ."

God wants us to share in the joy of harvest? It is the joy of fellowship, the joy of achievement, the joy of realized hopes. It is the joy of the Alpine climber, who has scaled Mount Blanc, or the mighty Matterhorn, and beholds a panorama of beauty

beyond what language can describe. It is the joy of the student who has scorned delights and lived laborious days when he sees that his name stands high in the honor list, and duly receives recognition for his arduous toil. It is the joy of the painter when he beholds his dream transferred to canvas, which in after ages will delight and bless the world. It is the joy of the poet, to whom "a timely utterance gives the soul relief" as he sees his vision embodied in lines that will thrill humanity in years to come. It is the joy of the man of letters, when he has completed the last page of the book, written with his own heart's blood. It is the joy of the statesman when he has succeeded in placing on the statute book of his country some great and beneficent measure of reform which has cost him sleepless nights and toilsome days. It is the joy of the minister when he beholds the fields he has sown white unto harvest, and feels that something worth while has been accomplished in co-operation with the members of his church. It is a strategic blunder for a minister, who is sour and morose, to blame his congregation for not supporting him in a more loyal fashion. Each and all should do something to banish gloom and weakness from personal and church life, and share in this ministry of joy. If truly Christians, we owe it to Christ as an ethical, moral, and religious duty to be cheerful. Christ did not say "ye are the clouds of the world." He said "ye are the light of the world." And our light is to so shine—the light of our Christian influence, Christian example, and Christian gladness—that others seeing our good works may be led to glorify our Father in heaven.

Someone at this point may say with great truth, "My emotions of joy and sorrow are not under my own control. I cannot help being glad or sad as circumstances may dictate." Well, I will tell you what we all can do, or refrain from doing. We can all either stand in the sunlight or stand in the shadow. Each one can determine the complexion of his Christian life. By your own act you can inject into the veins of your moral nature either the bright tints of gladness or the dark tints of sadness. This is true, even making all necessary allowance for the different varieties of temperament manifested among your fellow men.

The last prayer of the late R. L. Stevenson was a prayer for cheerfulness, offered

to God on the day before his lamented death in the presence of his immediate circle of friends, at family worship, in his Samoan home.

"The day returns and brings with it the petty round of irritating concerns. Help us to play the man. Help us to perform our duties with laughter and kind faces. Let

cheerfulness abound with industry. Give us to go blithely on our business each day, and bring us to our resting place weary but undishonored, and grant us in the end the gift of sleep."

May this gladness be your's and mine, because the joy of the Lord is our strength today and forever.

## BREAD AND BUTTER<sup>1</sup>

The language that men spoke in France and Flanders was not always elegant, but it was always expressive. It was the speech of men who were up against realities, and it got there, and got there straight, wasting no time in plucking flowers of beauty by the way. Some of its expressions will live and some will die, perhaps some are better dead. One of its commonest phrases, whether it lives or dies, is a master-piece of expressive diction, "I'm fed up." There is no English dictionary equivalent for it. It expresses all the consciousness of waste and futility, all the bitterness of barren agony that men who lived in the valley of the shadow of death laughed at, because they could not afford to cry over it.

"Tain't the suffer'n as I grouse at,  
I can stick my bit o' pain,  
But I keeps on allus askin',  
What's the good and who's to gain?  
When you've got a plain objective  
You can fight your fight and grin,  
But there ain't no dammed objective,—  
And there ain't no prize to win.  
We're just like a lot o' bullocks  
In a blarated china shop,  
Bustin' all the world to blazes,  
'Cause we dunno 'ow to stop,  
Trampling years of work and wonder  
Into dust beneath our feet,  
And the one as does most damage  
Swears that victory is sweet."

The uselessness of life, the fatuous futility of our sufferings and pains, the boredom of energy expended to no purpose and with no clear end in view, the pure silliness of modern warfare, is all summed up in those two words "Fed up." They express a state of mind which all good leaders knew to be the soldier's greatest enemy in war. An army of men who are "fed up" can have no hope of victory, because they have no will to win. It is the soldier's greatest enemy in war, this state of mind, and the citizen's greatest enemy in time of

peace. Men and women who are "fed up" can neither fight nor live. The dangers of the disease, and the disasters that follow in its train, are greater in peace than they are in war, because the task of men in time of peace, the work they have to do, is so much more difficult and complicated than the simple work of war. The immediate purpose of war, at any rate, is clear: there is your enemy who will kill you if you do not kill him, and the consciousness of this simple purpose, this plain objective, with the tremendous motive-power of self-protection behind it, is enough to sustain energy and keep alive the will to work at most times. It was only in the intervals of what the army, with a conscious or unconscious sense of humor, called "rest," which meant endless marchings to and fro, and the forming of fours some thousands of times a day, it was only in those times that black doubts about the purpose and meaning of it all came down upon men like darkness, and weariness set in, and they groused, and were "fed up." Men who did not know the reason often said that the better off the soldier was, the farther he went back from the fighting line, the more he found to grouse at. Of course he did, because he had not the saving sense of immediate purpose; if he was to keep going he had to find a larger purpose and a more comprehensive meaning in it all, and that was hard to find—and often he did not find it, and was "fed up." But in time of peace there is no such clear immediate purpose, no "plain objective" to sustain a man, beyond the purpose of living and the pleasures of life—and they are terribly apt to pall and grow monotonous. Doubts about the meaning and purpose of it all come knocking at the door. What's the use? Who's to gain? Why should one work, and work one's hardest; why should

<sup>1</sup>From *I Believe: Sermons on the Apostles' Creed*. By G. A. STUDEBANT KENNEDY. George H. Doran Company, New York.

one do one's very best and put one's heart into life's work—what is it all for? Why should one give up anything or sacrifice anything, isn't it folly? Men work to live, and what is life but pleasure, enjoyment, and having a good time? Why should a man be unselfish? What is the good of self-sacrifice? Each man for himself, that is the common-sense policy, and the real gospel. It gets down to facts, and doesn't spout beautiful theories. And yet we know that, sensible as it sounds, that policy spells disaster pure and simple. Universal selfishness is another name for hell on earth. Men can live in peace together, building stables states and happy homes, only at the cost of continual self-sacrifice. We know it deep down, but it is intensely hard to keep it always before us, this necessity of self-sacrifice. It is hard in any case, and impossible unless we have a clear vision of life's purpose, some plain and comprehensive objective. Where there is no open vision the people perish, they are bound to perish. There is no commanding motive for unselfishness wherewith to combat and overcome the immediate and pressing motives to self-seeking. Without some vision of life's purpose men fall back upon sensationalism and selfishness. They cannot help themselves. Like all other living things, men move only when they are tickled, so to speak, or, as the dignified psychologist would put it, all life is perpetual response to external stimuli, which sounds better in a book, but is really a comic way of saying the same thing. We shift only when we are tickled, and when there is nothing to tickle us into self-sacrifice we fall back on the selfish sensations that are always tickling us. That is what we have done. We are living for the sensation of the moment, and it is profoundly unsatisfying. It is like trying to live on fancy cakes—little bits of God knows what with cherries on top—pure sensations without satisfaction. You cannot live on them. You must have bread and butter, solid food; if you try a diet of fancy cakes you get "fed up," which means you are still hungry, but can't eat. We have been trying it on. We have in these post-war days a sensational press, a sensational stage, a sensational dress, sensational literature, and sensational everything else, except sensational souls, and the consequence is that our daily lives are as dull as the daily press. They are full of murders, divorces,

bloody massacres, and monotony. We are fed up. There is excuse for us. We have been tried as silver is tried, we have passed through fire and water and had a surfeit of self-sacrifice, we have given our best and bravest, and shed our blood in rivers, and we trusted that God would bring us out into a wealthy place, into a new world. But it is no new world that we find ourselves in, but an old world grown older, a world of selfishness grown more selfish, of greed that has grown more greedy, and of folly that knows no limit to its foolishness. There has come upon us a great disillusionment. We thought that the great Peace Conference was traveling to the birth of peace, and it has brought forth an abortive pandemonium. Millions who gave up their all in a frenzy of self-sacrifice during the war are asking themselves bitterly what they gave it for. What's the good? and Who's to gain? We are "fed up." It is dangerous, deadly dangerous, and must be cured—and there is only one cure for it. We must feed our souls on solid food, and not on the slops of sensationalism. We must regain our vision of life's purpose and set up a plain objective. We must, in fact, be able to repeat our creed, and mean it—it is our first necessity.

We shall never know where we are politically, economically, or industrially until we know where we are religiously and morally. You cannot understand the part except upon some theory of the whole. You cannot be fixed about anything unless you have a faith about everything. We must have a creed.

And yet we are "fed up" with creeds and formulas. We suspect them. What difference do they make? What does it matter what a man believes so long as he does what is right? Tell me something you know and I don't and I'll listen to you; but as to what you believe, well, there is a shortage of paper and a surplus of hot air in the world already, don't add to it by writing a book about your creed. It is not your creed but your conduct I am concerned with. You can believe what you like—you can be a Roman Catholic or a Plymouth Brother, and in fact you can be a Calvinistic Confucian with leanings towards Buddhism if you like, so long as you pay debts. Creeds don't count. It is doing right that matters. That is the common point of view. It sounds well, and is

nonsense. It is all full of inaccuracies. It does not express thought, only feeling. It is doing right that matters. But what is right? What ought we to do? What is our duty as men? A man does right when he fulfills the purpose of his life. But what is its purpose? An ax is a good ax when it cuts down trees—that is what it's for. A man is a good man when he does what? What is he for? Many things are right for one purpose that are all wrong for another. Many acts are right for a lower that are not right for higher purposes. Patriotism is right. It is right to love one's country. But "patriotism is not enough," Nurse Cavell said before her death; "We need to love our enemies." Why do we need that? You cannot answer that question unless you have a creed. You cannot really answer any question involving right and wrong unless you have a creed, a belief about life's final purpose and the meaning of the world. A great many of the men directly responsible for this last hell were acting rightly according to their conscience; they were acting patriotically, and that was enough according to their creed. They believed in God, the Fatherland, Almighty Ruler of heaven and earth; and according to that creed their actions were right. Follow your conscience and you can't go wrong, is popular cant and claptrap. Many of the most damnable deeds in history were done by conscientious people. Their conscience was all right but their creed was all wrong. Your conscience is only an eye which must have light to see with, and your creed is the light by which your conscience sees. Without a creed it will trip you up and break your neck. On a pitch-black night all men are blind, and the man with keen eyes will often be the first to fall because he thinks he sees. A man can do a deadly wrong supposing it is right. The drunkard who treats his pal to a drink and makes him like himself is doing unto others as he would they should do unto him, loving his neighbor as himself. He is acting out the golden rule apparently. But the golden rule is only gilt without a creed to guide it. Right conscience with a wrong creed will turn the human race into a herd of swine helping one another to wallow on a muck-heap. When you talk about doing right without a creed you may sound sensible, but you are really talking straight

through the middle of your Sunday hat.

All men act upon their real creed. It may not be the creed that they profess, because they may be liars or hypocrites—most men are both more or less—it may be the creed that they profess, but it must inevitably be the creed that they believe, from which men's normal actions spring. When you stop talking and start thinking, you are bound to come to it. The only thing that really does matter is what god a man worships and believes in.

You must have a god or gods. Your god is what you live for, and you must live for something, if it is only your dinner. If you live for your dinner, then your god is your belly, and a very common god too. A real atheist would not need to commit suicide, he would be dead already. He would be like old soldiers, he would not die, but simply fade away. If you love, you must live for something, and what you live for is your god, and your actions are based upon your belief that it is what you ought to live for—your real creed. The drunkard's real creed is, "I believe in Alcohol Almighty, Lord of all good living, bestower of true peace. I believe in the fiery Spirit that can give the coward courage and make the dumb man speak, that soothes all sorrows, dries all tears, and gives the weary rest." That is his real creed, and his actions are based upon it, in fact his nose is colored by it.

The most popular creed is still the one with which the human race began—the belief in many gods. Men are naturally polytheists. They tend to believe in and worship anything that touches them, grips them, possesses them, and lifts them out of themselves. Men have destroyed the temples of Bacchus, but they worship the wine god still; they have thrown down the shrines of Venus, but millions believe in lust; they have broken the images of Mars, but still his hoarse voice calls the nations out to slay, and his fever—war fever—turns men into beasts. Christ has won the churches, but the old gods hold the streets. Many a man who professes the fashionable belief in one God does not believe in that God at all, but in a half a dozen different idols that seem to give him what he needs.

The average man is still a polytheist, and as long as you remain a worshipper of many gods you will remain an average man, you will run with the ruck, doing what

other people do, saying what other people say, and thinking what other people think, bitten with every passing craze, from diabolism to barbaric dances, priding yourself on your sanity because you are as mad as all the other lunies. You will be sort of a person but no sort of a personality. You will not be able to say with any truth, "I believe" not merely because you have no belief, but because you have no "I" to believe with. You won't have a real "Ego," you will be a split personality, a house divided against itself, with Dr. Jekyll in the dining room, Mr. Hyde in the kitchen, and God knows who stowed away in the basement. You will not be able to rely upon yourself, because you won't have a self to rely on, only a mob of selves clamoring for satisfaction.

The fundamental difficulty of making peace on earth is that we cannot find enough men of goodwill—in fact, we cannot find enough men of any will at all, good or bad. We strive to make a united world out of divided people, divided not merely from one another, but divided within themselves. St. James was in the right when he said, "Why are there wars and battles among you? Isn't it because there is a conflict of passions within you? You are eaten up with desires and find no satisfaction. You butcher your brothers and get up agitations, and they land you nowhere. You plunge the world into battles and great wars, but don't get what you want, because you won't pray, or if you do, your prayers are rotten ones, because you only want food to squander on your lusts." That is the root of the matter. We talk in splendid bombast about the "will of the people," but God alone knows where to find it, or what it is. The job is to find a man with a "will," let alone a people. Most men don't know what they want, and won't be happy till they get it. And there can be no peace for men in that condition. The first step toward peace is to kill polytheism and convert the world to the worship of one God. You cannot unite men with one another who are divided within themselves. The first necessity is the concentration of your faith—which is another name for your life-force—upon one god, one goal, one governing purpose. If you can accomplish that concentration or surrender, you will become, or be on the road to becoming, a personality, a character. You may, of course, become a bad character—

that will depend upon what god you choose. If you take a low god you will be a character, but a low character. If you take money, for instance, and make it your one god, if you live for it, work for it, give up everything else and follow it, you will become a distinct person—in fact, you may become a profiteer, and a member of Parliament or a peer. Almost any god will give you for awhile the power and joy of monotheism, and that is the very essence of all real power and joy. The joy of the monotheist is what all the world, consciously or unconsciously, is seeking. No man knows the meaning of pure joy until he can say with complete conviction, "I have found it, I believe in one god." The joy of the lover for whom all the world grows golden because his mistress smiles, the joy of the artist absorbed in his dream of beauty, form, and color, the joy of the musician drunk with his million melodies, all these are the joys of the monotheist—they are the ecstasies of the man who has found the one thing which is for him supremely well worth while, and has surrendered himself utterly into its service. That is the essence of bliss, and for a while almost any old god will do it for you; men have got it out of wholehearted devotion to anything—from bottling bugs to badminton, and from serving Christ to playing poker. For a while any one god will do. But only for a while. It won't last. You have a many-sided nature, and you can fool part of your nature all of the time, and the whole of your nature part of the time, but you cannot fool all your nature all the time. Sooner or later, if your one God is not big enough, and true enough, part of your nature will rebel, and turn rotten on you—and you will be "fed up" again. If you would have the joy of the monotheist as a lasting thing, you must not only find your one god, but that god must be big enough and true enough to satisfy the whole of your nature, or to give such clear promise of final satisfaction as will keep you seeking. The worship of idols is like the taking of drugs, it ends in desperation. That is why so many great souls have been supremely unhappy in love. They sought, as all men seek, the one God, and for a moment thought they saw him shining in some poor woman's eyes, and, of course, fell down and worshipped, and asked their goddess to ascend God's throne and be the ruler of the stars. Then when she



proved unfitted for that job, and took to bearing babies as a human substitute, they turned in disgust and left her. All the love poetry of the world, which the materialist in his fatuous wisdom ascribes to the "sex instinct," is written just as really in praise of God as the hymn of any saint. The golden joy that thrills through it and reveals a wonder world is just a faint and distant shadow of the joy and beauty that will transform the earth when men have really done with idols and can say their creed in truth.

The instinct of the world is right in rejecting purely formal creeds and dogmas as of no importance. Of course they are of no importance. Purely formal anythings are of no importance. Purely formal five-pound notes would be of no importance, but real five-pound notes are of great importance. They may mean health, and strength, and music, and art, and poetry, and love, and children and laughter, and mountains, and sea, and sunshine, and heaven or hell—they mean life or death. To throw out the reality because the form is in itself of no importance is pouring out the baby with the bathwater. Of course the form is in itself of no importance, and while creeds are only forms they are purely silly, but creeds must have a form—like everything else in this odd world. They must find expression somehow. Like every other spiritual thing, they must have a material symbol of some sort. That is the best name ever given to creeds, and it is a pity we did not stick to it. They are "symbols" of truth. Symbols, mind you, not exhaustive statements. There isn't such a thing existing as an exhaustive statement of final truth. We don't know it yet, and therefore cannot state it. The creeds are no more complete statements of truth than a soldier's love-letter from the front was a complete statement of his love. You know the kind of letter. "My dear Eliza,—I hope this finds you in the pink, as it leaves me at present. I hope to come on leave soon. Roll on peace. Mind you don't forget me. With love and kisses, your affectionate Bill." And then as many crosses as the paper would permit. This is not an expression of reality—it is ridiculous as an expression, but it was to Eliza enormously satisfying as a symbol. She slept on it, lived with it—it was life, and love, and laughter, and sun, moon, stars, and that is

what creeds and dogmas are—ridiculous as expressions, but wonderful as symbols. All dogmas are poetry, and can be understood and criticised only as poetry—as an endeavor to symbolize what cannot be stated. To treat creeds as you would treat scientific statements of observed fact is like reading Keats as you would an order for Keating's powder. The brevity of the form is deceptive. It is taken as the brevity of careful prose, when it really is a brevity of lyric poetry. You know what I mean. Poetry does not say what it means, it hints at it. So do creeds. They are absurd as statements, but superb as symbols. You must have them—you must have dogmas. Undogmatic teaching is the driest, dullest, dreariest thing in the world. It is teaching minus conviction—brief, bright, and breezy talks to the people on popular subjects that pass the time away and get nowhere. O my holy Aunt, how "fed up" one gets with that business! It consists only in dressing up platitudes and putting powder on their noses to make them presentable. Undogmatic teaching is so broad-minded that it is not deep enough to wet the uppers of your boots. It gets nowhere. It has no good. It tells men to worship all the gods in moderation, and not to go too far with any of them, because of God, the great policeman, who has a big stick to beat any one who goes the whole hog about anything. Undogmatic teaching can't be Christian, because it has to be careful—must not hurt any one's feelings, so anything is as true as anything else; it is all a matter of opinion—nobody really knows—you just believe what you like; it is just disguised agnosticism, and that is the dullest and most cowardly of all creeds. You must have dogmas, because you can't have convictions without symbols to express them, and you must have convictions because you must have a God; it all comes back to that. What we need is not less dogma, but more of it—tons of it. Only it must be dogma properly understood. Dogma is the potted poetry of faith. It is the radium of reality. Don't let's talk any more nonsense about abolishing creeds; you might as well try to abolish bread and butter. Let us find out what our creed is, and whether it reveals to us a God to whom we can surrender ourselves, body, soul, and spirit.

If our creed is only a form, that may be our fault, not the creed's. You can bet on

this—You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling your eyes, and all the music of a splendid world crashing out a prelude to its truth. If your creed is dull, it is dead, or you are dead and

either one or the other of you must be made alive again. Either you must change your creed, or your creed must change you. That is the problem that faces us—are we to change the Christian creed, or is the Christian creed to change us? I'm betting on the creed every time.

## CHRISTMAS AND THE NEGLECTED CLASSES

HERBERT BOOTH SMITH, D.D., Los Angeles, Cal.

*He hath exalted them of low degree.*—Luke 1:52.

St. Luke was an architect. One tradition says he was a physician and another that he was a painter; but I venture to suggest a third. And the reason for my suggestion is the unique way he has built his gospel. He has set the chancel right next the porch. As soon as we pass through the vestibule of his gospel we hear the anthems. It seems to be a kind of antiphonal choir: here on the one side of the altar are Zacharias and Simeon with their ancient chants: on the other, Elisabeth and Mary with their solos of praise. Overhead, in the dome of the cathedral as it were, frescoed against the Syrian sky, is the host of the heavenly choir. So that whichever way you turn in this first chapter of Luke, you hear beautiful music. These are the gospel psalms which remind us in their glorious cadences of the Old Testament psalms which were sung in the hymnbook of the second temple. Just as the ark of ancient Israel was borne by the four sons of Kohath, so this sweet ark of song is lifted and carried forward by this first Christian quartet choir; and the one member of the quartet about which our attention is specially fixed today is Mary the soloist of the *Magnificat*, Mary the mother of our Lord.

We call Mary's song the *Magnificat* because it begins with the words. "My soul doth magnify the Lord." It reaches a higher plane than the hymn of her cousin Elisabeth. Elisabeth's song was the music of the storm—it was spoken under the high pressure of strong feeling. But Mary's hymn has in it the repose of the quiet resting place; it's like the calm that follows the storm. Mary seems to gather up all the flowers, all the eulogies, which have been placed on her head and transfer them to

the feet of her divine Lord. She seems to have her face turned backward, for her anthem is full of Old Testament quotations. It is so much like the prayer of Hannah in 1 Sam. 2 that whoever reads the two cannot fail to see the resemblance. And if I were asked to pick out the great central theme of her song I would call it "The Elevation of the Humble." My text is the keynote of it, reminding us of Hannah's "The Lord raiseth the poor out of the dust,

He lifteth up the needy from the dung-hill,

To make them sit with princes,  
And inherit the throne of glory:

For the pillars of the earth are Jehovah's  
And he hath set the world upon them."

I want to speak about three of the pillars of the earth. The stone which the builders reject sometimes becomes the head of the corner; and the pillars which the old architects neglected may become ornaments of the temple in the new architecture of Jesus. The fact is that Christ by his Christmastide, his manger birth, set up a new scale of values. He exalted some forgotten and despised elements of society into their rightful place. Christmas was a great elevator, a giant derrick or crowbar if you please, which pried loose the forgotten members of God's great family from the night of oblivion and neglect and swung them up to a place in the sun, from which they have never since been removed. We propose this morning to examine three of these new pillars, which we call childhood, womanhood, and laborhood. What did Christmas do for them? Let us see:

### CHRISTMAS AND CHILDHOOD

I.—Correggio's picture, "Holy Night," carries its own lesson and preaches its own sermon to every beholder. The newborn child lies in his mother's bosom,

greeted by the adoring shepherds. The significant thing about the picture is that all the illumination of the night picture proceeds from the face of the little child. The bearded shepherds, the hovering angels, the dark stall, and the field outdoors—every detail of the picture which gets any light at all gets it from him. This was a true instinct of the painter, for Christmas means the enthronement and the illumination of the child.

Do you remember that day in the gospel story when Jesus took a little child in his arms and set him down in the midst of the company where all eyes could see the little one? Christ did a symbolic thing that day. He was the first reformer to set childhood in the center of the circle, that all the light might radiate from it. Before his time children were not in the midst—they were not even on the circumference of the circle—they were beyond the pale. That's where the disciples wanted to put them that day. They supposed Jesus was too busy with the big affairs of the kingdom to lay hands on the few children of the village. But Jesus summoned the boys and girls to the heart of the group and thus completely upset the judgment of the ancient world by telling them that unless they became as little children they could not see the kingdom of heaven.

Poor little strangers, the children of the olden day had been like some wandering planet straying off in the night, removed from the genial pull of the sunrise power. They were welcome nowhere and nobody cared. But Jesus called them to the center of the picture—he put crowns on their heads and smiles on their faces; and, taking off the beggar's clothing, he put on the garments of the prince. And the little folks have never surrendered the sceptre which Jesus placed in their hands, although it has taken the world twenty centuries really to usher in the kingdom of the child.

There is a very suggestive and beautiful word in Luke 1:17, which fell from the angel's lips in conversation with Zacharias. He says that John the Baptist shall go before Jesus to turn the hearts of the fathers to the children—that's exactly what Christmas does every year—it turns the hearts of the fathers and the mothers and the world to the children. It reminds me very strongly of an Old Testament text which fell from the lips of Jacob when he said to his

brother, "I will lead on gently according to the pace of the children." Christmas comes along once a year and finds us walking too fast. We unconsciously strike the speed of men and women. We walk too fast for the little tots. They tell me that ancient Rome had no such thing as a story book for children. The world was built for the greyheads, they thought. But now Yuletide slows us down, puts on the brakes; gives us, as Ruskin said, less graduation and more backsliding; takes the law-books and the drygoods out of the show-windows and puts toys in their place. Blessed be such backsliding, such slowdown, as that of Dec. 25. The whole Christian world shifts gear and runs at low speed for a few days. "I will lead on gently according to the pace of the children."

Charles Dickens had the real spirit of the Master when he raised the banner of the children in the last century. Listen to what he wrote: "They have the look on their faces of small travellers who have come a long journey and found themselves set down in a strange land, and their hearts are lonely for the bright land they have left. They seem to be looking for the hidden road home again." So when little Paul Dombey was taken to school and confronted with Dr. Blimber, the professor asked, "Shall we make a man of you?" and little Paul replied, "I'd rather be a child."

How different it was in the dark days before Jesus came. The Jews were surrounded by people who practiced the revolting act of child sacrifice. The Ammonites and Moabites were given to Moloch worship. The idol Moloch is said to have been made of brass. Its head was that of a calf, and it wore a royal crown. Its stomach was a furnace and when children were placed within its arms they were consumed by the fierce heat, their cries being drowned by the beating of drums. Hence, from the word *toph* meaning "drum," the place of burning was called Tophet. Now the Jews before the time of Ahaz were not guilty of this abomination—it was contrary to the spirit of the Old Testament; but the more the people were influenced by their neighbors, the more the fatal fascination of this thing took hold of them, and in time of great national peril they felt they could secure the favor of the gods by the sacrifice of the firstborn son. But the prophets preached against this inhuman crime, and in

so far they were the predecessors of Jesus. In Rome the awful custom of exposure prevailed, by which children were exposed, and left to die on some lonely hill where, between the ravages of the weather and the hunger of wild beasts, they would find the sleep of death. There was a saying at the time of Herod which condensed the golden age of the Herodians into a sentence, "It is better to be Herod's pig than his child." But the age of Herod is dead, thank God, and the age of Jesus is come and no man can turn back the hands of the clock. The kingdoms of this earth as well as of heaven are entered by the child.

"Blessings on thee, little man,  
Barefoot boy with cheeks of tan,  
With thy red lip, redder still  
Kissed by strawberries on the hill;  
With the sunshine on thy face,  
Through thy torn brim's jaunty grace;  
From my heart I give thee joy,—  
I was once a barefoot boy."

#### CHRISTMAS AND WOMANHOOD

II.—You are about to enter a temple as you open the gospel of Luke. When you entered the Beautiful Gate of the Jewish temple you found yourself in the "Court of the Women." He who opens the gospel of Luke finds himself in the same place, the court of the women, for more than any other gospel writer Luke records their gracious ministries. He alone gives us the hymns of Anna, Elisabeth, and Mary. He alone tells us of Sarepta and the widow of Nain. And in his last chapter he gives us that noble band of women who came before day-break to anoint the body of Jesus. There's a strain of femininity which runs all through the third gospel, and students have puzzled themselves to account for it. Why is it? Some say because he was a physician and his profession gave him frequent contact with feminine life. Let me suggest a different answer: perhaps Luke saw more clearly than any other evangelist what Jesus had done for womanhood by consenting to be born of a virgin; and henceforth all women are sacred because the mother of our Lord was a woman.

Let us turn back the pages of history and search amid the debris of the heathen world for this thing we call woman. Where do we find her, on the throne or in the dust? Turn the pages and see. Turn to Babylon. "If a husband shall say unto his wife, Thou

art not my wife, he shall pay half a mina and be free. But if a woman repudiate her husband, she shall be drowned in the river." Turn over another page—to Greece if you please—and there you see the great Socrates inviting the courtesan, Aspasia, to talk with him "as to how she might ply her occupation with most profit." Turn another page, to Rome. Seneca tells us that divorce was so common that Roman ladies reckoned their ages not by the consuls but by the number of their husbands. Turn now to the Orient in general: A man never walked in the street by the side of his wife or daughter, but when out in their company he always took care to be several paces in advance of them. When in conversation he spoke to other men of either wife or daughter, he would use the same prefix which politeness required him to use before mentioning the words garlic, onion, donkey, or hog, namely, "I beg your pardon." When a husband was away from home if he wished to send a letter to his wife, he must address it to his son, though the son might be a babe in arms. Neither wife nor daughters could sit in the father's presence without special invitation. The man ate in solitary dignity or with his older sons, after which the women retired to another room to partake of their meal with the younger children. No woman is allowed to enter a mosque during times of prayer, and those few who pray must do so at home. Turn the page now once more to ancient Judea—and her condition was not much better. The Jewish law allowed divorce on the most frivolous grounds. The school of Hillel declared it a sufficient ground for divorce if a woman spoiled her husband's dinner. The Jews boasted of the divorce privileges which were theirs, so that when Jesus declared that husband and wife were one flesh, even the disciples spoke up and said "If the case of the man is so with his wife, it is not expedient to marry." When Jesus talked with the Samaritan woman it was the "first Christian marvel."

This brief turning of history's pages gives us, I believe, a fair picture of womanhood in the old world. With this picture in mind we turn to the words of the Christmas story and begin to read as follows: "Now the birth of Jesus Christ was on this wise. When his mother Mary was espoused to Joseph," etc. Why what a surprise! Not only is his mother's name mentioned but the

wife's name is put before the husband's. Strange reversal of customs indeed! Jesus was the first advocate of woman's rights. His gospel said "There can be no male and female, for ye are all one man in Christ Jesus." How the ancients laughed at such idealism. How the Old Testament patriarchs would have laughed at the idea of putting a ballot into a woman's hands, the idea of sending her out into the industrial world as a competitor with her master, man; the very idea of a woman being superintendent of schools or chief of police or U. S. senator or Presbyterian elder! Our forefathers would turn over in their graves at the very mention of such absurdities—they would agree with those frightened townsmen in the book of Acts who said "These men who have turned the world upside down have come hither also." That's what the teaching of Jesus has done. That's what Christmas has done. The nativity found the world wrongside up and it has turned it upside down, to the glory of God the Father. The great movement for woman's rights in the last twenty-five years is one of the packages on the Christmas-tree which Jesus brought to the world when he came.

You can see it today in lands where they have no Christmas! India has no place in the castes for women, but they are consigned to the zenana. It is estimated that there are in India today 100,000 child widows under the age of nine years, doomed to lifelong repression. In Greece the symbol for woman was the tortoise, and none but disreputable women were allowed the freedom of the streets. Egerton Young saw a pile of ashes at an Indian encampment, all that remained of the chief's mother, killed by her son because she was no longer able to catch rabbits or fish; and not far away was a much older woman, sitting in the cosiest corner of her home, enjoying the best morsel on the table, or borne in the arms of her sons to public worship. What made the difference between these two mothers? Dr. Inglis, during his first years in the New Hebrides counted sixty widows, every one of whom would have been strangled on the death of her husband but for the gospel brought by the missionaries. In Queen Victoria's jubilee year, 100 widows from one of the missionary institutions in India sent a curtain embroidered with their own hands to the widowed queen—every one of whom would have been burned on her husband's

funeral pyre but for Bethlehem's Christmas Christ and his ideals. So we might go on. Read Lecky in his *History of European Morals*, and he'll tell you that Christianity not only banished gladiatorial shows and infanticide, but changed woman from a plaything to a companion, until Lord Burleigh was able to say that "woman wields a lever whose length is time, whose weight is the world, and whose sweep is eternity."

#### CHRISTMAS AND LABORHOOD

III.—"There were in the same country shepherds"—that's what we read. Well, who cares if there were. It's like reading a description in the daily papers of the visit of the president of the United States of America to some city and as part of the write-up to read "There were in the same city car-conductors." Who cares? Well, the angel cared. Heaven's herald passed by the elite of Jerusalem to go to shepherds in the suburbs. Tradition has fixed the exact spot where this meeting took place. About 1000 paces out from Bethlehem was a tower called the "Tower of the Flock," where the flocks destined for the temple sacrifice were pastured. Whether here or elsewhere, we know not. But the fact stands that as the shepherds were "watching the watches of the night over their flocks" (which refers to the custom of dividing the night into watches and keeping watch by turns) an angel of the Lord stood by them and the glory of the Lord shone round about them.

Why decorate shepherds with heaven's glory? The high priest of the temple should hear this message. The ruler of the synagogue ought to have been informed of this event. It must have gone to the wrong place. What a careless messenger, to call at the midnight office of some anonymous shepherds whose names have not even been handed down to us by history before they passed into the night of oblivion! Isn't it strange? And yet Luke makes no effort to apologize for their error but tells it in his honest way.

Maybe there was no mistake about it. Maybe Christmas was hidden from the wise and prudent and revealed unto babes, to women and children and shepherds, to simple folk everywhere. Such evidently was the fact. The angel read the address right after all. God wanted to show the world that a new day was at hand for the group of toil—hitherto nobody, henceforth somebody.

Christmas made all the difference in the world to the toilers.

I wish this Christmas angel could go with his spirit of democracy to those Christless lands which are cursed by the institution of caste. If Jesus had been born in India, and if Brahmanism instead of Christianity had written this story, think you, the shepherds would have been mentioned? Ah, not at all. In one section of India certain of the lower castes cannot come within seventy-four paces of a Brahmin and they must make a grunting noise as they pass along the road to give warning of their approach. The angel wasn't afraid of close contact with the humble shepherds, apparently, and they made no effort to wave him away. Heaven touched the common man that night with the angel's wand and lifted him to a place in the sun from which he can never be dislodged. Christmas meant the ushering in of a new democracy. What was the use henceforth of being a king or noble, if angels passed by palace doors to call at shepherds' huts. It is better to live in the path of the angel's wings than on the gay white way of earth's success. It might be said of that angel as the poet said of another:

"He saw God stand upon the weaker side,  
Therefore he went and humbly joined him  
to the weaker part  
So he could be the nearer to God's heart,  
And feel its solemn pulses sending blood  
Thru all the widespread veins of endless  
good."

Does the world of labor today recognize its debt to Jesus Christ?

In the middle ages, at the time of the peasant revolt in Germany, the watchword was this: "No longer the property of others, since Christ has redeemed all alike with his blood." When Charles Kingsley was talking to English workingmen at the time of the Chartist agitation, he said: "Who would dare to refuse you freedom, for Jesus Christ the poor man, who died for poor men, will bring it about for you, though all the mammonites of the earth were against you."

This Spirit of Christ's love for the humblest has awakened the admiration of the world. We have time for only one illustration now, though the world is full of them. It is the story of Arthur Frame Jackson, honor man of his class, handsome, athletic young Scotchman. He carried off the honors at Cambridge and where did he take

them? He took them with him to Manchuria. He had been in Mukden only two months when the plague came. Equipped as he was with a medical education, when the call was issued for a doctor to take the dangerous work at the railway station examining suspects, this young man of twenty-six, with his life before him, volunteered. Two men worked with him but he kept them back from coming too near and did the most dangerous work himself. At one time he would stop to soothe the last moments of a dying man and again he could be seen with his arm about a stricken coolie, an outcast beneath the notice of the old faiths, guiding him from the train to a bed in an inn. He took all the precautions possible, but the inevitable came after a few weeks. He awoke one morning with a headache and kept his bed from sheer physical exhaustion. All day he tossed restless on his bed while the fever mounted and about seven in the evening he called out, "Look out, Young, the spit has come" and the blood-streaked evidence of his doom came out on his handkerchief. He lived through the night and the next day and died at ten minutes to nine in the evening. Three friends carried his body away in the night and laid him to rest beneath the stars. Since that time the sacred ground has been walled in and in its centre rises the little mound which marks the resting place of a younger brother of the great Master. Greater love hath no man than this!

O Christ of Christmastide, Brother of want and blame, Lover of the humble and lowly, we ask for thy spirit today. May all who are outcast and forsaken find in thee their friend. Let Christmas be a great searchlight which shall work its way into the dark caves of earth and ferret out into the land of smiles the forgotten brothers and sisters of the poor. There are lonely hearts to cherish while the days are going by. Enroll us in the society of "Friends of the Forgotten." Make us Pinkerton detectives of blessing and benediction, keen as hounds on the trace of somebody who needs help. Give us the democracy of Jesus. Like the angel, make us more familiar with the addresses of shepherds than of kings. And gather us by thy grace at last to heaven's great Christmas Day where the "also rans" and the left-overs will have their chance.

"Whoso bears his brother's burden

Whoso shares another's woe,  
Brings his frankincense to Jesus  
With the men of long ago.

When we soothe earth's weary children,  
Tending best the least of them;  
Tis the Lord himself we worship,  
Bringing gold to Bethlehem.

Christians, lo the star appeareth  
Leading still the ancient way;  
Christians onward with your treasure,  
It is still Messiah's day."

### *Christmas an Effect of a Great Cause*

Philosophical history traces all effects back to some cause that is adequate, as vast rivers are traced back to the far-off spring. From nothing nothing comes. Man has always loved the great, the rich, the generous, and the abundant. Interested in the falls of the Mississippi or the Hudson, man forgets both as soon as he finds Niagara with its stupendous flood. Having measured the twenty largest elm trees in New England, Oliver Wendell Holmes started to write their history, but going to California he saw the redwood trees, some of which were hundreds of years old when Jesus walked over the hills of Galilee, and those big trees eclipsed the little elms of New England for the genial autocrat of the breakfast table. For a time Moses and Zeno and Buddha occupied men's thoughts, but at best Moses was only a little stream trickling through the desert; Zoroaster was a solitary palm tree waving in a Sahara desert; Confucius was a small house set up midst universal winter. Suddenly Jesus entered the scene. His teachings did not trickle like a rill; they gushed like the river of the water of life out of the throne of God. His bread of paradise was not like a single vine but like a continent, waving with purple glow of clustered food for uncounted millions. This divine Teacher stood forth without any ad-

mixture of meanness, selfishness nor sin. How spotless his character. How alluring his teachings. How fascinating his story. Other teachers had cudgeled men along the path of righteousness, but the people fled toward Jesus as birds flee from the desert to find fountains and the food of the oasis. Men loved him as naturally as bees love the clover fields, as birds love bowers of roses, as the gleaner loves the harvest field, white with sheaves. Other men taught a philosophy, bade the disciples accept a creed, forced upon them a system, but Christianity was simply a beautiful life, an alluring person, a great, dear presence, a divinely gentle friend. The highest literature is either dramatic or romantic, because it has the story of souls, in the critical moments of grief, temptation, and love. Shakespeare's supreme books represent soul histories. This one is not the story of ambition, but the story of Macbeth. Another is not the story of jealousy, but the story of Othello. The third is not the story of indecision and procrastination, it is the tragedy of Hamlet. Christianity is not the history of a creed nor a philosophy—it is the story of Christ. That is why 5,000 persons gathered about the divine Carpenter when he walked over the hills of Galilee. It was love for a person that emptied the cold temples of Athens, put out the altar fires, and left the marble buildings of Palmyra to be filled with sand, drifting in from the desert. The essence of the Christian religion is the principle of justice, truth, and love moving through warm hands, tremulous upon speaking lips, pulsed from a glowing heart. Looking backward through history we find the atmosphere roseate with the splendor of a divinely beautiful face whose voice comes sounding down the long aisles of time, breathing the good tidings of God's love.—NEWELL DWIGHT HILLIS.

## THE CHILDREN'S SERVICE

### SERMONS IN CARDBOARD FOR THE JUNIORS

see Pastor Department, p. 468

## SUNDAY MEDITATIONS

The Rev. THOS. F. OPTE, Red Springs, N. C.

[The contributor of these meditations suggest that they may prove a welcome variation from the outlines of sermons usually given in the *Review*.

The "Side-Lights on Themes and Texts" contributed by the Rev. E. H. Eppens in the October and other numbers of the *Review* are also a variation from the regular sermon outline and we have reason to believe have proved helpful.

We heartily invite any suggestions from our readers concerning any department of the *Review*.—Eds.]

### *Doing God Service*

Electricity, gravitation, chemical affinity, geological processes, the seasons, the elements, heat, cold, frost, snow and ice, and rain—in fact all the movements of Nature and the operations of nature's laws—represent God at work in the world. These are doing God service. They are doing work that no amount of horsepower, no number of "foot-pounds" of energy, no contrivance of man in all the realm of his activities, could possibly perform. They are the agencies by which God works—his works of benevolence to mankind.

By cold logical reasoning we are driven back of the elements, back of electricity, back of all the powerful processes of nature, to the Power behind the throne! If God did not exist, then the logic of man would call for the invention of a God! In fact, this is just the case in un-Christian and heathen countries. Here the natives, feeling the forces of the universe, seeing the mighty operations of nature, and experiencing the thousands of influences, impulses, potentialities, and unaccountable movements of laws and principles for which man himself is not accountable and which man *per se* cannot comprehend or explain—here the superstitious and unenlightened though reasoning creatures have made themselves gods to whom these inexplicable things are attributed. God must be!

Just as God uses these great forces and principles and laws in the material world, so he depends upon agencies in the moral and spiritual world. Here his agencies are men and women—yes, and little children! Where human beings refuse to recognize God and decline to do him service in the moral world, this work must go undone! God works through human agencies in the spiritual world, and it does not seem demonstrable that he can work his works of love, of purity, of mercy, of righteousness, of moral

and spiritual uplift aside from human tools—you and me! It is individual choice and free-will that alone make us optional and volitional servants and instruments of the Almighty.

If the work of God in making the world safe for innocence, honesty, purity and goodness is to be done, it must be done by the people of God, as instruments of service and of love. As sure as there is no substitute for gravitation (which keeps the material world in adjustment), there can be no substitute for man in his moral and religious nature properly to adjust and to keep adjusted the moral affairs of God's world. God gives us the stamina and the power, but we must have the will to do.

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### *Stars*

"Lit windows of unknown habitations," is what Van Dyke calls them. From the earliest history of man the stars have challenged not only the poet and mystic—but the philosopher and the man of science, no less than the great mass of common folk.

"Without faith in a spiritual universe, the stars would madden us," says Prof. John W. Buckham. The mystery attaching to the heavenly bulletin signals would set the human mind into a state of dementia, indeed, but for their spiritual significance. The jewels of God's heavenly throne speak to us of God, of other worlds, of infinitude of space, of infinitude of wisdom and power and beauteous glory and grandeur. They speak to us, of providence, of protection and of love.

"When tired day sinks into the lap of restful night,  
Heaven's ebon vault, studded with stars unutterably bright,  
Seems like a canopy love has spread to curtain a sleeping world."

What glory must be behind those forget-me-nots of God! What grandeur must be



back of the royal throne whose bespangled glory is draped across the heavens with the luster of a million "light-years". The stars are truly the luxury of a mind divine.

In fancy we can imagine that in those habitations, whose windows are myriads of glistening stars spoken of by the poet, there reside the whole heavenly host—cherubim and seraphim—and the disembodied spirits of those who have gone before! Fanciful as the idea is, what greater glory could be imagined than to reside in the celestial sphere whose streets are illumed by planets and constellations, whose habitations are brightened by luminous stars—"foot-prints where angels have trod?"

"Hitch your wagon to a star," says Emerson. Yes, but be sure it is not a "fixed" star!—else the old vehicle might not get anywhere.

"Tell your troubles to Uranus or to Orion," suggests a current writer. It is a good plan to make friends with a given body in the far-off firmament and to commune with the stars when worried. The stars have been looking down on the world's ills for eons and eons, and they know what real trouble is! Over four hundred million stars are twinkling and smiling and shining for you, and—"God's in his heaven; all's right with the world."

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### *On Looking Pleasant*

Undoubtedly the world stands in need to-day of men who can smile. A superabundance of the tragic, the pathetic, the heart-rending, has thrown the world into a state of melancholia. People are frowning and moping and complaining and quarreling. What we need is good cheer—hearty good cheer!

Whistling and singing and smiling and humming are psychologically medicinal, and the world owes a great debt to its whistlers and songsters. It is enheartening to hear a man going to his work or returning home after a hard day at the shop or in the office whistling a tuneless melody. He should be encouraged! There is nothing undignified about the procedure!

But the test comes to us all, not necessarily to give vocal expression to our elated feelings, but at least to look pleasant! It is a common term, but it signifies a not too common condition—a condition a vast deal

more significant, it may be, than mere surface impression would seem to indicate!

When men are engrossed in affairs of business and large concerns, so-called—submerged in worry and doubt and misgivings of whatsoever sort; when they are losing faith in themselves and in humanity and in the very God who made them; when things look gray and dark in the immediate horizon of their activities—it reestablishes faith and confidence to find someone who can still look pleasant.

We owe it to ourselves, yes, but primarily to our families and associates, to look after the physical well-being of our bodies and our nerves—and especially after the welfare of our minds and temperament, because it is these that determine our ability agreeably and constantly and sincerely to smile and to radiate good cheer as we pass along life's highway. Feeling physically fit there is little excuse for a "grouch" or an unpleasant grimace. Look pleasant! Cultivate the faculty of smiling—and "smile and smile." It will prove stimulating to you and psychologically beneficial to all your associates and friends. Do not be afraid to be glad and happy—and do not be afraid to show your happiness in the face of the world by smiling and looking as pleasant as your physiognomy will admit!

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### *On Thinking*

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

If we but realized that our destiny is being daily determined by our thinking, how different some of that thinking would be! Our characters are as certainly the product of what and how we think as our houses are the product of brick and mortar and manual labor. We are daily determining our destiny and building the mansion of our souls out of our thought processes, and these are molding character, personality, demeanor, and individuality.

Tell me what the boys and girls of today are thinking and I will tell you what the men and women of tomorrow will be doing—and what will be the destiny of the next generation. Just as surely as the physician is made by "thinking medicine and therapeutics" and the lawyer by "thinking" law and statutes and contracts and legisla-

tion, so a good or a bad character is made by "thinking" goodness or evil.

Men are not naturally pure, sweet, gentle, patient, just, and wholesome—it is a process in psychology and in conscious and sub-conscious effort at thinking. Nor are people just naturally brutal, cruel, greedy, narrow, shallow, vain, or gross—it is the things going on in the mind that evolve and develop evil characteristics.

Lack of concentration determines one's shallowness and makes a "scatterbrain." A daily lesson in meditation would work wonders in the world. It would make for a calm and peace of mind and for concentration and equanimity.

Much has been written and said as to the cause of the recent election going against the administration. Sifted down to final

analysis the "land-slide" simply means that the great mass of people were "thinking a change." It was a demonstration in mass psychology. Men and women wanted a "change". Without much thought as to what kind of a change, they had been meditating and contemplating and "thinking" a different order of things political, industrial, and financial; as elections obey the law of psychology and go according to the "mind of the people", so America's destiny for the future will be determined by the mental outlook of the great mass of thinking (or unthinking) people.

An international mind and a world outlook on the part of America will make for a big heart and a broad mind and a large, liberal soul for the United States and make her a blessing to a chaotic and needy world.

## THEMES AND TEXTS

The Rev. EVERT LEON JONES, Philadelphia, Pa.

**Willing To Do His Will—A Study in Spiritual Requisites.**—"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."—John 7:17.

**The Unfinished Work of Jesus.**—"The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach."—Acts 1:1.

**What is Christ to You? Does It Make Any Difference What One Believes?**—"He saith unto them, But who say ye that I am?"—Matt. 16:15.  
"Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?"—John 18:34.

**The Most Troublesome Religion in the World.**—"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel?"—1 Kings 18:17.  
"Think not that I came to send peace on the earth: I came not to send peace, but a sword."—Matt. 10:34.

**Believers Whom Jesus Cannot Trust.**—"Now when he was in Jerusalem at the pass-over, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for he knew all men."—John 2:23-24.

**The Reciprocal Commitment.**—"For which cause I suffer also these things: Yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."—2 Tim. 1:12.  
"That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us."—2 Tim. 1:14.

**The Seven Sons of Sceva—A Study in the Failure of Formulas.**—"And there were seven sons of one Sceva, a Jew, a chief priest, who did this."—Acts 19:14.

**Theology and Religion.**—"I had heard of thee by the hearing of the ear; But now mine eye seeth thee."—Job 42:5.  
"O God, thou art my God; earnestly will I seek thee:  
My soul thirsteth for thee, my flesh longeth for thee,  
In a dry and weary land, where no water is."—Ps. 63:1.

**Bearing the Burdens of the Weak.**—"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.  
"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."—2 Cor. 8:9.

**The Ultimate King.**—"Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."—Matt. 2:2.  
"Whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus."—Acts 17:7.  
"And he bath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:16.

**Three Hills of Revelation.**—"And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."  
"And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand, and the other on the left."—Luke 23:33.  
"And while they were looking stedfastly into heaven as he went," etc.—Acts 1:10-12.

**The Spiritual Basis of Thanksgiving.**—"And Jesus answering said, Were not the ten cleansed? but where are the nine?"—Luke 17:17.

## ILLUSTRATIONS AND ANECDOTES

### Action the Big Thing

A few years ago some engine builders made a magnificent engine and covered it over on the outside with brass, so that it shone with great beauty. When the new president of the road came that way, they ran the engine out that he might see their wonderful work. When he leaped off the car and began his tour of inspection they led him to the new engine. He looked at it a moment and then cried out: "Tear off that brass; that engine was made to go and not to shine." He was right. The big thing was the "going," the action.

We are not made to shine so much as we are made to go. A great life is full of action. It is never marked by prudent suspense but by positive action. I like Elijah because he was emphatically the man of action. How dramatic he comes to us full grown, like Mark's Christ. We know nothing of his childhood or of his parents in particular. He leaps out into the arena alive and most intense. And how God used him! All eyes are upon him, riveted by the rapidity of his movements, always doing something noteworthy, and helpful for righteousness. And how dramatically he goes out in a chariot of fire!—ELWIN LINCOLN HOUSE in *The Glory of Going On*.

### Self Restraint

Dr. Robert E. Speer in *The Stuff of Manhood* tells us that in the earlier sixties, Goldwin Smith found himself again and again the mark of the bitterest criticism from Disraeli. Later, Goldwin Smith, resigning his professorship at Oxford, came to Canada. At that time Disraeli's novel, *Lothair*, appeared, in which he attacked Smith—of course without using his name—as a social parasite. It stung Smith to the depths of his soul, but as he had not been mentioned by name there was nothing he could do but sit down and write this note personally to Disraeli:—

"You well know that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words; but when, sheltering yourself under the literary form of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your

expressions can touch no man's honor—they are the stingless insults of a coward."

That was all he did. And yet, at that very moment Goldwin Smith had in his possession letters of Disraeli with which he could have crushed him. Openly in Parliament Disraeli had said that he had never asked Peel for any position. But among Peel's papers which had been placed in Smith's hands, Smith had a letter in which Disraeli had abjectedly begged Peel to give him an office. All that Smith needed to do was to publish Disraeli's own letter to Peel, and it would have ruined Disraeli's career. But to Goldwin Smith that was not a noble thing to do.

This moralizing by Robert E. Speer conveys a pattern of life that not a few common Christians incarnate every day. They simply cannot bring themselves to retaliate for personal injury, to use information they possess to silence even an enemy, to return injury by injury. Goldwin Smith took his girth as a man when he kept silence in a matter that involved an enemy's good name, even when the provocation to speak was beyond question very severe.—*Central Christian Advocate*.

### Recreating the Commonplace

The nature of our daily tasks or the frequency of their repetition do not necessarily make them monotonous and a matter of drudgery, but the spirit in which they are undertaken and carried on may. Same things do not always bring the same meanings, and by the paths of like experiences two travelers often reach different destinations. The same window may show bogs wrapped in low-lying fog, and the sun-kissed mountains beyond. One man begins his day with the dull expectation that everything will be as it was yesterday and the day before and all the days gone, and from its earliest hours the wheels of his chariot drag heavily and his sky hangs draped in clouds and mists. Another greets the rising morn as a new and possibly striking adventure, and all day long is on tiptoe of eager expectancy for what the next incident or the next turn in the road may bring to him. The paths of these two may prove practically identical so far as the events and experiences of the day are concerned, but they

will not be the same in their reaction on those who walk in them. To the one they will be commonplace, monotonous, humdrum, prosaic; the other finds them full of interest, and bordered with flowers, and touched with many delights. To the one they bring only the task; to the other they bring the task, plus—. What one sees in his day is mainly a reflection of what is in him. Even dishwashing may be glorified in the glory shining from within.

Whoever in the coarsest sound  
Is listening to the finest,  
Shall hear this noisy world go round  
To music the divinest.

Escape from commonplace drudgery is not to be effected by a change of circumstances and conditions of toil, but by a change of the spirit in which we undertake whatever task may be set us.—*Watchman Examiner*.

### Light and Unrest

The present unrest and confusion among all nations must not be taken as an unfavorable sign. The cataclysm that has followed the World War is like the freshets of the lower Mississippi that, while involving many incidental losses, make for the improvement of a thousand plantations. I have watched the rising backwaters of that great river rolling the wrong way, apparently, for endless miles; but in the distance boats could be seen following the deep channel toward the gulf. Here is the logic of optimism: God's purposes never fail. His river, freighted with the argosies of the future, rolls ever onward toward the golden age.

Is life worth living then? "In an age on ages telling, to be living in sublime." Let us be thankful that we dwell this side of the flood. We have also received from our fathers a goodly heritage of righteousness; that is, of truth expressed in terms of common life.

The standards of personal character were never so high as now. The Decalogue and the Sermon on the Mount have found their way into the very nerve and sinew of most men. Sin is still here: but in forms of flagrant vice it is far less fashionable than it used to be. Gambling, duelling, drunk-

eness and martial infidelity are under the ban. The world expects more of any man, who would be counted respectable, than it did in former days.

It is glorious to be living now. The gleaming of the grapes of Ephraim is better than the whole vintage of Abiezer. Farewell to the past, to the darkness of vice and oppression; and welcome the light.—  
DAVID J. BURRELL.

### "100% Americans"

In a certain private school in New York one class of pupils has been segregated on account of their exceptional standing under the Binet tests. They have intelligence quotient records of from 140 to 170. And, as they are listed, they include the following:

- (1) "a liberal cultured Jew, home of modest comfort"; (2) "a boy of Negro descent, a sociological not ethnological Negro, since he is lighter than (his teacher)"; (3) "boy of lower East Side, orthodox Jew, father a brilliant rising young physician"; (4) "boy, son of rich uptown doctor, Gentile"; (5) "child of East Side tenements, born in Austria, parents speak no English, child's clothing ragged, face often dirty, father beginning to push up to success, orthodox Jew"; (6) "daughter of very orthodox Episcopalian, Y. M. C. A. leader, limited means"; (7) "son of very wealthy manufacturer, liberal Jews, cultured people"; (8) "son of Roumanian peasants, ignorant but very intelligent, thrifty and successful, renegade Jews"; (9) "fairly dark Negro, grandparents Oberlin students"; (10) "idolized baby in Jewish home of great wealth"; (11) "son of radical thinker of moderate means, Jewish"; (12) "son of Russian Jewish socialists, very poor indeed, quite the 'Red' type, disgruntled with everything, parents have both worked through poverty, dirt, and disorder to get Ph. D.'s at Columbia"; (13) "son of a radical poet, a fair degree of wealth"; (14) "daughter of poor but successful doctor of lower East Side"; (15) "son of rich manufacturer, Jewish"; (16) "son of progressive public school principal, liberal Jews"; (17) "daughter of a merchant of moderate means, Jewish."

—*Religious Education*

### Rejuvenescence

"Avoid the things that are harmful and be moderate in all things"—theoretically simple advice. Metchnikoff was an untiring advocate of buttermilk and that sort of thing; and that is well; for the character of our old age depends on the character of our physiological bad debts. But Metchnikoff's teaching must be supplemented by more positive encouragement of rejuvenescence. Better than buttermilk is a cruse of the oil of joy. Preventive measures are very desirable, but we need more positive rejuvenescence; we need more changes, new interests, fresh experiences, some adventures, more beauty, more joy. Thus we increase our chance of being young when we die.—J. ARTHUR THOMSON—*The Control Of Life*.

### Prolonged Suffering

Oliver Wendell Holmes said the best way to insure a long life is to get an incurable disease, and then take good care of yourself. The same might almost as well be said of the attainment of a lovely character. Sometimes, it is true, prolonged suffering has the effect of breaking the spirit and making the sufferer irritable and selfish, but more often the development of character follows the true psychological ascent indicated by Paul in Romans 5:3, 4: "Tribulations," "patience," "experience," "hope." It is like a ladder, and those who have not passed the middle rounds do not understand how the gulf between tribulations and hope is bridged. But what is more lovely than cheerful hopefulness based on experience and patient endurance of sorrow and trials? The hopefulness of youth is engaging, but is quite sure to be disappointed. But the hopefulness of maturer life cannot be broken, because it takes account of all experiences of sorrow as well as of joy, and is prepared to meet both eyes of the world than to wear our bonds with equal calmness and peace. If you know of any shut-ins or others who have passed through prolonged suffering, cultivate their acquaintance. Some of the loveliest characters have been formed in the sick room, or in those who have been lifelong invalids. If they will admit you to their friendship you will be the chief gainer, for you will grow into strength for trial,

and serenity in suffering. You will acquire their quiet endurance in sorrow and their hope, which, with clearer than earthly vision, sees the "Delectable Mountains" at the end of the long and weary way.—*The Watchman Examiner*.

### God's Healings

There's healing by the waters,  
There's healing in the trees,  
There's healing with the blossoms,  
There's healing in the breeze.

There's healing on the mountain,  
There's healing in the light,  
There's healing 'neath the hemlock,  
There's healing in the night.

There's healing in the city,  
There's healing where 'tis still,  
There's healing on the ocean,  
There's healing by the rill.

There's healing in the desert,  
There's healing in the rain,  
There's healing by the fountain,  
And in the rustling grain.

There's healing all about us,  
In sunshine and in storm;  
God heals His weary children,  
When they of strength are shorn.

Thank God for all His healings—  
For the flutter of the trees!  
Thank God for all His healings—  
His winds, His flowers, His seas!

WILLIAM C. ALLEN  
—*The Presbyterian Advance*

### Sublimation

In the prevention and in the cure of nervous disorders there is one factor of central importance, and that factor is sublimation—or the freeing of sex-energy for socially useful, non-sexual ends. To sublimate is to find vent for oneself and to serve society as well; for sublimation opens up new channels for pent-up energy, utilizing all the surplus of the sex-instinct in substitute activities. When the dynamic of this impulse is turned outward, not inward, it proves to be one of man's greatest possessions, a valuable contribution of energy to creative activities and personal relationships of every kind.—JOSEPHINE A. JACKSON in *Outwitting Our Nerves*.

# Notes on Recent Books

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**In Search of the Soul and the Mechanism of Thought, Emotion and Conduct.** By BERNARD HOLLANDER, M.D. 2 vols., E. P. Dutton & Company, New York. 9¾ x 6 in., pp. x—516, viii—361.

The subtitle of these two formidable volumes is as follows: *A Treatise in Two Volumes, Containing a Brief but Comprehensive History of the Philosophical Speculations and Scientific Researches from Ancient Times to the Present Day; as well as an Original Attempt to Account for the Mind and Character of Man and Establish the Principles of a Science of Ethology.* The author is responsible for almost a library of publications dealing with various phases of the mind, normal and abnormal, and is an authority of high rank on psychiatry in England, where he is naturalized though of Austrian birth.

The first of these volumes is a review of views of the mind as reflected first in the ancient religions, coming down through Greek and Roman times, including the philosophies and the theories of the schools of medicine. Next is provided a resume of speculation during the middle ages, beginning with the rise of Christianity, and including the teachings of Arab philosophy and the ideas of the Renaissance and Reformation periods. This is followed by notice of the views of soul, mind and brain in the seventeenth and eighteenth centuries. Eight chapters are devoted to Francis Joseph Gall, who "traced the development of the brain from the smallest ganglia in insects to the first appearance of convolutions in higher animals." And the history of research upon the brain and nerves from the physiological side from Gall's time to the present occupies the rest of volume one. Of this part it is to be said that here is a valuable reference book which supplies in brief paragraphs the views—not so much of schools, though attention is paid to them, as—of individuals. And the fact that stands out after perusal is that the concern *par excellence* of thinkers throughout the ages is the soul of man. The work is in general accurate, only occasionally does the

author fall into error, e.g., where he says that to Confucius is attributed the rise of ancestor worship, or affirms that "for 300 years Christianity was a religion without a ritual or a priesthood, or temples, or altars or public worship"!

The second volume is devoted to ethology—John Stuart Mill's term for the scientific study of character. It develops in successive sections an analysis of (1) man's physical nature; (2) the mental functions of the brain; (3) genius, insanity, and crime, and (4) unexplored powers of the mind. This is mostly done from the physiological and medical sides. The discussion of cases gives occasion to cite from the works and opinions of leading physicians in the centers of civilization. The growing science of psychology, with its advancing and ever more exact insight into mental operations—emotions, thought, will, etc.—is more than sketched after the "case method."

The final heading is "The Problem of the Soul and Immortality." The conclusion is that of a scientist. "The continuity of the germ-cell proves humanity to be immortal, but not the individual man." As to religion—"The world will have religion of some kind." As to the primal subsumption of religion—"All men must grant that there must be a Power in the universe from which all life and energy proceed or originally have proceeded." As to immortality in the individual—"Religion is a necessity, but the belief in a life hereafter is not." And yet, "instead of saying man has a soul it would be more correct to say man himself is a soul. He is not a conscious machine, but a spiritual being."

**The Direction of Human Evolution.** By EDWIN GRANT CONKLIN, Professor of Biology in Princeton University. Charles Scribner's Sons, New York, 1921. 247 pp.

Popular interpretations of evolutionary science from the viewpoint of personal and social philosophy are becoming so common that even the most intelligent readers can hardly keep track of them. This, however, is a welcome and significant tendency.

Long has been the need of reconstructive thinking that may help men to see their way through the jungles of fragmentary ideas and half-truths that have resulted from the decay of old philosophical and religious systems and the exuberant growth of new conceptions not yet unified and interpreted. Professor Conklin's latest book, *The Direction of Human Evolution*, helps very effectively to meet this need. Here are sketched the broad outlines of a philosophy, comprehensible to the average intelligent mind, which give one a survey of the paths and possibilities of human evolution, the evolution of democratic society, the evolution of religion, etc. A new perspective of duration, sequence and outcome of the age-long processes of creation is shown—a thing much needed in a world still too much inclined to regulate its affairs by some rapidly working, more or less magical formulae. Our world, and our race, have had a long history, and the future will be equally long.

"Evolution looks forward as well as backward. The eternal laws of nature will not cease to operate today or tomorrow."

It is of vast import to a man who can orient his personal world, and the world of the generation in which he lives, by such a perspective of duration. For,

"although we catch but glimpses of great processes which come out of eternity and go into eternity, we can project the great principles of past evolution into the future and venture upon a scientific prophecy of 'what mankind shall be.'"

How pertinently Professor Conklin has written out his generalizations from the great mass of scientific material surveyed in his book, may be inferred from such typical chapter headings as the following: Man's Conquest of Nature, The Biological Bases of Democracy, Personal Liberty and Social Organization, The Problem of Evil, Nature and the Supernatural, Is Evolution Atheistic? The Religion of Evolution. Throughout the book, comprehensiveness of thought is no less marked than catholicity of spirit. One is taken to the mountaintops of vision; and one is stimulated by the bracing tonic atmosphere of a faith no less robust because it is supported by scientific facts. The vast process of life is moving towards no uncertain goal. Man's destiny is as sure as the immutable sequence of natural causation and results.

"The inspired visions of prophets and seers concerning a new heaven, a new earth and a new humanity find confirmation and not destruction in human evolution viewed in retrospect and in prospect, for the past and present tendencies of evolution justify the highest hopes for the future and inspire faith in the final culmination."

**The Grand Strategy of Evolution.** By WILLIAM PATTEN, Professor of Biology in Dartmouth College. The Gorham Press, Boston, 1920. 9 x 6 in., 430 pp.

This book is one of many similar works now appearing whose evident purpose is to give cultural interpretations of the facts of modern science. This purpose is richly fulfilled in *The Grand Strategy of Evolution*, which in the words of the sub-title is the social philosophy of a biologist.

The book like many of its kind seems to have been inspired, in part at least, by the Great War. Indeed, it may be that the near bankruptcy of the old non-scientific civilization, with its political and ethical systems based upon crude empiricism, is now to be followed by a civilization based upon new principles such as have been in process of formulation during the last hundred years of scientific research and inventions. Such books are attempts to discover new foundations of culture that will enable men to shape political and ethical institutions anew. In the Introduction the author suggests all this in his outline of topics: The Household of Man, The Philosophy of War and the Philosophy of Peace, The Purpose of a Righteous Peace, Unorganized Humanity and The Grand Strategy of Evolution. The last topic gives the title to the book, and the subsequent pages develop the theme stated in the following words:

"The universal end, or purpose in life, and in nature, is to construct, to create, or grow. The ways and means of accomplishing that end are mutual service, or co-operative action, and rightness."

There is an immense reinforcement of men's altruistic convictions in this view that the very evolution of life on our planet has depended upon mutual service, and such a reinforcement is very opportune at the present time when selfishness, more or less unbridled and unashamed, seems to be impelling men internationally and economically in the war's aftermath. Let the small provincial politician, the close-fisted employer of labor, or the equally grasping laboring man, contemplate the vast universe of which their own petty affairs are an

infinitesimal part in the words of Professor Patten:

"There is nothing new in humanitarian methods. These methods are as old as the universe. With these methods, the universe was built. Evolution is a process of more and more effective cooperation. All manner of living is a fabric of cooperating services. In every sphere of nature, chemical or physical, organic, social or 'spiritual,' and at every stage in its progress, evolution is achieved through union, not disunion; through construction, not destruction; through organization, not disorganization; through cooperation, not competition. . . ."

There is no consolation here for any tooth-and-claw philosophy in politics or economics. If nature has everywhere demanded that all forms of life should work together or perish from the earth, what is man that he should seek to work out his destiny through a process of competition, mutual plunder, war and the like? The lesson is obvious. It is time that men went to school to the great mother nature, for a closer study of where ethical laws and altruistic principles had their beginning.

**The Life of Christ.** By R. J. CAMPBELL. D. Appleton and Company, New York, 1921. 437 pp.

This production is precisely what those who know the author's history and nimbleness of mind might logically expect. It is a blend of things new and old; it has all the qualities of Mr. Campbell's heart and mind even down to the dedication.

The method of treatment is somewhat new. An introductory chapter views religion from the historical standpoint, then considers the structure of existence itself along the line of modern scientific theory, and sharpens the outlines of the natural and supernatural orders. Thus readers are prepared for the special problem of the person and work of Jesus. Delimiting the field of enquiry the author rules out many metaphysical and controversial questions, and confines his treatment to an examination of what is to be known of Jesus from the viewpoint of the Church. Consideration of the "Principal Sources" familiarizes the reader with some assured results of historical criticism, and inducts to "the Nativity and Childhood" of Jesus. From thence the author sketches "The Threshold of the Ministry," the "Beginning of Jesus' Public Life," His "Early Ministry," its "Culminating Period" and "Last Phase." The

concluding Chapter deals with the "Passion, Resurrection, and Ascension." The technique is simple and a fine balance is maintained. Most of the volume has been preached and the homiletical spirit rules throughout. Incidentally the book is a splendid illustration of what preaching might well be if a discriminating intelligence is assumed in a modern Church-going audience, though it makes demands which modern audiences are supposed to be unwilling to yield.

The book is characterised by those bits of spiritual illumination and flashes of insight for which Mr. Campbell's preaching has always been noted. You are conducted down some by-path of historical probability, which expands as you go and becomes pregnant with spiritual meanings, till suddenly it yields an intellectual viewpoint so plausible, and a spiritual vista so revealing, that you can only blame your mental dullness and spiritual blindness for not seeing it before.

But one cannot but feel a little disappointment at the figure of the Christ that rises out of the pages of this book. Nor will those who know the author's history wholly shake off the feeling that a mistake has been made. The picture of the Christ is of one sad, worn, ethereal; it is not the portrait of the radiant, energetic, vital Christ who conquers tyranny and oppression. leads captivity captive, and gives abounding life, invincible faith, dauntless courage, and conquering hope, as gifts to men. The Jesus who emerges from Mr. Campbell's book is more of a spiritual aristocrat than a democratic savior. The implications of this ecclesiastical angle of vision should have been more thoroughly wrought out.

**Christian Unity: Its Principles and Possibilities.** By the Committee on the War and the Religious Outlook. Association Press, New York, 1921. 5½ x 8½ in., 386 pp. \$2.85.

An interdenominational group of thirty prominent ministers is responsible for the preparation of a report upon "Christian Unity: Its Principles and Possibilities," which is regarded by many as the most fruitful contribution to a much discussed theme that has appeared in recent years. The group of ministers constituted the Committee on the War and the Religious Outlook, appointed by the Federal Council of



the Churches for the single purpose of carrying on a collective study of some of the larger questions now challenging the attention of the Church. Earlier reports of the Committee included "The Church and Industrial Reconstruction" and "The Missionary Outlook in the Light of the War."

The particular merit of this volume is, in the words of Dr. Edgar P. Hill, the General Secretary of the General Board of Education of the Presbyterian Church, that "it brings the whole subject of Christian unity down out of the clouds of ecclesiastical controversy and places it on a practical man's earth." The historical background of the movement toward Christian unity is discussed in a way which illuminates the present situation and makes clear both the factors which are leading toward a larger unity and also the factors which oppose it. The present situation is thoroughly canvassed, surveying both the movements for cooperation among administrative agencies, such as the Home Missions Council; the movement toward federation, represented by the Federal Council of the Churches of Christ in America; and the movement toward organic unity, represented by the Conference on Faith and Order. The development of cooperation in the local community, both through federations and through various forms of the community church, is also considered and the attitude of the major denominations toward the different movements for cooperation and unity is examined.

Most valuable of all is the final chapter, which summarizes the principles which in the judgment of the authors must underlie further progress. They are convinced that the way to fuller unity lies through present cooperation in common tasks; that whatever form Christian unity may ultimately take there must be full freedom for the diversities of Christian experience to express themselves, and that in spite of all the existing inertia and indifference there is an irresistible movement in the direction of an outward organization which will more fully express the inner unity which the churches already possess.

**Creative Prayer.** By E. HERMAN. James Clarke & Co., London. Pilgrim Press, Boston. 240 pp.

With her customary spiritual penetration, clarity of thought, and grace of style, Mrs. Herman has produced a little volume

on prayer which takes rank with the best best books on the subject. Its seven chapters are: Prayer as Creative Energy, The Ministry of Silence, The Discipline of Meditation, From Self to God, The Path to Power, The Apostolate of Prayer and The Priesthood of Prayer. Mrs. Herman's large knowledge of mysticism enables her to make pertinent use of the testimony of the mystics in this realm in which they are so much at home. The writer's outlook and sympathy are as broad as her insight is deep. She believes in prayer for prodigal nations as well as for prodigal sons and for a united church.

"Our only salvation lies in forgetting our separate bodies, in so far as they are separate, and praying for a new vision of the Church Catholic, the only church to whose mind and witness we owe our loyalty" (p. 208).

The main defect of the book is an occasional protrusion of the journalistic habit, but this always gives place to the evident sense of reality of an author who has a message.

**David Hummell Greer, Eighth Bishop of New York.** By CHARLES LEWIS SLATTERY. Longmans, Green and Company, New York, 1921. 328 pp.

A biography of the late Bishop Greer must be welcome to many Christians, not only members of the Episcopal Church but of others. The bishop was too big a man to be claimed by any one denomination, as the writer can testify from personal observation. In the man's club at St. Bartholomew's settlement there were members of every Christian faith and a fair number of Jews. It was the same way in the girls' club and other organizations of the parish. Yet, they all dwelt together in peace and harmony under the benign inspiration of Dr. Greer.

The book is chronologically arranged and deals with the boyhood and youth in West Virginia; the early ministry in Covington, Kentucky; the pastorate at Grace Church, Providence; the rectorship at St. Bartholomew's, New York; and the bishopric of New York. He had passed the proverbial three score and ten by five at his death in 1919. The content of this life—intense activity—is, however, more important than its length. Its beneficence and happiness are, perhaps, more important still.

Bishop Greer stood for two things chiefly

—good preaching and social activity of the churches. In his earlier ministry he was known chiefly as a preacher and pastor, and to this day there are people in Covington, who after more than fifty years, remember sermons which the then young minister preached, and many there are in Providence who recall verbatim striking passages after nearly forty years. To this prophetic gift he added, on coming to New York in 1888, that of organizer of the largest institutional church in America. It was only by tact and enthusiasm that he obtained the large sums needed for his settlement work. After a visit to Blackwell's Island he electrified the rich men and women of his church by protesting against the treatment of the inmates of the institutions in that place with the words: "Men are cheaper on Blackwell's Island than horses."

His was not a religion of dogma, but of life, and—life, deep, true and steadfast, will tell. That ultimately is the Christ-life.

Dr. Slaterry has performed his task well and deserves the thanks of the many friends of Bishop Greer for making this biography available.

**The Language of Palestine and Adjacent Regions.** By J. COURTNEY JAMES. Charles Scribner's Sons, New York. 278 pp., \$8.50.

The writer of this learned book describes his aim as to present

"a general idea of the great forces and factors which resulted in the linguistic phenomena of the land of Canaan from the earliest historical period to the overthrow of Jerusalem by Titus."

To carry out this aim, a stupendous equipment in Semitic languages and ethnology is necessary, and the writer acquires himself worthily. The alphabet, the evolution of Semitic script, pronunciation, Semitic constructions, dialects, and much else, are discussed with a minuteness which is more likely to appeal to the specialist than to the general reader; but even he will find much to interest him, notably in the chapter on "Empire and Language," which deals, among other things, with the linguistic results of Alexander's conquests. Particularly interesting is the specimen of the famous "Come unto Me" passage in Matt. 11:28f., in the script which would have been used by a contemporary of Jesus. The book receives warm commendation in a fore-

word from the pen of Sir Ernest A. Wallis Budge.

**Standing Room Only.** By WILLIAM L. STIDGER. George H. Doran Company, New York, 1921. 7¾ x 5¼ in., 170 pp.

The ideas set forth in this book come out of the author's own experience in three distinct types of churches, of which he has been pastor. When he took hold of the pastorate of St. Mark's Methodist Church in Detroit, we are told that the evening service was running "an average attendance of two hundred people." After a campaign of publicity the attendance increased from two hundred to three thousand.

"The loose collections were not only doubled but they were tripled, and finally, they got to running ten times as much as they had ever done before." St. Mark's church has "its bowling alley, its gymnasium, its kindergarten, its roof garden, and its hundred or more club rooms, and they are always open."

The author's sermon material is drawn from a wide range, fiction, the drama, the story, the poem, and whatever is of human interest. The author says that people will crowd any church to hear dramatic book sermons. He affirms that he preaches the gospel and adds:

"but I make it alive, real, saving and modern when I put it into dialog, drama, poetry, and action and I do it to save the souls of men. And finally, I not only get overflow crowds, but I get souls saved at the altars of the church."

**Kurzegefasste Kirchengeschichte fuer Studierende,** von Lic. theol. Heinrich Appel. Zweite Auflage, 1915. M. 8.50. pp. xix, 712.

**Grundriss der Dogmengeschichte,** von Reinhold Seeberg. Vierte Auflage, 1919. geb. M. 7.80. pp. VIII, 162.

**Grundriss der Geschichte der neueren Philosophie in ihren Beziehungen zur Religion,** Von Prof. D. Dr. Theodor Simon, 1920. pp. X, 196.

**Evangelische Missionskunde,** von D. Julius Richter, 1920, pp. 462. All published at Leipzig, A. Deichertsche Verlagsbuchhandlung.

1. The purpose of Appel's volume is to furnish the student with a concise, comprehensive, and reliable text-book for the study of church history. The author gathers, within as limited compass as the material will permit, the conclusions of authoritative scholars on the different parts of the history of Christianity. The chapters

and sections are headed by citations of the leading sources and authorities as a guide for further study.

The book is intended to be read in connection with courses of lectures and is to supplement these with data and details which the latter could not include. On the other hand it is far from a treatise on the different topics and times of the history of the church. It presupposes the reading of monographs and more extensive works to which one's attention is called on almost every page.

Published in 1915, in its fourth edition it is one of the last and one of the best books of its kind now extant.

Seeberg's volume is in its fourth edition the first having appeared in 1900—proof that it fills a widely-felt need among students of Christian doctrine. It is based upon a treatise of two volumes by the same author, who is a distinguished church historian. He represents a more conservative theological position than his famous colleague, Professor Harnack; and his works are read and recommended by those who abide by the historic confessions, as an antidote to the Ritschlian interpretation of the history of doctrine.

The material is divided into three parts: I. The Formulation of Dogma in the Ancient Church; II. The Preservation, Modification, and continued Formation of Dogma in the Medieval Church; III. The Formulation of Dogma during the Reformation and the Codification of the opposing Doctrines of Catholicism.

It is a valuable compend for study alongside of lectures in a class-room and for review of the whole field of doctrine. Works like these ought either to be translated into English or to be followed by English scholars as models for similar outlines.

Professor Simon's work is not merely an outline of the history of modern philosophy but a discussion of the relation of the new philosophy to religion, more especially to Christianity. The chapters are comparatively brief and are designed, according to the preface, to aid students of theology to prepare themselves for the examination in the history of philosophy. They would serve equally well for collateral reading in a course of lectures on this subject and for a review of philosophy by ministers and teachers.

The material is grouped under two main

heads: A. Philosophy before Kant; B. Philosophy since Kant. In a concluding chapter he discusses the great thinkers of the last generation—Lotze, Fechner, Nietzsche, von Hartman. The limits which the author set for himself do not permit him to consider contemporary philosophers.

Dr. Richter presents not an outline but an exhaustive treatise on missions, particularly foreign missions. He is now professor in the University of Berlin, and for years was associated with Doctor Johannes Warneck, than whom few men have written more extensively and more profoundly on this subject. Professor Richter submits to the reader the results of the researches of a life-time.

The scope of his work is shown by the headings of his chapters, each of which might be turned into a monograph and made a subject of special study: I. The Biblical Basis (Old and New Testaments); II. The Theory of Missions (*Missionslehre*); III. The Apologetic of Missions—a complete account of the controlling ideas of the ethnic religions from the primitive tribes to Islam; IV. The History of Missions—A. From the beginning of Christianity; B. Africa; C. Asia (India, China, Japan, and adjoining lands); D. Australia and Oceanica; E. America.

A work of this kind is intended for scholars and men who have trained themselves to think through a subject in all its bearings and to share in a measure the mental and spiritual energy and enthusiasm of the author.

G. W. R.

### Books Received

**The Range Finders.** By CHARLES F. WIS-HART. Presbyterian Board of Publication, Philadelphia, 1921. 6½ x 4½ in., 91 pp.

**Argument in Defense of the Communists.** By CLARENCE DARROW. Charles H. Kerr and Company, Chicago, 1920. 7½ x 5½ in., 116 pp.

**The Beatitudes and the Decalogue.** By THOMAS TORRANCE, Skeffington and Son., Ltd. London, 1920. 7½ x 5½ in., 128 pp.

**The Attraction of the Ministry.** By JAMES H. SNOWDEN. The Westminster Press, Philadelphia, 1921. 7 x 4½ in., 119 pp.

**Lambeth and Reunion.** By BISHOPS WOODS, WESTON, AND SMITH. Society for Promoting Christian Knowledge, London (The Macmillan Company, New York), 1921. 8½ x 5½ in., 115 pp.

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[Ed = Editorial Comment, Ill = Illustrations, O = Outlines, PEV = Preachers Exchanging Views, TT = Themes and Texts, Ser = Sermons, SC = Social Christianity, PM = Prayer Meeting, ISSL = International Sunday-School Lessons, CO = Comment and Outlook, SLTT = Side Lights on Themes and Texts.]

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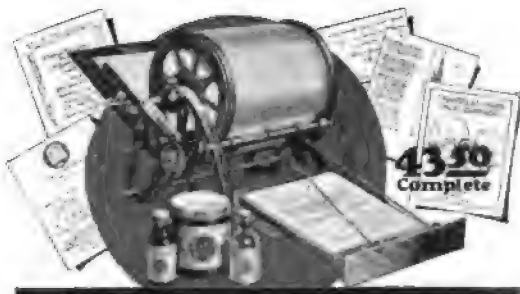
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"W. G. O.," Lewisburg, Pa.—"Please tell me when the following countries declared war on Germany—*Nicaragua, Guatemala, Uruguay, and Peru.*"

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"P. K.," Huntington, Ind.—"(1) What is the meaning of *Italis Irredenta*? (2) What is General Allenby's complete name?"

(1) The dictionary under *Irredentist* says: "One of a party formed in Italy about 1878 to secure the incorporation with that country of regions Italian in speech and race, notably the people of the district around Trieste and Trent in Austria, Nice in France, Corsica, and Malta, but subject to other governments. Such regions were called *Italia irredenta*, or unredeemed Italy, but much of this territory became Italian by virtue of the Treaty of Versailles." (2) His full name is Field-Marshal Viscount Allenby (Edmund Henry Hynman Allenby).

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Reverend Humphrey made us sore  
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For being too reserved and cold;  
Reverend Gilmore got the hook  
Because his manners were too bold.

Reverend Sharp's stay here was brief;  
Our ladies called his wife too dreary.  
Reverend Brown soon came to grief:  
His wife, our ladies said, looked messy.

Reverend Spears we thought a lime  
Because he was so slow and lazy;  
Reverend Howe spent so much time  
In exercise, we dubbed him crazy.

Reverend Spaulding wouldn't do—  
He always wrote out his discourse;  
Reverend Flint we by-byeed, too—  
His sermons had no end of source.

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7 Law, Theology, Medicine, and Teaching	4 Ideas and Ideals in the Past	2 Who is the Profiteer?
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### **November**

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### **December**

#### **The Cost of Government**



*By Professor Rufus D. Smith,  
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- 4 Government Tasks and Expenditures
- 11 Why Taxes Are Going Up
- 18 The Necessity of a Budget System
- 25 The Right Attitude Toward Taxes

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- 11 Why Taxes Are Increasing.
- 18 The Need of Budget Reform
- 25 The Right Attitude Toward Taxes

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The topics covering the Old Testament lessons will be written by Professor John E. McFadyen.

### Social Topics

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*January*—Vocational Guidance

*February*—What is the Church For?

*March*—History and Significance of Scientific Psychology

*April*—Old and New Relations in the Industrial World

*May*—What Modern Medical Science Has Done for the World

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The Infinite Worth of Personality  
The True Righteousness  
Eternal Life  
The Divinity of Self-Sacrifice

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The God of Things as They Are  
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God in the Heart of Man

*February*—The Christian's Appreciation of Islam  
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The Need for Capable Leadership (*Lincoln*)  
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*August*—The Rivers of Life  
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*March*—God Working While Man is Waiting  
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*April*—The Soul's Perpetual Springtime  
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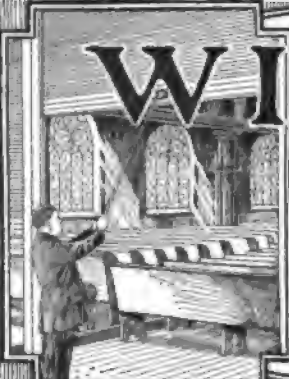
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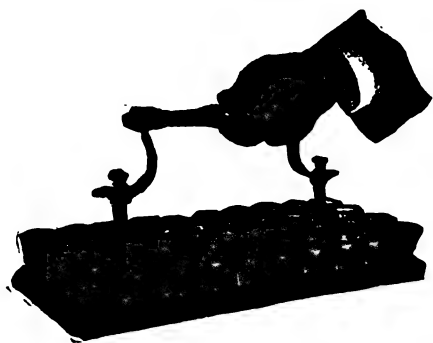
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"D. O. C.," Jersey City, N. J.—"Who is credited with being the discoverer of the blond Eskimo? Also, please favor me with the title of a book on these people."

The blond Eskimos were discovered by Stefansson in 1910. Consult Stefansson's "My Life with the Eskimo," New York, 1912; H. Rink's "Tales and Traditions of the Eskimo," London, 1875; R. E. Peary's "Northward Over the Great Ice," 1898, Volume I, Appendix II.

"B. C. H.," Erath, La.—"Kindly tell me where the words 'I am from Missouri' originated."

The dictionary gives the following:—"I'm from Missouri; you've got to show me (Colloq., U. S.). I am not easily taken in; I am on the alert against deception: first used by W. D. Vandiver, Representative from Missouri in Congress, and in consequence the State has become known to some extent as the 'Show me' State."

"A. D. C.," Weaverville, N. C.—"Is the 's' pronounced in the names *St. Louis* and *Louisville*? Or is the 's' silent, and the 'l' pronounced as it is in 'police'?"

*St. Louis* is pronounced *sent lu'is* (s as in *prey*, u as in *rule*, i as in *habit*), or *lu'is* (u as in *rule*, i as in *habit*), or French, *san lu'i* (a as in *fat*, n with a nasal sound, u as in *rule*, i as in *police*). *Louisville* is pronounced *lu'is-vil* (u as in *rule*, first i as in *habit*, second i as in *hit*), or *lu'i-vil* (u as in *rule*, first i as in *habit*, second i as in *hit*).

"E. B.," Hammond, Ind.—"Kindly tell me if Italy had an alliance with any European country at the beginning of the World War. Also, what alliances were entered into by Italy after the beginning of the World War?"

At the outbreak of the World War, Italy was a member of the Triple Alliance, the other members being Austria-Hungary and the German Empire. Italy became a party to this alliance in May, 1882, and it was renewed on December 8, 1912.

By this treaty, Italy bound herself in certain circumstances to go to the aid of her allies in the event of their being attacked without direct provocation on their part. Before she entered the War on the side of the Allies in May, 1915, the Italian Government declared that the Austro-Hungarian Government had violated Article VII of the treaty by failing to communicate to the Italian Government the terms of the demands made upon Serbia in July, 1914, prior to the declaration of war against that country.

Italy contended that the treaty did not bind her as it stipulated that she should only lend assistance to the other signatories in the case of a defensive war.

Italy has since the War ratified the treaties with Germany and Austria, thus for a time her delegates withdrew from Paris in consequence of the dispute over the future of Fiume.

"J. D. J.," Jamestown, Kan.—"What is the correct pronunciation of the word *interesting*?"

The word *interesting* is correctly pronounced *in'ter-est-ing*—first i as in *hit*, first e as in *moment*, second e as in *get*, second i as in *habit*.

"E. B. H.," Birmingham, Ala.—"Please tell me which is more correct to say, 'He will *take* her to church,' or 'He will *carry* her to church.'"

The use of the verb *carry* in the sense of "escort," "conduct," or "accompany," is archaic to-day. In the general uses of this term, it means actually to convey or bear, either in the mind or upon or about one's person, that to which reference is made.

Altho formerly used with the meaning of "conduct," "guide," or "escort," the term in this sense is not now permissible. Do not say, "Mr. A. *carried* Miss B. to the church," but say rather, "... *escorted* Miss B. to the church."

"B. E. C.," Chicago, Ill.—"Please give the correct pronunciation of the word *anastigmat* as applied to photographic lenses."

The word *anastigmat* is correctly pronounced *an'-a-stig-mat*—first and third a's as in *fat*, second a as in *final*, i as in *hit*.

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"Oh, yes," answered the driver; "I can go quicker than this, but I have to stay with my 'bus."—*Metropolitan Review*.

**Sticking to the Point.**—Mr. Edison's questionnaire reminds us of the story of the Irishman who, while undergoing the civil service examination for policemen, was asked if he knew the distance between Boston and San Francisco.

"Well, no, I don't know the distance exactly," he replied, "but if that's goin' to be my beat I don't want the job."—*Boston Transcript*.

**Apposite.**—The minister was struggling to put on a new four-ply collar, and the perspiration was starting from every pore.

"Bless the collar!" he ejaculated. "Oh, yes, bless it! Bless the blessed collar!"

"My dear," said his wife, "what is your text for this morning's sermon?"

"T-twenty-first verse, f-fifty-fifth Psalm," he replied, in short gasps. "The w-words of his m-month were s-smoother than b-butter, but w-war was in his h-heart."

**Inefficiency.**—"I have called, sir, to see if you will renew your subscription to our society for converting the heathen. Last year you gave sixpence." "What!" Aren't they converted yet?"—*London Opinion*.

**The Leopard's Spots.**—A rather successful Hoosier schoolma'am has for one of her ambitions never to look her profession so that people can guess it when they see her. So when ever she goes on a vacation she poses as a stenographer, a clerk, or a member of some other profession than her own. When she left at Eastertime she said that this time she "was going to be a widow for a week." She succeeded in carrying off her pose successfully, too, until the day before she started home. Then on that day she overheard the colored elevator boy talking to a man she had met. "So she am a widow?" he said. "Yes," the man nodded his head. "I ain't surprised," the boy retorted with conviction. "I said that the day she come. I say that woman's either a widow or a school teacher. Both of 'em always have such a pert 'I have bossed the world!' way."—*Argonaut*.

**Unseasonable.**—"Now, Harry, say your prayers nicely and I'll give you doughnuts for breakfast in the morning," coaxed the mother after a long struggle with her offspring.

"I don't feel religious, mamma," returned the five-year old. "I just had supper and I haven't got much appetite."—*American Legion Weekly*.

**Strategy.**—Three Scotchmen went to church, each clutching tightly the penny he intended to contribute when the plate was passed. Consternation reigned when the minister announced that this particular Sunday an effort was to be made to raise the mortgage and asked every member of the congregation to make a substantial offering.

During the prayer the Scots held a whispered consultation as to the solution of their dilemma and reached a satisfactory decision.

One fainted and the other two carried him out.—*American Legion Weekly*.

**Instruction Needed.**—There is an English church where a box hangs in the porch. It is used for communications for the pastor. Cranks put their notes in it, but occasionally it does fulfil its purpose. Recently the minister preached, by request, a sermon on "Recognition of Friends in Heaven," and during the week the following note was found in the box: "Dear Sir,—I should be much obliged if you could make it convenient to preach to your congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for nearly six months, and nobody has taken any notice of me yet."—*Christian Register*.

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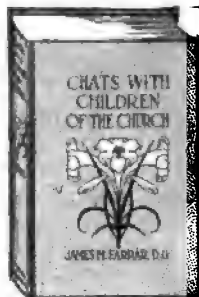
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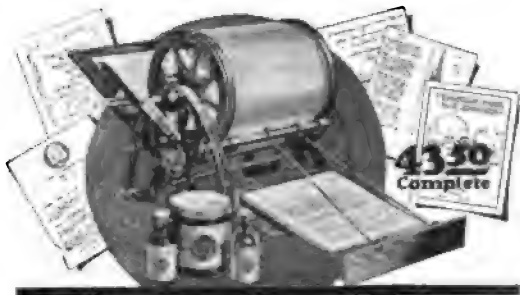
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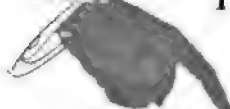
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